

Vedanta Philosophy in Vishnu Purana

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Abstract: The paper, "Vedanta Philosophy in Vishnu Purana," argues that the Puranas, particularly the Vishnu Purana, serve as an accessible means to understand the complex philosophical essence of the Vedas and Upanishads (Vedanta). It establishes Moksha (liberation) as the supreme goal (*Purushartha*) and details the path to achieve it through the *Keshidhwaja-Khandikyopakhyana* dialogue. The core Vedantic concepts highlighted are the non-dualistic nature of the Supreme Brahman (Vishnu) and the individual soul (*Ātman*), the role of Ignorance (*Avidyā*) and Illusion (*Māyā*) as the cause of suffering (*saṃsāra*), and the necessity of Knowledge (*Jñāna*). The text proposes a systematic approach to realization, starting from *Saguna* (form-based) worship and progressing through Yoga (Swaadhyaya, Dharana, Dhyana, Samadhi) to attain the *Nirguna* (formless) state, ultimately leading to the experience of unity and eternal bliss. The Vishnu Purana thus simplifies and popularizes the profound truth of *Ahaṃ Brahmāsmi* (I am Brahman).

Keywords: Moksha, Brahman-Ātman Identity, Māyā, Yoga, Vishnu Purana

Introduction of Puranas:

In Indian texts, the Puranas have attained uniformity along with Vedas and Shastras and have remained immortal. These Puranas are considered as flowers blossomed on the great tree of Vedic literature. Since the flowers of these Puranas are easily available to everyone and the fragrance of Puranas as flowers can be easily spread all over the world. We have been witnessing in the world that some theory is proposed by referring Vedas or the Shastras as standard.

But since it is not that easy to read and understand Vedas and Shastras, the great sages have done a great service by incorporating the essence of the Vedas and Shastras in the Puranas and presented them to the world. Therefore, when it is difficult to study Vedas and Shastras and obtain the standard knowledge through them, one can obtain the same through the Puranas and establish the theory and Philosophy.

Even though it is old, there is something new in it always. To lead the seekers on a spiritual path and instill a sense of devotion in them, the Pauranikas (a puranic preachers) guided them with their Puranic Prophecies.

The specialty of Vedanta Shastra:

What is Moksha? (Salvation) By following which paths one can attain supreme Moksha? पुरुषेण अर्थ्यन्ते प्रार्थ्यन्ते इति पुरुषार्थाः¹ Dharma, artha, kama, and moksha are the four Purusharthas. Among them, only Moksha is the supreme one. That is eternal. The Upanishads were established to prove the essence of Moksha. Such Upanishads are called Vedanta Shastra. The one who bestows is Moksha is the Parabrahman.

एकं सत् विप्राः बहुधा वदन्ति² People address the one and only Supreme Soul by

different names and try to reach the Supreme Soul by following different paths. while the worldly people worship in the form of qualities, the wise and those endowed with Brahman knowledge worship in the formless way.

Whatever one takes refuge in, whether it is the Saguna or Nirguna forms, the ultimate goal is to seek only the liberation from rebirth. Liberation is the absence of rebirth and re-death. Liberation is the absence of sorrow. One who turns inward and knows that there is no difference between the living entity within him and the Supreme Brahman is a really wise person. Such a wise person will never have Putraishana (interest in sons), Vittaishana (interest in money), or Daraishana etc.

(infatuation with a wife) He always feels that प्रजया किं करिष्यामः,³ what will the materialistic positions give to me as he is not interested wealth, children, goods, or vehicles.

Shankaracharya, in his Mohamudgara stotra, says that the world is full of illusion, saying, मायामयमिदं अखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा.⁴ Illusion (Maaya) is that which shows an existing thing as non – existing things and vice versa. Maya is that which covers the existence of true thing. (माया) One who has attained self-realization can easily overcome this Maya. But it is not so easy to overcome Maya of the qualities of Sattva, Rajas, and Tamas. He who realizes that the whole world is covered with Maya like a fire covered with ash, that all this is falsehood, and that only Parabrahman is the true and eternal, can become a Knowledgeable person.

There is no difference between the living soul within him and the Parabrahman. One who knows the meaning of the Mahavakyas like Tattvamasi and worships them, is said to be wise. A person who has attained self-illumination through the process of self-realization, by controlling his senses well and not being attracted to things, can overcome Maya as easily as a calf- cow crosses a canal in a field.

Vedanta in Vishnupurana:

The eighteen Puranas were presented to the world by sage Vedavyasa. not only the stories of emperors, genealogies, stories of the Bhagavat bhaktas, various anecdotes, secrets of creation, Manvantaras, in which the science of Vedanta, ethics, religion, philosophy, etc., are enshrined in these Puranas. Vishnu Purana is one among the 18 famous Puranas. This word Vishnu is derived from the root विश व्याप्तौ. विश्वं वेवेष्टि व्याप्नोतीति विष्णुः⁵ That is, the word Vishnu means the one who pervades all over the universe.

In this Vishnu Purana, the Krishna story, the Kalisvarupa, the prediction of the destruction, the forms of time, the secrets of creation, the stories of Dhruva and Prahlada, different islands, the forms of the Navagraha Mandals, the marriage rituals, vedic rituals, the Ashrama Dharmas, the forms of the Yadu, Puru, Druhya, Bhavishya, Ikshvaku, Maurya, and Magadha dynasties, etc., are mentioned. The one who bestows salvation is Lord Vishnu. The Keshidhwaja Khandhikyopakhyana of Vishnu Purana explains the form of such salvation. Let us examine it in detail.

The scriptures state that क्षीणे पुण्ये मर्त्यलोके वसन्ति.⁶ Living beings attain heaven or hell according to the results of their actions. It is a myth to think that those who reach heaven will live there forever. The actual fact is, After the good deeds

earned by them is spent, they have to return to the earth. This point, which is mentioned in the Vedas, is explained in the Vishnu Purana as follows.

स्वर्गेऽपि पापभीतस्य क्षयिष्णोर्नास्ति निवृत्तिः । पुनश्च गर्भे भवति जायते च पुनः पुनः ॥

गर्भे विलीयते भूयो जायमानोस्तमेति वै । जातमात्रश्च म्रियते बालभावेऽथ यौवने ॥⁷

Even those who have reached heaven, they are haunted with the fear that once their good deeds / merit is spent, they will fall back to this mundane world. Therefore, there is no happiness in the heaven either. It is inevitable to enter the womb again, born, grow, and die. Therefore, one should know that freedom from rebirth is salvation. Shankarabhagavatpada explained the same point by saying— पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् । इह संसारे बहु दुस्तारे कृपया पा रे पाहि मुरारे!⁸

यद्यत्प्रीतिकरं पुंसां वस्तु मैत्रेय! जायते । तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति ॥

कलत्रपुत्रमित्रार्थगृहक्षेत्रधनादिकैः । क्रियते न तथा भूरिसुखं पुंसा यथासुखम् ॥

इति संसारदुःखार्कतापतापितचेतसाम् । विमुक्तिपादपच्छायामृते कुत्रास्ति सुखं नृणाम् ॥⁹

Whichever Samsara a man considers to be the abode of happiness, that same samsara also causes sorrow. Therefore, a man should not develop attachment to things like wife, children, money, etc. and should strive for liberation. Liberation is also known as Mukti. Therefore, the Vishnu Purana states that a wise person should make special efforts to reach the path of liberation. This samsara is very strange, as long as a man earns money and as long as respiration continues, until then his wife and children show affection and love on him.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥¹⁰

In the Bhagavad Gita, the Lord Sri Krishna taught Samkhya Yoga to those who have left karma and Karma Yoga to those who follows karma. Whichever path one follows, one must ultimately attain the divine feet of the eternal Parabrahman. The Vishnu Purana explains the same point as follows;

आगमोत्थं विवेकाच्च द्विधा ज्ञानं तदुच्यते । शब्दब्रह्मागममयं परंब्रह्मविवेकजम् ॥

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत् । शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

द्वे वैविद्ये वेदितव्ये इति चाथर्वणीश्रुतिः । परयात्वाक्षरप्राप्तिः ऋग्वेदादिमयापरा ॥

यत्तदव्यक्तमजरमचिन्त्यमजमव्ययम् । अनिर्देश्यमरूपञ्चपाणिपादाद्यसंयुतम् ॥

विभुसर्वगतं नित्यं भूतयोनिरकारणम् । व्याप्तव्याप्तं यतस्सर्वं यद्वै पश्यन्ति सूरयः ॥

तद्ब्रह्मतत्परंधाम तद् ध्येयं मोक्षकांक्षिभिः । श्रुतिवाक्योदितं सूक्ष्मं तद्विष्णोः परमं पदम् ॥

तदेव भगवद्वाच्यं स्वरूपं परमात्मनः । वाचको भगवच्छब्दस्तस्याद्यस्याक्षयात्मनः ॥¹¹

Both action and knowledge are the means of liberation. Knowledge is of two kinds. 1. Worship of the Brahma as mentioned in the Agamas. 2. Knowledge of the eternal parabrahman which is attained through wisdom. If the aspirant first attains / acquires the knowledge of the word Brahma, (Sabdabrahman) later he will attain knowledge of the eternal Para Brahma. The Mundakopanishad states that one should know both the Para and Apra Vidyas. All the actions mentioned in the Vedas are called Apra Vidya. Para Vidya is the knowledge of the Para Brahma which is known as Tattva. (तत्त्वम्) In addition, Katopanishad says that;

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं

मृत्युमुखात् प्रमुच्यते।¹² The eternal parabrahman is unmanifest, unthinkable, indestructible, undirected, formless, omnipresent, omnipotent, true and pervasive. Only the Praagya (i.e., those who are wise) can see this Supreme Being. In addition, the same Kathopanishat mantra कश्चित् धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुः अमृतत्वमिच्छन्¹³ and the Vedic verse यद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः¹⁴ also mentions the same only. The fact that the Parabrahman is visible only through the eye of knowledge and not with the mere sense of sight is explained in this Purana.

स्वाध्यायसंयमाभ्यां स दृश्यते पुरुषोत्तमः। तत्प्राप्तिकारणं ब्रह्म तदेतदिति पठ्यते।।

स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमावसेत्। स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते।।

तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथा परम्। न मांसचक्षुषा द्रष्टुं ब्रह्मभूतः स शक्यते।।¹⁵

Swaadhyaya (स्वाध्याय) means the study of the Vedas. Through such Swaadhyaya and Yoga, Vishnu will be revealed. स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्¹⁶ Taittiriya Sikshavalli also says that one should not abandon the study of the Vedas or the teaching of the Vedas to others. Vishnupurana says that One should practice Yoga through Swadhyaya (स्वाध्याय) and Swadhyaya (स्वाध्याय) through (योग) Yoga. The eternal one is revealed through both Swadhyaya and Yoga. Swadhyaya is one eye for the Paramatman, while Yoga is the another eye. It is impossible to know the Brahman through the eye that is visible only from the outside.

Due to ignorance, people think that the pleasures of the kingdom and things on earth are permanent. Experiencing this luxury life virtue will destroy. Therefore, one who wishes to attain heaven must constantly acquire knowledge of Paramatman. In this book, Keshidhwaja describes the nature of ignorance as follows;

अनात्मन्यात्मबुद्धिर्याचास्वेस्वमिति या मतिः। अविद्यातरुसंभूतिबीजमेतत् द्विधा स्थितम्।।

पञ्चभूतात्मके देहे देही मोहतमोवृत्तः। अहम्ममैतदित्युच्चैः कुरुते कुमतिमतिर्मतिम्।।¹⁷

Having self-consciousness in this materialistic world called Ignorance or Maaya. To have the feeling that an object is one's own is Ignorance. If all the five great elements are attached to the body in a subtle form, it is called the process of panchikarana. (पञ्चीकरणम्) With the five elements of the body, a man acquires the feeling of attachment to such a five-element body, (पाञ्चभौतिकशरीरम्) the feeling of ego, that it is mine.

कलेबरोपभोग्यं हि गृहक्षेत्रादिकञ्च कः। अदेहेह्यात्मनि प्राज्ञो ममेदमिति मन्यते।।

इत्थञ्च पुत्रपौत्रेषु तदेहोत्पादितेषु कः। करोति पण्डितस्वाम्यमनात्मनि कलेबरे।।¹⁸

A man develops attachment towards home, land, wife, etc., and is entangled in those attachments and experiences many problems. A person who desires salvation does not develop attachment for the body, which is called the corpse after death, and is never entangled in impermanent bonds. He does not develop attachment even for the offspring produced by his body.

मृण्मयं हि यथा गेहं लिप्यते वै मृदमम्भसा। पार्थिवोऽयं तथा देहो मृदम्बालेपनस्थितिः।।

पञ्चभूतात्मकैः भोगैः पञ्चभूतात्मकं वपुः। आप्यायते यदि ततः पुंसो भोगोत्र किं कृतः।।¹⁹

Just as the walls of a house built of clay are coated with clay water, similarly this earthly body is coated and nourished with food. A man lives comfortably by

constructing a house on earth. He drinks water and preserves his life, uses water for agriculture, and also enjoys water sports. He uses fire for cooking food. He transforms the fire into light and lives well. He sustains life by having Praana, Apaana, Vyaana, Udaana, and Samaana vayus. He hears sounds through the sky, which has the quality of sound, and he travels around in planes through the sky. In this way, the five elements co - operates to enjoy wordly pleasures.

अनेकजन्मसाहस्रीं संसारपदवीं व्रजन् । मोहाश्रमं प्रयातोऽसौ वासनरेणुकुण्ठितः ।।

प्रक्षाल्यते यदा सोस्य रेणुः ज्ञानोष्णवारिणा । तदा संसारपान्थस्य याति मोहाश्रमशमम् ।।

मोहाश्रमे शमं याते स्वस्थान्तःकरणः पुमान् । अनन्यातिशयाबाधं परं निर्वाणमृच्छति ।।

निर्वाणमयमेवायमात्मा ज्ञानमयोऽमलः । दुःखाज्ञानमयाधर्माः प्रकृतेस्तेतु नात्मनः ।।²⁰

अविश्रान्तोऽयं संसारसंचयप्रवाहः²¹ There is no end to material attachment. Man is entangled in the bonds of samsara and is covered with the dust of material attachment. When the material attachment is washed away with the water of knowledge, then the attachment in a man is destroyed and he attains peace. After the destruction of attachment, the mind becomes pure, calm, desireless, free from sorrows and he can attain the state of Nirvana (moksha). The one who bestows the state of Nirvana attains Supreme Soul. Happiness, sorrow, ignorance, delusion, etc. are all related to nature and not to the Liberated soul.

जलस्य नाग्निसंसर्गः स्थालीसंगात्तथापि हि । शब्दोद्रेकादिकान् धर्मान् तत् करोति यथा नृप ।।

तथाऽत्मा प्रकृतेः संगदहम्मानादि दूषितः । भजते प्राकृतान् धर्मानन्यस्तेभ्यो हि सोऽव्ययः ।।

तथेतत्कथितं बीजमविद्यायामयातव । क्लेशानां च क्षयकरं योगादन्यन्नविद्यते ।।²²

In reality, water and fire have no connection with each other. However, due to its connection with the bowl, the water makes noise and boils. Similarly, the soul, which has no connection with anything, becomes contaminated by egoistic attachments due to its connection with nature. The reason why the soul acquires the properties of nature that are not of its own is Ignorance. Therefore, it should be recognized that only Samkhya Yoga (i.e., knowledge) and Karma Yoga (yoga) have the power to destroy ignorance and eliminate sufferings.

योगस्वरूपं खाण्डिख्य! श्रूयतां गदतो मम । यत्र स्थितो न च्यवते प्राप्य ब्रह्मलयं मुनिः ।।

मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धायविषयासङ्गि मुक्त्यै निर्विषयं मनः ।।²³

If one moves from one place to another and gains special benefits there, it is called progress or development. A person who is entangled in the bonds of samsara, without seeing the Supreme Soul, is constantly sliding down, and is unable to see and reach Sri Maha Vishnu. (i.e, he does not make any progress) But, one who is absorbed in Parabrahman, has reached the state of Salokya from the state of Samipya, from the state of Samipya to the state of Sarupya, from the state of Sarupya to the state of Sayujya, and does not slide down from there anymore. (This is called progress or development.)

The desires born in the mind degrade a person. Whether one gets entangled in bonds or wants to get out of bonds, the mind is the main cause. If the mind is attracted towards things, it is the cause of bondage. If the mind turns away from things, it is the cause of liberation.

विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः । चिन्तयेत् मुक्तये तेन ब्रह्मभूतं परेश्वरम् ।।

आत्मभावं नयत्येनन्तः ब्रह्मध्यायिनं मुनिम् । विकार्यमात्मनशक्त्या लोहमाकर्षको यथा ।।

आत्मप्रयत्नसापेक्षाविशिष्टाया मनोगतिः । तस्याब्रह्मणि संयोगो योगमित्यभिधीयते ।¹²⁴

The Supreme Soul is the source of knowledge, embodiment of truth. One who has understood the nature of such Parabrahman is considered wise. Such a person should control his mind from things and meditate on God for liberation, Since The mind is like a magnet, It attracts a common man and the most intelligent person also. To gain self – awareness one should practice Yoga to align mind and body to attain Supreme soul.

संकल्पविकल्पात्मकं मनः, निश्चयात्मिका बुद्धिः.²⁵ The mind (Manas) is endowed with will and choice. The intellect (Buddhi) is endowed with a fixed state. According to Vishnupurana, if a practitioner, by making special effort, controls his mind so that it does not wander after unnecessary things, that is called yoga.

एवमत्यन्तवैशिष्ट्ययुक्तधर्मोपलक्षणः । यस्य योगस्स वै योगी मुमुक्षुरभिधीयते ।।

यद्यन्तरायदोषेण दूष्यते चास्य मानसम् । जन्मान्तरैरभ्यसतो मुक्तिः पूर्वस्य जायते ।।

विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि । प्राप्नोति योगी योगाग्निः दग्धकर्मचयो चिरात् ।।²⁶

दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकम् । मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ।।²⁷

Shankaracharya explained that by divine grace of Paramatman one can attain human birth and the company of great persons and can have the desire to attain salvation. Then, who is a Mumukshu? (मुमुक्षुः) What is Mumukshutva? (मुमुक्षुत्वं) Having the desire to attain salvation is Mumukshutva. (मुमुक्षुत्वम्)

A yogi who desires salvation and has a personal connection with the Supreme Soul is called a Mumukshu. A person who is in the initial stage of the process of practicing yoga is called a Yunjana, (मुमुक्षुः) while a person who has attained maturity and is ready to join Parabrahman is called a yogi.

A yogi who is rich in the four Sadhanas, (साधनचतुष्टय) even if he falls away from that path due to some difficulties, can certainly attain liberation in his subsequent births. If he has practiced Yama Niyamas well, in the absence of any faults, he will attain liberation in his first birth only. When he attains liberation, his past and present karmas will be destroyed with the fire of Yoga. When karmas are destroyed, there is no sorrow. It's indicating that Moksha is the state of eternal bliss without sorrows.

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते । अमूर्तं ब्रह्मणो रूपं यत्सदित्युच्यते बुधैः ।।

समस्ताः शक्तयश्चैताः नृप यत्र प्रतिष्ठिताः । तद्विश्वरूपवैरूप्यं रूपमन्यत् हरेर्महत् ।।

समस्तशक्तिरूपाणि तत्करोति जनेश्वर । देवतिर्यक् मनुष्यादि चेष्टावन्ति स्वलीलया ।।

जगतामुपकाराय न सा कर्मनिमित्तजा । चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका ।।

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप । चिन्त्यमात्मविशुद्ध्यर्थं सर्वकिल्बिषनाशनम् ।।

मूर्तं भगवतो रूपं सर्वापाश्रयनिस्पृहम् । एषा वै धारणा प्रोक्ता यच्चित्तं तत्र धार्यते ।।²⁸

Worship (Upasana) is of two types, namely Sagunopasana and Nirgunopasana. The Nirguna form of Vishnu is visible only to yogis and not to ordinary people.

In Bhagadgita Bhagavan himself said that नाहं प्रकाशः सर्वेषां योगमायासमावृतः¹²⁹ The one in whose universal form, all the powers are merged that is the great form of Sri Hari. Having assumed such a Saguna form, the Lord creates all the forms of pow-

er, including the actions of gods, demons and humans. Brahman is the ultimate, omnipresent, and the destroyer of sins. Therefore, a Practitioner should first worship eternal one in the Saguna form with the conch, disc, mace, Tulasi mala and lotus for the purification of the soul.

To attain the Supreme Soul, a man must be endowed with the four faculties of Sadhana. (साधनचतुष्टयसम्पन्नः) Vedanta Shastra states that one should practice the eight limbs of yoga: Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. One of these eight limbs of yoga is the process of Dharana. According to Vishnupurana Dharana is the process of fixing the mind on the lotus feet of Lord Vishnu.

ततः शङ्खगदाचक्रशाङ्गदिरहितं बुधः । चिन्तयेत् भगवद्रूपं प्रशान्तं साक्षसूत्रकम् ।

सा यदा धारणा तद्दवस्थानवती ततः । किरीटकेयूरमुखैः भूषणैः रहितं स्मरेत् । ।

तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत् । मनसा ध्याननिष्ठाद्यं समाधिः सोऽभिधीयते । ।³⁰

After attaining maturity in the process of worshipping the attributes, which includes ritualistic practices (i.e. archana & abhisheka), the aspirant should meditate on the form of God without conch, mace, or lotus (i.e., in the form of nirguna). After practicing the first six paths of yoga well, one will reach the state of meditation. (ध्यानम्) After passing through the process of meditation, it is said that the state of samadhi is the worship of God with the mind without the form and name.

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव । प्रापणीयस्तथैवात्माप्रक्षीणाशेषभावनः । ।

क्षेत्रज्ञः करणीज्ञानं करणं तस्य तेन तत् । निष्ठाद्य मुक्तिकार्यं वै कृतकृत्यं निवर्तते । ।

तद्भावभावमापन्नस्ततोऽसौ परमात्मना । भवत्यभेदीभेदश्च तस्याज्ञानकृतो भवेत् । ।

विभेदजनके ज्ञाने नाशमात्यन्तिकं गते । आत्मनो ब्रह्मणो भेदमनन्तं कः करिष्यति । ।³¹

After knowing the principle of Parabrahman through the state of samadhi, a person can realize that there is no difference between the living soul and the Supreme Soul. And he gets the knowledge that that Parabrahman is himself. (This is the meaning of the Mahavaakya Tattvamasi.) When the concept of difference in living beings disappears, then the knowledge of difference, the perceptions, and the causes that support them also disappear. The object of the goal is Parabrahman alone.

When the knowledge of difference in living beings disappears, when a person attains the identity of the self in the soul, or has the consciousness of non-difference, then the knowledge of Aham Brahmasmi arises. Thus, the Vishnu Purana states that one can see and experience the unity in living beings without the consciousness of difference between the Supreme Soul and the self.

Conclusion:

Being born, growing, changing, and dying as a human being are not the ultimate limit of life. If that is called as life, then there is no difference between an animal and a human being. Human life is blessed only by knowing the Supreme Soul, who resides in the lotus of our hearts and animates the living beings, and by trying to attain the Supreme Soul. The swan does not want to be in the waterholes with the crows, and it's always wants to reach Kailash Sarovar only. Similarly, a wise person should attain the Supreme Brahman and should desire not to be born again.

If one wants to attain the state of liberation, one should first cultivate the feeling of detachment. If one first climbs the stage of detachment, it can take him to the stage of Paramapada. Actually, The Parabrahma Tattva has been explained in other texts through Upanishad Mantras, Sutras. But, In Vishnu Purana Sage Vyasa revealed the true nature of the Supreme Being (Paramatman) through the Keshidhwaja-Khandhikya conversation in a simplified way.

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