

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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(9. Māgaṇḍiyasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

9. Explanation of the Exposition of the Discourse to Māgaṇḍiya

70. In the ninth, in the analytical explanation of the Māgaṇḍiya Sutta, in the first verse to begin with, having seen Māra's daughters Craving, Discontent and Lust, who had come forward having created various forms at the foot of the goatherd's banyan tree, there was not even a measure of desire for sexual intercourse; how much less will there be having seen the form of this girl, full of urine and excrement; in every way I would not wish to touch her even with my foot, how much less to cohabit with her.

"Full of urine" means filled with urine that has filled and remains in the interior of the bladder container by the power of food and temperature. "Full of excrement" means full with excrement remaining at the end of the intestines, in the space termed the receptacle for the digested, between the navel below and the roots of the backbone, about eight finger-breadths in height. "Full of phlegm" means filled with phlegm in the measure of one bowlful remaining on the mucous membrane of the stomach. "Full of blood" means full with blood of two kinds: that termed accumulated blood, which, having filled the lower part of the liver, trickling little by little upon the kidneys, heart, and lungs, moistening the kidneys, heart, liver, and lungs, remains in the amount sufficient to fill one bowl; and that termed circulating blood, which, excluding the places on the head hair, body hair, nails, and teeth that are free from flesh, and the hardened dry skin, has pervaded the entire clung-to body following the network of veins and remains there.

"A skeleton of bones" means in the entire body, situated above the bones below, there are slightly more than three hundred bones; it is constructed with those bones. "Connected by sinews" means in the entire body, nine hundred sinews remain binding the bones; connected and bound by those sinews. "Smeared with blood and flesh" means the body smeared with circulating blood and with nine hundred slices of flesh remaining having besmeared slightly more than three hundred bones. "Wrapped in hide" means the hide situated below the outer skin and above the visible pleura, having enveloped the entire body; wrapped and enveloped by that hide.

"Cammāvanaddha" is also a reading. "Covered with skin" means concealed, covered and remaining with an exceedingly fine outer skin. "Full of holes large and small" means having many holes. "Oozing" means oozing from the eyes, mouth, and so on. "Dripping" means dripping from the lower part. "Frequented by swarms of worms" means frequented by multitudes of various families of creatures such as mosquitoes and so on. "Filled with various impurities and stains" means filled with manifold portions of impurity.

71. Thereupon Māgaṇḍiya, wishing to ask "Those who have gone forth, go forth having abandoned human sensual pleasures for the sake of divine sensual pleasures, yet this one does not desire even divine sensual pleasures, and this too is a woman treasure - what then could his view be?" spoke the second verse. Therein, "if such a jewel" - he speaks with reference to a divine woman treasure. "A woman" - with reference to his own daughter. "Wrong view, ceremonial observances, and livelihood" means wrong view and morality and ascetic austerities and livelihood. "And what kind of rebirth in existence do you speak of" means "and what kind of rebirth in existence for oneself, or you, do you speak of?"

72. The two verses henceforth, because they occur by way of answering questions, have an obvious connection. Among them, the meaning in brief of the first verse -For him, for me, Māgaṇḍiya, having discriminated among the phenomena pertaining to the sixty-two wrong views, what is grasped thus "only this is the truth, anything else is vain" - thus "I say this" - does not exist, is not present, is not found. For what reason? For I, seeing the danger in views, not grasping any view, thoroughly discriminating the truths, saw internally, through the peace of lust and so on, Nibbāna itself, reckoned as internal peace.

"Danger" means misfortune. "Bringing suffering" means bringing suffering by way of bodily pain. "Bringing vexation" means together with mental pain. "Bringing anguish" means together with anguish. "Bringing fever" means with disturbance. "Not to disenchantment" means not for the purpose of becoming disenchanted with the round of rebirths. "Not to dispassion" means not for the purpose of dispassion towards the round of rebirths. "Not to cessation" means not for the purpose of the cessation of the round of rebirths. "Not to peace" means not for the purpose of the peace of the round of rebirths. "Not to direct knowledge" means not for the purpose of directly knowing the round of rebirths. "Not to highest enlightenment" means not for the purpose of fully awakening from the round of rebirths through the removal of the sleep of mental defilements. "Not to Nibbāna" means not for the purpose of the deathless Nibbāna. But here, "to disenchantment" is insight. "To dispassion" is the path. "To cessation, to peace" is Nibbāna. "To direct knowledge, to highest enlightenment" is the path. "To Nibbāna" is Nibbāna itself. Thus, insight is stated in one place, the path in three, and Nibbāna in three - the defining discussion should be understood in this way. But by way of exposition, all of these are indeed synonyms for the path as well as synonyms for Nibbāna.

"Internally the peace of lust" means through the peaceful state, the quenched state of internal lust, I looked upon Nibbāna, reckoned as internal peace. In "the peace of hate" and so on too, the same method applies. "Seeking" is a term of synopsis of the analytical explanation. "Discriminating" means increasing and making clear the truths. "Thoroughly discriminating" means making clear those very same individually. Some explain it as "seeking." "I saw" means I looked upon. "I perceived" means I pierced through. "I beheld" means I touched with wisdom. "I penetrated" means I made directly visible through knowledge.

73. The meaning in brief of the second verse -These wrong views are called "judgments" because they have been grasped after having been decided upon by those various beings, and "designed" by the method beginning with their being conditioned by one's own conditions; you, sage, not grasping those phenomena of

wrong views, this meaning which you speak of as "internal peace" - tell me, how has that been declared by the wise, how has that been made known by the wise? - thus he says.

The description of this verse is clear in meaning, setting aside the term "ultimate reality." Therein, "whatever is the ultimate reality" means whatever is the highest, Nibbāna.

74. Then the Blessed One, showing the means together with its opposite - by which means that state was made known by the wise - spoke the verse "not by view." Therein, by "not by view" and so on, he rejects view, tradition, the eight attainments, knowledge, and external moral rules and austerities. In "suddhimāha," the word "āha" stated here should be connected everywhere with the negative particle, and leading to the former triad of terms, the meaning should be understood thus: "I do not speak of purity by view, I do not speak of it." And just as here, so also in the further terms. And therein, "not without view" means I do not speak of it without the tenfold right view. Likewise, "not without tradition" means without the ninefold hearing. "Not without knowledge" means without the knowledge of ownership of actions and the knowledge conforming to truth. "Not without morality" means without the Pātimokkha restraint. "Not without austerity" means without the ascetic practices. "Nor by that" means the meaning should be understood thus: I do not speak of it by the mere possession of any single one among those, beginning with view. "Having abandoned these and not grasping" means having abandoned these former phenomena of the dark side, distinguished as view and so on, by the making of uprooting; and not grasping even the latter ones of the bright side, distinguished as not-without-view and so on, by the attaining of non-identification. "Peaceful, not depending, one should not long for existence" means by this practice, peaceful through the appeasement of lust and so on, not depending on any phenomenon among the eye and so on, one should not long for even a single existence, one would be able not to desire, not to wish for - this is his internal peace: such is the intention.

"Hearing also should be desired" means hearing by way of discourses and so on also should be wished for. "These mental states are requisites" means these mental states beginning with right view are requisites in the sense of being helpful. "Belonging to the dark side" means of existences on the unwholesome side. "Abandoning through uprooting should be desired" means abandoning through rightly striking down, through eradication, should be wished for. "In wholesome mental states of the three elements" means in those of the three planes, reckoned as sensual, fine-material, and immaterial, arisen from proficiency. "Non-identification" means the state of being free from craving.

75. When this was said, Māgaṇḍiya, not discerning the meaning of the words, spoke the verse "no ce kira" ("if indeed not"). Therein, "view" and so on are in the manner already stated. But he said in both cases with reference to those belonging to the dark side only. However, having connected the word "āha" with the word "no ce," the meaning should be seen thus: "no ce kira āha" means "if indeed not, he spoke" (no ce kira kathesī). "Momūha" means extremely deluded, or deluding. "Paccenti" means they know. The description of this verse too is clear in meaning.

76. Then the Blessed One, rejecting his question based on that view, spoke the verse "And in dependence on wrong view." Its meaning is - You, Māgaṇḍiya, asking again and again in dependence on wrong view, whatever wrong views have been grasped by you, regarding those very grasped ones you have come to delusion, and from this internal peace spoken of by me, or from the practice, or from the proclamation of the Teaching, you do not see even a subtle perception of what is fitting; for that reason you regard this Teaching as sheer delusion.

"Attachment in dependence on attachment" means having clung to the attachment of wrong view, the attachment of wrong view. "Bondage" means the bondage of wrong view. "Impediment" means the impediment of wrong view.

"You have plunged into darkness" means you have entered into dense darkness. "The perception of what is fitting" means the perception of what is fitting regarding the duties of an ascetic. "The perception of what is attained" means the perception obtained regarding the duties of an ascetic. "The perception of attachment" means the perception that is perceived. "The perception of reason" means the perception of cause. "The perception of state" means the perception of reason. "Does not obtain" means does not gain. "Whence then knowledge" means but for what reason will you obtain path knowledge. "Or impermanent" means the five aggregates are impermanent in the sense of non-existence after having been. "Or what is in conformity with the perception of impermanence" means the perception arisen as "the five aggregates are impermanent" is the perception of impermanence; what is in conformity with that perception, non-repulsive, is what is in conformity with the perception of impermanence. What is that? Insight knowledge. For the two insight knowledges that are in conformity with the perception of suffering and the perception of non-self too, the same method applies.

77. Having thus shown Māgaṇḍiya's falling into contention through delusion regarding those things taken up, now showing his own freedom from contention as one free from delusion regarding those and other phenomena, he spoke the verse "equal, superior." Its meaning is - Whoever imagines thus in three ways, by conceit or by view or by person, he on account of that conceit, or on account of that view, or on account of that person would dispute. But whoever, like us, unshaken in these three discriminations, for him there is no "equal" or "superior"; "nor inferior" is the remainder of the reading. The description of this verse too is self-evident.

78. And what is more - The verse "Truth - that one." Its meaning is - He, such a one who has eliminated conceit and wrong view, one like me, a brahmin by way of having warded off evil and so on - what would he say "Only this is the truth," what subject matter would he declare, or by what reason would he declare it, or by what conceit, by what wrong view, or on account of what person would he dispute "Mine is the truth, yours is falsehood"? In whom, one like me, one who has eliminated the mental corruptions, there is no imagining of equal by way of the occurrence "I am equal," or unequal by way of the occurrence of the other two states - with whom among those who are equal and so on would he engage in dispute, with whom would he rejoin? The description of this verse too is clear in meaning.

79. Is it not that definitively such a person -The verse "Having abandoned the abode." Therein, "having abandoned the abode" means having abandoned the occasion for consciousness of the material element and so on, through the abandoning of desire and lust therein. "Faring without a dwelling" means not resorting, through the influence of craving, to the abode of material signs and so on. "The sage not making intimacies in the village" means not making intimacies with householders in the village. "Empty of sensual pleasures" means widely separated from all sensual pleasures through the absence of desire and lust for sensual pleasures. "Not putting anything forward" means not bringing into existence individual existence in the future. "He would not engage in dispute with people" means he would not speak quarrelsome talk together with people.

"Hāliddakāṇi" means a householder named thus. "He approached the Venerable Mahākaccāna" (yenāyasmā mahākaccāno tenupasaṅkami): "yena" is an instrumental expression used in the locative sense. Therefore the meaning here should be understood thus: where Mahākaccāna was, there he approached. Or by whatever reason Mahākaccāna should be approached by gods and humans, by that reason he approached - thus the meaning here should be understood. And for what reason should Mahākaccāna be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit. "Approached" (upasaṅkami) means he went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of Mahākaccāna - this too is what is said.

"Having paid respect" (abhivādetvā) means having paid homage with the fivefold prostration. Now, wishing to ask about the purpose for which he had come to attend upon Mahākaccāna, having placed on his head the salutation with joined palms resplendent with the joining of ten fingernails, he sat down to one side. "To one side" (ekamantaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." Therefore, the meaning here should be understood thus: just as one who is seated is seated to one side, so he sat down. Or this is an accusative expression used in the locative sense. "Sat down" (nisīdi) means he arranged a sitting. For the wise gods and humans, having approached one who holds the place of a teacher, sit down to one side through skilfulness in seating. And this householder was one of them; therefore he sat down to one side.

But how is one who is seated, seated to one side? By avoiding the six faults of sitting. As follows? Too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one seated too far away, if he wishes to speak, he has to speak in a loud voice. One seated too near causes physical contact. One seated upwind afflicts with bodily odour. One seated on a raised place displays disrespect. One seated too directly in front, if he wishes to look, has to look eye to eye. One seated too far behind, if he wishes to look, has to look by stretching out his neck. Therefore this one too, having avoided these six faults of sitting, sat down. Therefore it was said - "He sat down to one side."

"Said this" means he said this. "This was said, venerable sir, Kaccāna, by the Blessed One in the Aṭṭhakavagga, in Māgaṇḍiya's Question" means there is in the

Aṭṭhakavagga a question called Māgaṇḍiya's Question; in that question.

"The material element" means the aggregate of matter is intended. "Shackled by lust for the material element" means shackled by lust in the material element.

"Consciousness" means action-consciousness. "One who fares in an abode" means one who fares in a house, one who fares in attachment. But why was it not said here "the consciousness element, householder"? For the purpose of dispelling confusion. For "abode" in meaning is called a condition, and prenascent action-consciousness is a condition for both postnascent action-consciousness and resultant consciousness, and resultant consciousness is a condition for both resultant consciousness and action-consciousness; therefore there would be confusion as to "which consciousness is meant here?" For the purpose of dispelling that, without taking that up, the teaching was given unconfused. Furthermore, since the four stations of consciousness with volitional activity have been stated as being by way of resultant and object, consciousness was not taken up here in order to show those as well.

"Involvements and clings" means two involvements by way of craving-involvement and view-involvement, and the four kinds of clinging beginning with clinging to sensual pleasures. "Mental standpoints, adherences and underlying tendencies" means those that have become the standpoints of unwholesome consciousness, and that have become the adherences, and that have become the underlying tendencies. "Of the Truth-finder" means of the Perfectly Enlightened One. For indeed these have been abandoned by all those who have eliminated the mental corruptions, but since the Teacher's state of having eliminated the mental corruptions is exceedingly well-known in the world, it was stated thus by way of the highest point. "Regarding the consciousness element" - why was consciousness taken up here? For the purpose of showing the abandoning of mental defilements. For mental defilements are not abandoned only in the four aggregates alone; they are abandoned in the five as well - thus it was taken up for the purpose of showing the abandoning of mental defilements. "Thus, householder, one is one who fares without an abode" means thus, by action-consciousness not resorting to an abode, one is called one who fares without an abode.

"Shackled by the spreading out in the abode of the sign of matter" means matter itself is the sign in the sense of being a condition for mental defilements; it is the abode in the sense of being a dwelling place reckoned as the function of being an object - thus "the abode of the sign of matter." Spreading out and shackle are spreading out and shackle. For by both, the state of being spread out and the state of being shackled of mental defilements is stated; "spreading out and shackle in the abode of the sign of matter" is "shackled by the spreading out in the abode of the sign of matter"; therefore the meaning is: by the spreading out of mental defilements and by the bondage of mental defilements arisen in the abode of the sign of matter. "Is called 'one who dwells in an abode'" means one who resorts to a dwelling place in the sense of making it an object is called one who dwells in an abode. "Abandoned" means those spreading out and shackles of mental defilements in the abode of the sign of matter have been abandoned.

But why here are the five aggregates spoken of as "abode" and the six objects as "dwelling"? Because of the strength and weakness of desire and lust. For even though both of these are in the domain of being objects in the sense of attachment, "abode"

without qualification refers only to the house itself, while "dwelling" refers to a place of residence such as a park and so on, which is an appointed place where one thinks "Today we shall play at such and such a place." Therein, just as desire and lust is powerful in a house full of children, wife, wealth, and grain, so it is in the internal aggregates. But just as it is weaker than that in parks and such places, so it is in the six external objects - thus it should be understood that the teaching was given in this way because of the strength and weakness of desire and lust.

"Happy when they are happy" means when the attendants are happy by way of gaining wealth, grain, and so on, thinking "Now I shall obtain agreeable robes, agreeable food," he is happy with happiness connected with the household life, and he goes about as if himself experiencing the success they have attained. "Unhappy when they are unhappy" means when suffering has arisen for them for whatever reason, he himself is afflicted with twofold suffering. "In duties to be done" means in what are to be done, reckoned as duties. "He himself commits to exertion" means he himself commits to the application, the fitness to be done, of those duties.

"In sensual pleasures" means in objective sensual pleasures. "Thus, householder, one is not rid of sensual pleasures" means thus one is not rid of defilement-sensual pleasures.

Not hollow by being within sensual pleasures. The bright side should be understood as empty and hollow through the absence of those.

"Putting forward" means placing the round of rebirths in front. Regarding "may I be of such matter" and so on, among forms such as long, short, dark, and white, one desires "May I be of such matter." Among feelings such as pleasant and so on, one named "of such feeling." Among perceptions such as the perception of blue and so on, one named "of such perception." Among activities such as meritorious volitional activity and so on, one named "of such activities." Among consciousnesses such as eye-consciousness and so on, one desires "May I be of such consciousness."

"Not putting forward" means not placing the round of rebirths in front. "What I say is consistent, what you say is inconsistent" means your word is inconsistent, not smooth; mine is consistent, smooth, sweet, like a sweet beverage. "What you have thought out for so long has been turned inside out" means that which was practised by you over a long time, well mastered, all that, upon encountering my argument, has been turned inside out in a moment, overturned. "Your doctrine has been refuted" means a fault has been imputed upon you by me. "Go and free yourself from your doctrine" means having approached this or that teacher, seeking a reply, go, wander about, for the release from this doctrine. "Or disentangle yourself if you can" means then if you yourself are able, disentangle yourself right here.

80. He, being of such a kind - the verse "Secluded from which views." Therein, "from which" means from which wrong views and so on. "Secluded one would wander" means rid of them one would wander. "The noble one would not speak having taken them up" means the noble one, in the manner beginning with "one who does not commit offence," would not wander having taken up those wrong views. "Water-born lotus" means a water-born plant with a thorny stalk, born in water designated as moisture; it is said to mean a lotus. "Just as untainted by water and mud" means just

as that lotus is untainted by water and by mud. "Thus the sage who speaks of peace, without greed" means thus the sage who speaks of internal peace is without greed because of the absence of greed. "Untainted by sensual pleasures and the world" means he is untainted by the twofold sensual pleasures and the world beginning with the realms of misery, by both kinds of smearing.

"Does not commit offence" means does not commit faults beginning with the unwholesome. "Does not go" means does not go by way of bias. "Does not come back" means does not approach the abandoned mental defilements. "Evil" means inferior. "Unwholesome" means arisen from lack of proficiency. "Does not come again to those mental defilements" means whatever mental defilements have been abandoned, he does not come again to those mental defilements. "Does not fall back" means does not approach back. "Does not return" means does not turn back again.

"Rough stalk" means a stalk with rough leaves, a harsh stalk. "With greed abandoned" means with greed relinquished. "With greed vomited" means with greed ejected. "With greed released" means with greed whose bondage is cut. "With greed eliminated" means with greed given up. "With greed relinquished" means with greed given back in such a way that it does not again ascend to the mind. In the case of "without lust" and so on above too, the same method applies. All of these are synonyms for the state of relinquishment of the grasping that was previously grasped.

81. And what is more - The verse "one who has attained the highest knowledge is not." Therein, "one who has attained the highest knowledge is not one who goes by view" means one who has attained the highest knowledge through the four paths, one like me, is not one who goes by view, or one who goes by view, or one who falls back upon that as having substance. Therein, the meaning of the term - "One who goes" means a goer. With the instrumental case, "one who goes by view" means one who goes by view. With the genitive case used in the accusative sense, "one who goes by view" also means one who goes by view. "Nor by what is thought does he approach conceit" means even by what is thought, distinguished as sensed form and so on, he does not approach conceit. "For he is not made of that" means through the influence of craving and wrong view one is made of that, heading for that; but this one is not like that. "He is not to be guided by action, nor by learning" means he is not to be guided by action such as meritorious volitional activity and so on, or by learning such as purification through learning and so on. "He is not led into attachments" means he, because of the abandoning of both involvements, is not led into any attachments of craving and wrong view.

"By what is sensed or" means here what is sensed means odours, flavours, and tangible objects. "Leads conceit" means does not approach the conceit 'I am'. "Does not approach" means does not come near. "Does not go to" means having gone towards, does not remain. "Made of that" means produced by that.

82. And for one of such a kind, the verse "for one dispassionate towards perception." Therein, "for one dispassionate towards perception" means of one whose perception of sensuality and so on has been eliminated through meditative development preceded by the perception of renunciation. By this term, one liberated in both ways, having serenity meditation as vehicle, is intended. "For one liberated by wisdom"

means of one liberated from all mental defilements through meditative development preceded by insight. By this, a dry insight practitioner is intended. "Those who have grasped perception and view, they wander in the world clashing" means those who have grasped perception such as the perception of sensuality and so on, they are particularly householders on account of sensual pleasures; and those who have grasped view, they are particularly those gone forth on account of the Teaching - they wander clashing with one another.

"Whoever develops the noble path preceded by serenity meditation" means whatever person, having made serenity meditation the forerunner, the leader, develops the noble path together with insight; the meaning is that having first produced concentration, afterwards he produces the noble path together with insight. "For him from the beginning" means for that person from the first meditative absorption onwards. "With reference to" means dependent on, having come to. "The mental knots are suppressed" means the mental knots are made distant. "When arahantship is attained" means when the fruition of arahantship is attained. "Of the Worthy One" means of one established in the fruition of arahantship. "Mental knots and delusions" and so on - all mental defilements have been abandoned.

"Whoever develops the noble path preceded by insight meditation" means whatever person, having made insight the forerunner, the leader, develops the noble path; the meaning is that having first produced insight, afterwards he develops concentration associated with the noble path. "For him from the beginning with reference to" means for that person beginning from insight, dependent on insight. "Delusions are suppressed" - here "suppressed" means brought far away by the power of perception. "They clash" means those who grasp the perception of sensuality and so on, they oppress by the power of perception. "They collide" means they oppress from here and there. Now, in order to show those who clash, the elaboration is stated by the method beginning with "Kings quarrel with kings." "They attack one another with fists" - here, they strike one another with hands. "With clods" means with broken pieces of earthenware. "With sticks" means with short sticks. "With knives" means with double-edged knives.

"Because volitional activities have not been abandoned" means by the state of not having been abandoned of the volitional activities beginning with merit. "They clash regarding destination" means they oppress and undergo striking regarding the destination that is to be gone to and that serves as a support. In the case of hell and so on too, the same method applies. The remainder here is clear in itself since the method has been stated.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse to Māgaṇḍiya is finished.



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 (Tīkā), 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: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 16. Commentary on the Great Exposition. 9. Commentary on the Exposition of the Discourse to Māgaṇḍiya Retrieved from paliverse.org

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