

Vibhava Avatars Part I (Names 147-332)



Vishnu sahasranamam Collection

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Description: Exploring the sacred names that describe the Lord's various incarnations from Mahavishnu to Kurma Avatar

Tags: vibhava-avatars, incarnations, vamana-trivikrama, narasimha, matsya, kurma, parashurama, hamsa, padmanabha, divine-incarnations

The Divine Incarnations: Vibhava Avatars Part I (Names 147-332)



Based on the commentary **Bhagavat Guna Darpanam** by **Parashara Bhatta**, here is the detailed breakdown of **Part 2** of the *Vishnu Sahasranamam* (Names 147-332).

This section moves from the cosmic Vyuha forms into the **Vibhava Avatars** (Incarnations), describing specific episodes where the Lord descended to Earth.

Part 2: The Incarnations (Vibhava Avatars - I)

1. Mahavishnu / Trimurti (147-152)

Focus: The Lord as the root of the Trinity (Brahma, Vishnu, Shiva) and his unique standing among them.

No.	Name	Meaning (Parashara Bhatta)	Context/Anecdote from Source
147	Jagadadijaha	Born at the beginning of the world.	Though He appears as one of the Trimurtis (Brahma, Vishnu, Shiva), He is the distinct origin of the others.
148	Anaghah	The Sinless / Untouched.	Even while being born within the material world (<i>Samsara</i>) among the Trinity, He remains untouched by sins or blemishes (<i>Papa pratiparthi</i>).
149	Vijayaha	The Victorious.	He ensures the success (<i>Vijaya</i>) of the functions (creation/destruction) performed by Brahma and Shiva.
150	Jeta	The Conqueror.	He conquers the minds of those He blesses; He stays in their memory and they stay in His.
151	Vishvayonih	The Source of the Universe.	He is the instrumental cause who gets the work of the universe done through the other Murtis.
152	Punarvasuhu	The Indweller again.	He resides as the <i>Antaryami</i> (Inner Soul) within Brahma and Shiva to empower them.

2. Vamana & Trivikrama (153-164)

Focus: The story of the Dwarf (Vamana) who grew into the Giant (Trivikrama) to measure the universe.

No.	Name	Meaning	Context/Anecdote from Source
153	Upendraha	The younger brother of Indra.	Born as the 12th Aditya to Aditi and Kashyapa to help His brother Indra regain his kingdom.
154	Vamanaha	The Dwarf.	He appeared as a short boy (<i>Vamanatvam</i> - described as a medical dwarfism condition in the source) to beg for land from Bali.
155	Pramshuhu	The Tall One.	The dwarf instantly grew into the massive Trivikrama to measure the worlds.

No. Name	Meaning	Context/Anecdote from Source
156 Amoghaha	The Never-Futile.	His actions benefit everyone; He blessed Indra with the kingdom and Bali with the netherworld (<i>Patala</i>).
157 Shuchihi	The Pure.	He helps others (like Indra) without expecting anything in return (<i>Pratyupakara nirapekha</i>).
158 Urjitaha	The Powerful.	He has the strength to bind powerful enemies like Namuchi (Bali's son).
159 Ateendraha	Surpassing Indra.	Though born as Indra's younger brother, He surpassed Indra in glory, sovereignty, and maturity.
160 Sangrahaha	The Easily Accessible.	He can be easily "grasped" or reached by devotees without elaborate effort.
161 Sargaha	The Creator / The Accessible.	Refers to His accessible lotus feet (<i>Pada Padma</i>) created for the benefit of devotees during Trivikrama Avatara.
162 Dhritatma	The Supporter / Self-giver.	He surrenders Himself to the devotees who surrender their souls (<i>Atma Nivedanam</i>) to Him.
163 Niyamaha	The Controller.	He subdued the arrogance of Bali and controlled him.
164 Yamaha	The Ruler / Remover.	He removes the obstacles and impediments for his devotees.

3. General Auspicious Qualities (165-187)

Focus: Attributes that make the Lord accessible and the nature of His body.

No. Name	Meaning	Context/Anecdote from Source
165 Vedyah	The One to be Known.	He can be realized through the senses when He chooses to reveal Himself.
166 Vaidyah	The Doctor.	He cures the ultimate disease of <i>Samsara</i> (cycle of birth and death).
167 Sadayogi	The Ever-Alert Yogi.	

No. Name	Meaning	Context/Anecdote from Source
168 Veeraha	The Slayer / Hero.	He is always awake and alert (<i>Satata Jagarukah</i>) to protect His devotees with love.
169 Madhava	Lord of Knowledge (Vidya).	(Different from Name 73). Here it means He disseminates knowledge (<i>Ma</i> = Vidya/Knowledge, <i>Dhava</i> = Lord/Giver).
170 Madhuuhu	The Sweet / Honey.	He is as sweet as nectar (<i>Madhu</i>) to those who experience Him.
171 Atindriyah	Beyond Senses.	He cannot be perceived by senses if one approaches with arrogance ("I can see Him").
172 Mahamayah	The Great Illusionist.	He places a veil (<i>Maya</i>) between Himself and those who have not surrendered.
173 Mahotsahah	Great Enthusiasm.	He creates the world not as a chore but with immense zeal and enthusiasm.
174 Mahabalah	Great Strength.	He needs no assistance (<i>Asahaya Shura</i>) to create or protect the universe.
175 Mahabuddhihi	Great Intellect.	He knows exactly when and how to help (e.g., helping Draupadi through the <i>Akshaya Patra</i>).
176 Mahaviryaah	Great Valor / Unchanging.	Like milk turning to curd involves change, but He creates the world <i>without</i> changing His essential nature (Lactose intolerance analogy used).
177 Mahashaktihi	Great Power.	He transforms the subtle nature (<i>Prakriti</i>) into the gross physical world.
178 Mahadyutihi	Great Radiance.	He needs no external aid; He shines by His own brilliance.
179 Anirdeshya Vapuhu	Indefinable Body.	His form cannot be defined or compared to anything else; it is unique.
180 Shriman	Possessor of Beauty.	His body is adorned with divine ornaments that compete to be on Him.

No. Name	Meaning	Context/Anecdote from Source
181 Ameyatma	Immeasurable Soul.	His qualities are deep and immeasurable like the ocean. (Transition to Kurma) He supported the Mandara Mountain during the churning.
182 Mahadhristik	Great Support.	Mandara Mountain during the churning.
183 Maheshvasaha	The Great Archer.	(Transition to Rama) He holds the great bow <i>Sharnga</i> (or Kodanda) to build the bridge to Lanka.
184 Mahibharta	Husband of Earth.	(Transition to Varaha) He lifted Goddess Earth from the ocean.
185 Srinivasaha	Abode of Lakshmi.	(Transition to Mohini/Kurma) He retrieved Lakshmi from the churning ocean and keeps Her on His chest.
186 Satam Gatihi	Refuge of the Good.	His playful acts (<i>Leela</i>) always result in the welfare of the good.
187 Aniruddha	The Unstoppable.	No one can stop Him when He moves to protect His devotees.

4. Hamsa Avatara (188-194)

Focus: The Lord as the Swan who distinguishes good from bad.

No. Name	Meaning	Context/Anecdote from Source
188 Suranandha	Delight of the Gods.	He brings joy to the Devas by helping them in calamities.
189 Govindaha	Recipient of Praise/Words.	He is reached by Vedic words (<i>Go</i> = Veda/ Words). The name Govinda rescues even simple village folk.
190 Govidampati	Lord of the Wise.	He is the leader of those who know the Vedas.
191 Marichihi	Ray of Light.	He reveals His faultless form to devotees.
192 Damanaha	The Subduer.	He subdues the heat (<i>Tapa</i>) and miseries of Samsara with His radiance.
193 Hamsaha	The Swan.	He walks with a majestic gait (<i>Hamsagati</i>) and smiles (<i>Smayate</i>) to reassure devotees.

No. Name	Meaning	Context/Anecdote from Source
194 Suparnaha	Beautiful Wings.	He has beautiful wings (as Hamsa) to ferry souls across the ocean of Samsara.

5. Padmanabha (195–199)

Focus: The form reclining on Adisesha from whose navel Brahma is born.

No. Name	Meaning	Context/Anecdote from Source
195 Bhujagottamaha	Best of Snakes.	He reclines on the best snake, Adisesha (<i>Ananta Padmanabha</i>).
196 Hiranyanabha	Golden Navel.	His navel is beautiful and auspicious.
197 Sutapaha	Good Penance.	Though sleeping, He performs internal Yoga/Tapas for the world's protection.
198 Padmanabhaha	Lotus Navel.	The navel from which the lotus (and Brahma) emerges.
199 Prajapatihi	Lord of Subjects.	He is the Lord of Brahma (who is the creator of subjects).

6. Narasimha Avatar (200–210)

Focus: The Man-Lion who protected Prahlada.

No. Name	Meaning	Context/Anecdote from Source
200 Amrityuhu	Death of Death.	He kills death (Samsara) for His devotees; related to <i>Nrisimha Tapini Upanishad</i> .
201 Sarvadrik	All-Seeing / Impartial.	He is impartial; He treats Prahlada (Asura's son) with love and Hiranyakashipu with anger based on their actions.
202 Simhaha	The Lion.	The majestic, roaring form that emerged from the pillar.
203 Sandhata	The Joiner / Uniter.	He unites with devotees like Prahlada with open arms.
204 Sandhiman	The United.	He is always united with His devotees.
205 Sthiraha	The Firm.	He is firm in His protection and overlooks the mistakes of devotees.

No. Name	Meaning	Context/Anecdote from Source
206 Ajaha	The Unborn.	He was not born from a womb like humans; He was born from a pillar (<i>Stambha</i>).
207 Durmarshanah	The Unbearable.	Enemies cannot tolerate His fierce form.
208 Shasta	The Ruler / Punisher.	He punishes evil-doers like Hiranyakashipu.
209 Vishrutatma	The Famous Soul.	The story of Narasimha and Prahlada is famous and purifying.
210 Surariha	Slayer of God's Enemies.	He killed the enemy of the Devas (Hiranyakashipu).

7. Matsya Avatara (211-225)

Focus: The Great Fish who saved the Vedas and creation.

No. Name	Meaning	Context/Anecdote from Source
211 Guruttamaha	The Supreme Guru.	He taught the Vedas to Brahma; He is the teacher of teachers.
212 Dhama	The Resort / Support.	He became the boat/support for the seeds of creation during the deluge (<i>Pralaya</i>).
213 Satyaha	The True / Good.	He was good to the righteous King Manu during the deluge.
214 Satyaparakrama	True Valor.	His valor is unfailing; He protects effortlessly.
215 Nimishaha	The Closing Eye.	He closes His eyes to the enemies of His devotees (or ignores their faults).
216 Animishaha	The Unwinking.	As a fish, He does not blink; He is ever-alert to protect.
217 Sragvi	Garland Wearer.	Even as a fish, He wore the <i>Vaijayanti</i> garland to show He is the Supreme Lord.
218 Vachaspati	Lord of Speech.	He revealed the <i>Matsya Purana</i> and Vedic knowledge.
219 Udaradhihi		

No. Name	Meaning	Context/Anecdote from Source
220 Agranihi	Generous Intellect.	His vast intellect is the source for all knowledge.
221 Gramanihi	The Leader.	He leads devotees to the highest state (Moksha).
222 Shriman	Leader of Hosts.	He commands the Nityasuris (eternal angels) in Vaikuntha.
223 Nyayaha	The Beautiful.	Even as a fish, He had lotus-like eyes and divine beauty (<i>Matsyaha Kamala Lochanaha</i>).
224 Neta	The Just.	He ensures justice and guides devotees on the right path.
225 Sameeranaha	The Manager / Leader.	He manages the welfare of those who follow Him.
	The Stimulator.	His actions are pleasing and stimulating like a breeze.

8. The Cosmic Architect (226–247)

Focus: Names related to the Purusha Suktam, describing His cosmic form and pervasion.

No. Name	Meaning	Context/Anecdote from Source
226 Sahasramurdha	Thousand-Headed.	From <i>Purusha Suktam</i> : He has infinite heads, seeing everywhere.
227 Vishwatma	Soul of the Universe.	He pervades the universe through knowledge and power.
228 Sahasraksha	Thousand-Eyed.	He has infinite eyes witnessing everything.
229 Sahasrapat	Thousand-Footed.	He has infinite feet, present everywhere.
230 Avartana	The Turner.	He turns the wheel of <i>Samsara</i> (worldly existence).
231 Nivrittatma	The Detached Soul.	Though in the world, He remains distinct and detached from it.
232 Samvritaha	The Veiled.	

No. Name	Meaning	Context/Anecdote from Source
233 Sampramardhanah	The Destroyer.	He remains hidden from those with ignorance (<i>Tamas</i>).
234 Ahahsamvartakah	Regulator of Day/ Time.	He destroys the darkness/ ignorance (<i>Maya</i>) for His devotees.
235 Vanhihi	The Fire / Bearer.	He regulates the cycle of day and night and time.
236 Anilaha	The Air.	He bears the universe in the form of Space/Ether (<i>Akasha</i>).
237 Dharanidharah	Supporter of Earth.	He is the life-giving force (Prana) in the air.
238 Suprasadaha	The Gracious.	He supports the earth (as Varaha, Adisesha, etc.).
239 Prasannatma	The Blissful Soul.	He grants favors and is pleased easily (e.g., Draupadi's call).
		His mind is clear and free from passions; He knows exactly what to give.
240 Vishvasrik	Creator of Universe.	He creates without partiality towards any being.
241 Vishwabhuk Vibhu	Consumer & Pervader.	He protects/consumes the universe and pervades it.
242 Satkarta	Worshipper of Good.	He honors the good/pious people.
243 Satkritah	Worshipped by Good.	He is worshipped by the pious.
244 Sadhuhu	The Accomplisher.	He acts as a messenger or charioteer to help His devotees.
245 Janhuhu	The Hider.	He hides His greatness to be accessible to devotees.
246 Narayanaha	The Abode of Beings.	The supreme name; the resting place of all <i>Naras</i> (beings/souls).
247 Narah	The Leader / Imperishable.	He who leads; associated with the Nara-Narayana form.

9. The Lord of Relationships (248–257) ❤️

Focus: *Antaryami (Inner Controller) and His relationship with the soul.*

No. Name	Meaning	Context/Anecdote from Source
248 Asankhyeyah	Innumerable.	He has infinite forms and attributes.
249 Aprameyatma	Immeasurable Soul.	He pervades inside and outside; cannot be measured.
250 Vishishtah	The Distinguished.	He is distinct from the sentient (<i>Chit</i>) and insentient (<i>Achit</i>) though He pervades them.
251 Sishtakrit	Maker of Rules/ Good.	He imparts good qualities to His devotees.
252 Shuchihi	The Pure.	He is purity itself (like Gold/Turmeric); dirt does not stick to Him.
253 Siddharthah	The Accomplished.	He has attained everything; He has no unfulfilled desires.
254 Siddhasankalpah	True Will.	Whatever He wills happens instantly and independently.
255 Siddhidaha	Giver of Powers.	He grants powers (<i>Siddhis</i>) like <i>Anima</i> , <i>Garima</i> to yogis.
256 Siddhi Sadhanah	The Means to Success.	He makes the means (Sadhana) pleasant for the devotee.
257 Vrishahi	The Auspicious Day.	The day/moment a devotee surrenders to Him becomes the most auspicious day.

10. Dharma Incarnate (258–300) ⚖️

Focus: *The Lord as the embodiment of Righteousness and Giver of Blessings.*

No. Name	Meaning	Context/Anecdote from Source
258 Vrishabhaha	Showerer of Grace.	Like a rain cloud, He showers grace to cool the fire of Samsara.
259 Vishnu	The Pervader.	He enters into devotees and never separates from them.
260 Vrishaparva		

No. Name	Meaning	Context/Anecdote from Source
	The Steps of Dharma.	He establishes the steps (Varnashrama Dharma) to reach Him.
261 Vrishodarah	Belly of Dharma.	He accepts even simple food offered with Dharma/Devotion (e.g., Kuchela's puffed rice).
262 Vardhanaha	The Nourisher.	He nourishes devotees like a mother bearing a child in the womb.
263 Vardhamanah	The Growing One.	He grows/matures along with His devotees' devotion.
264 Viviktaha	The Solitary/ Unique.	His stories (<i>Avatara Charitra</i>) are unique and distinguishing.
265 Shruti Sagarah	Ocean of Scriptures.	All Vedas flow towards Him like rivers to the ocean.
266 Subhujaha	Good-Armed.	He takes the burden of the surrendered devotee on His arms.
267 Durdhara	The Irresistible.	His flow of grace cannot be stopped; like a tidal wave of mercy.
268 Vagmi	The Eloquent.	He speaks sweetly and effectively (e.g., Rama dealing with the Ocean King).
269 Mahendraha	Great Lord.	The Sovereign Ruler.
270 Vasudaha	Giver of Wealth.	He gives wealth to those who desire it.
271 Vasuhu	The Wealth.	He himself is the wealth for His devotees.
272 Naikarupaha	Many Forms.	He takes many forms (human, animal, tree) to help devotees.
273 Brihat Rupaha	Huge Form.	He pervades the sky and directions in His Avatars.
274 Shipivishtah		

No. Name	Meaning	Context/Anecdote from Source
	Pervader of Rays.	He resides within the rays of the sun (<i>Shipi</i> = rays).
275 Prakashanah	The Illuminator.	He reveals His divine form (e.g., to Arjuna).
276 Ojas Tejo Dyutidarah	Bearer of Strength/ Splendor.	He possesses Strength (<i>Ojas</i>), Valor (<i>Tejas</i>), and Radiance (<i>Dyuti</i>).
277 Prakashatma	Radiant Soul.	He reveals Himself even to the ignorant/fools.
278 Pratapanah	The Scorcher.	He uses His heat/radiance to trouble enemies or discipline.
279 Ruddha	The Full / Overflowing.	He is full of prosperity like a swelling ocean.
280 Spashtaksharah	Clear Syllables.	He is clearly revealed in the syllables of the Vedas.
281 Mantrah	The Mantra.	He is the Mantra itself that saves the one who meditates.
282 Chandramshu	Moon-Rays.	He is cool and soothing like moon rays.
283 Bhaskara Dyutihi	Sun-Like Brilliance.	He has the scorching brilliance of the sun to destroy enemies.
284 Amritamshudbhavo	Source of the Moon.	The moon (Amritamshu) was born from His mind; He is the source of nectar.
285 Bhanuhu	The Sun.	He gives the sun its power to shine.
286 Shashabindhu	The Moon.	He destroys the wicked (<i>Shasha</i> = wicked path) or nurtures like the moon.
287 Sureshwaraha	Lord of Gods.	He helps those on the righteous path.
288 Aushadham	The Medicine.	He is the cure for the disease of worldly existence (<i>Samsara</i>).
289 Jagatas Setuhu		

No. Name	Meaning	Context/Anecdote from Source
	Bridge of the World.	He is the bridge/barrier that separates good from bad.
290 Satya Dharma Parakramaha	Truth, Dharma, Valor.	His qualities of Truth, Dharma, and Valor are unfailing.
291 Bhuta Bhavya Bhavan Nathaha	Lord of Time.	Lord of Past, Future, and Present.
292 Pavanaha	The Purifier (Wind).	He purifies simply by moving around like the wind.
293 Pavanaha	The Purifier.	He purifies even the purifying agents like Ganga.
294 Analaha	The Fire / Never Satisfied.	He is never satisfied that He has done enough for His devotees (e.g., felt He was late for Draupadi).
295 Kamaha	The Lovable / Destroyer of Desire.	He destroys base desires or is the object of desire.
296 Kamakrity	Fulfiller of Desires.	He fulfills the desire for Moksha or worldly things.
297 Kantaha	The Lovely/ Handsome.	He is physically beautiful (<i>Saundarya</i>).
298 Kamaha	The Desirable.	He is desirable due to His qualities like accessibility (<i>Saushilya</i>).
299 Kamapradaha	Grantor of Wishes.	He grants wishes, whether they are petty or noble.
300 Prabhu	The Capable Master.	He captivates the hearts of all (<i>Sarva Hridaya Harane</i>).

11. Vatapatrashayi (301-313)

Focus: The baby Krishna floating on a banyan leaf during the cosmic deluge.

No. Name	Meaning	Context/Anecdote from Source
301 Yugadikrit		

No. Name	Meaning	Context/Anecdote from Source
302 Yugavartah	Creator of Yugas. Revolver of Yugas.	Even at the end of a Yuga (deluge), He initiates the next cycle. He ensures Dharma is re-established in every cycle. Markandeya saw a small baby sucking its toe; it is a wonder (<i>Maya</i>) that a baby contains the universe. He swallows the universe during Pralaya.
303 Naikamayah	Many Illusions.	Markandeya saw the whole world inside His stomach.
304 Mahashanah	The Great Eater.	His actions are beyond logical reasoning (<i>Atarkya</i>).
305 Adrishyah	The Invisible.	He revealed His distinct form to Markandeya.
306 Vyaktarupah	The Manifest Form.	Conqueror of Thousands.
307 Sahasrajit	Conqueror of Thousands.	He conquers thousands of Yugas while reclining.
308 Anantajit	Infinite Conqueror.	His power is limitless; even as a child, His might is incomprehensible.
309 Ishtah	The Liked.	He is liked by all his devotees.
310 Visishtah	The Unique.	He is unique and distinct from everything else.
311 Shikhandi	Wearer of Crest-Jewel.	He wears supreme Lordship as His crest-jewel/peacock feather.
312 Nahushah	The Binder.	He binds souls with <i>Maya</i> to test their devotion.
313 Vrishah	The Showerer.	He showered Markandeya with nectar-like glance to comfort him in the ocean.

12. Parashurama Avatara (314-321)

Focus: The angry sage who destroyed corrupt kings.

No. Name	Meaning	Context/Anecdote from Source
314 Krodhah	The Angry One.	He personified anger to destroy Kartaviryarjuna.

No. Name	Meaning	Context/Anecdote from Source
315 Krodhakrit	Creator of Anger.	His anger was righteous indignation against barbarism.
316 Karta	The Doer/ Cutter.	He cut off the thousand arms of Kartaviryarjuna.
317 Vishvabahuh	Arms for the World.	His arms work for the welfare of the universe by removing evil.
318 Mahidharah	Supporter of Earth.	By removing the burden of evil kings, He supported the Earth.
319 Achyutah	The Infallible.	Even in anger and human birth, He never fell from His divine status.
320 Prathitah	The Famous.	Famous for his prowess and deeds.
321 Pranah	The Life Breath.	He is the life for those who surrender to Him.

13. Kurma Avatara (322–332)

Focus: The Tortoise avatar during the churning of the ocean.

No. Name	Meaning	Context/Anecdote from Source
322 Pranadah	Giver of Strength.	He gave strength to Devas and Asuras when they were exhausted from churning.
323 Vasavanujah	Brother of Indra.	He appeared to help Indra, acting as his younger brother (<i>Anuja</i>).
324 Apamnidhiih	Reservoir of Waters.	He supported the great ocean during the churning.
325 Adhishtanam	The Base/ Support.	He became the base (<i>Kurma</i>) for the Mandara Mountain.
326 Apramattah	The Vigilant.	He was careful and vigilant in protecting the churning process.
327 Pratishthitah	The Self-Established.	He is established in His own greatness; needs no support.
328 Skandah	The Attacker/ Drier.	He destroys/dries up the enemies (Asuras).
329 Skandadharah	Supporter of Skanda.	He supports Skanda (Kartikeya, commander of Devas).

No. Name	Meaning	Context/Anecdote from Source
330 Dhuryah	The Bearer.	He bore the burden of the mountain/world.
331 Varadah	Giver of Boons.	He dispensed the boons (Amrita, Lakshmi) from the churning.
332 Vayuvahanah	Mover of Wind.	He controls the wind (<i>Vayu</i>) to move the cosmos.

The Divine Journey Continues

This magnificent section reveals how the Supreme Lord, while maintaining His transcendent nature, descends into creation through various incarnations. Each avatar serves a specific purpose - from the cosmic roles of Mahavishnu to the intimate protection of devotees like Prahlada.

Through Parashara Bhatta's profound commentary, we see that every incarnation is not just a historical event, but a continuing divine presence accessible to sincere devotees. The Lord's willingness to take any form - from the tiniest dwarf to the mightiest lion - demonstrates His infinite compassion and accessibility.

Reference

[Vishnu Sahasranamam Commentary Discussion](#)



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).

