

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAHA (CANTO THREE)

॥ सप्तविंशोऽध्यायः - २७ ॥

SAPTHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SEVEN)

Kaapileye [Moksha Niroopanam] (Kapila's [Review and Interpretational Advice about Moksha or Salvation Philosophy])

[In this chapter we can read Moksha Maargga or Path of Salvation or Ways and Means to attain Salvation. Initially we are given a clear picture how the Soul is intermingled inseparably with the Material Senses and Material Body and the Inner Consciousness. Then we can read the fact that the material senses and the material body cannot be active without the intervention of the Soul. In order to attain Moksha, we have to be liberated from Material Life which may appear to be under the control of material senses and material body. So, the natural question of Dhevahoothi was how it is possible to liberate the inseparably interlinked Soul from

Materialism. For that Kapila gives a very lucid and step by step explanation how with steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu one should slowly but steadily and surely be able to liberate or release the Soul from Material Senses of the Material Body. Please continue to read meticulously...]

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sri Bhagawaan Said):

[Through the first three stanzas, it is described why the Aathma cannot be distinguished different from the physical body.]

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः ।
अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥ १ ॥

1

Prekrithistthoapi purusho naajyathe praakrithairgunaih
AvikaaraadhakarththritvhaannirgunathvaajjelaArkavath.

Kapila spoke to his divine mother, Dhevahoothi, that just like how the sun stays apart and totally independent of the reflections we see in water, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme and Ultimate and the Soul alone stays completely aloof and independent of material senses and the material body and its activities by spreading the reflections of His Splendor everywhere including minutest of the minute atom of the material body. But Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan does not claim any proprietorship or ownership of the material modes of nature. He stays independent and unaffected by any changes of the material modes of nature. And that is because of His Illusive Power.

स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते ।
अहङ्क्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ २ ॥

2

Sa esha yerhi prekritherguneshvabhivishajjathe

Aham kreyavimooddaathmaa karththaasmeethyabhimanyathe.

When the soul gets interacted with modes of material nature and with false ego then it is contaminated and forced to forget of its originality that it is independent of material activities and allows identifying the material body as the soul. And thus, the body takes up the ownership of the soul with the false notion that the body is the soul and everything belongs to the body. And due to the illusion of nature we believe that the Soul is within the material body, and it controls the former.

तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः ।
प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥ ३॥

3

Thena samsaarapadhavemavasoabhyethya nirvrithah
Praasamgikaih karmmadhoshaissadhasnmisrayonishu.

Thus, the soul which is now conditioned by the material nature and body as the results of the activities of the material life would assume innumerable deaths and births in various different species of the universe. The conceptual and logical belief is that according to our activities of this life you would assume higher or lower species in the next birth. [This would be explained in detail under the story of “Jeta Bharatha”.]

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ४॥

4

Arththe hyavidhyamaaneapi samsrithirna nivarththathe
Ddhyayatho vishayaanasya svapneanarththaagamo yetthaa.

Actually, the soul, as it is, is transcendental and unaffected by material activities but when it is conditioned by the material body of a living entity the soul will not be liberated from material entrapments. It's just like the impact of the dream stays in our mind even after we are awake. [What it means is that we are not free of the thoughts of the dream even after we are awake.]

अत एव शनैश्चित्तं प्रसक्तमसतां पथि ।
भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥ ५॥

5

Atha eva sanaischiththam presakthamasathaam patthi
Bhakthiyogena theevrena virakthyya cha nayedvasam.

Oh, the daughter of the most renowned emperor, Svaayambhuva Manu!
As the soul conditioned by the material modes of nature is naturally bound
to resort to the evil path in search of cheap and unwanted material
pleasures and comforts due to material attachment. But the one who
seeks to attain Moksha with steadfast devotion to Lord Sri Vaasudheva Sri
Maha Vishnu Bhagawaan should try to control the inner consciousness
with slow and steady detachment to material interests and with steadfast
devotion by Bhakthi Yoga. Thus, try to bring your mind towards
transcendental interest by detaching away from material interest.

यमादिभिर्योगपथैरभ्यसन् श्रद्धयान्वितः ।
मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ ६॥

6

Yemaadhibhiryogapatthairabhyasan sredhddhayaanvithah
Mayi bhaavena sathyena math katthaasrevanena cha.

सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः ।
ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥ ७॥

7

Sarvvabhootha samthvena nirvvairenaapresanggethah
Brahmacharyena maunena svaddharmmena beleeyasaa.

यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ्मुनिः ।
विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ ८॥

8

Yedhrichcchayopalebddhena santhushto mithabhungmunih
Vivikthasaranassaantho maithrah karuna aathmavaan.

सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् ।
ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥ ९॥

9

Saanubenddhe cha dheheasminnakurvannasadhaagreham
Jnjaanena dhristhathaththvena prekritheh purushasya cha.

निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः ।
उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् ॥ १०॥

10

Nivritthabudhddhyavastthaano dhooreebhoothaanyadhersanah
Upalebhyaathmanaathmaanam chakshushevaarkkamaathmadhrik,

मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ।
सतो बन्धुमसञ्चक्षुः सर्वानुस्यूतमद्वयम् ॥ ११॥

11

Mukthalinggam sadhaabhaasamasathi prethipadhyathe
Satho benddhumasachchakshussarvvaanusyoothamadhvayam.

You must control your mind by carefully learning Bhakthi Yoga with strict practices of Yema and Niyama. [We have already explained what Yemaas and Niyamaas are: Yemaas are: a) Ahimsa, b) Sathyam, c) Aastheyam, d) Brahmacharyam and e) Aparigreham), 2) Niyamam (the five Niyamaas are: a) Saucham, b) Thapass, c) Svaadhddhyaayam, d) Santhosham and e) Eeswarapreniddhanam.] You have to think of me, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with a pure and uncontaminated mind. Listen to my glorious stories. You must maintain equanimity in your views and thoughts about all the species, entities and elements of the universe. You

must not have enmity towards anyone or anything. You should not have any attachment with any material entities or elements. You must maintain celibacy. You must speak only very little. [If you speak more the chances for your attention to get diversified is more.] You must fulfill and maintain your duties and responsibilities without any failure. You must be satisfied with whatever is coming to you naturally. [Means we must not create unnecessary wants and needs and then run after meeting or acquiring them.] Your thoughts must always be engaged in virtuous things like devotion to me. You must live with very little, the minimum required, food. You must stay alone in seclusion without having company of anyone else. You must live in peace. You must always think and act for the betterment and prosperity of others very selflessly. You must learn and acquire the knowledge required to distinguish Material Nature or Prekrithi and Transcendental Super-Soul or Purusha. Your mind should not wander unnecessarily in other things other than Prekrithi and Purusha. You must be very compassionate and merciful to other entities and elements. Your mind should be steady and brave. [Mind should not be wavering.] Thus, with steady mind and pure and clarified intelligence liberate from the interest you are having in this form of material body which is attached with the thoughts like “my daughters”, “my sons”, “my relatives”, etc. and install and establish Soul which is the only one thing truly existing and eternal with the knowledge that this material body is not true and it is illusory. Oh mother, it is just like how you are able to see the Sun with the effulgence provided to your eyes by Sun, with “Jnjaana Dhrishti” or “Eye of Divine Knowledge” you should see the Supreme Soul in your inner consciousness. [What this means is that we are able to see the Sun because of the light from it. Similarly, we should be able to recognize the Soul with transcendental knowledge of consciousness.]

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते ।
स्वाभासेन तथा सूर्यो जलस्थेन दिविस्थितः ॥ १२ ॥

12

Yetthaa jelasttha aabhaasah stthalastthenaavadhrisyathe
Svabhaasena thatthaa Sooryo jelastthena dhivi stthithah.

एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः ।
स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥ १३ ॥

Evam thrividhahankaaro bhoothendhriyamanomayaih
Svaabhaasairlekshithoanena sadhaabhaasena sathyadhrik,

Oh, my dear mother, just like how we are able to realize the presence of Sun by its reflection on water and again by the reflections on the wall of our room whereas the Sun is originally situated in the sky, similarly we can realize the presence of Soul by its reflections on our false ego, on our material body and again on the material senses. Thus, a Self-Realized or Soul-Realized person can see the presence of the Supreme Soul from its reflections from all the three modes as described.

भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया ।
लीनेष्वसति यस्तत्र विनिद्रो निरहङ्क्रियः ॥ १४॥

Bhoothasookshmendhriyamanobudhddhyaadhishviha nidhrayaa
Leeneshvasathi yesthathra vinidhro nirahamkriyah.

Oh, the most chaste and austere Lady, when we are asleep all our material senses, material elements, false ego and mind contaminated by false ego are all asleep and inactive. But the one which is independent of all the material senses and material elements of our body is not at sleep but active and of course active and alive eternally and that is called Soul. [The simple way to understand this concept is just to think of the driving force which awakens us from sleep. If there is no internal urge, we would continue to be under dead sleep throughout. This urge within us is called Soul.]

मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा ।
नष्टेऽहङ्करणे द्रष्टा नष्टवित्त इवातुरः ॥ १५॥

Manymaanasthadhaaaaathmaanamanashto nashtavanmrishaa
Nashteamkarane dhreshtaa nashtaviththa ivaathurah.

A person who lost all his or her material fortune would miserably be distressed and lost. Similarly, a person at sleep would unnecessarily be distressed due to the loss of false ego. [This logic is complex to comprehend easily. It is talking about the inner consciousness contaminated by false ego. As the false ego is not active during sleep the contaminated consciousness also feels that it is lost into sleep.]

एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते ।
साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥ १६॥

16

Evam prethyavamrисяaasaavaathmaanam prethipadhyathe
Saahankaarasya dhrevyasya yoavastthaanamanugrehah

Oh, the most dedicated chaste mother, at that time our inner consciousness would promptly and correctly think of the Soul. With critical analysis try to determine and conclude: 1) whether the material body of false ego is really in existence or whether the Soul is in existence, which is the true basis for self-existence or 2) whether the existence of material body of false ego depends on Soul or the existence of Soul requires a material body of false ego. And this would help us to attain a matured and conclusive understanding of the Soul or Super Soul. [The final conclusion would be that the existence of a material body of false ego depends on the Soul. Soul is eternal and absolutely has no dependency on the material body of false ego.] That is how we can attain Paramaathma Bhaavam or Supreme Soul Realization.

देवहूतिरुवाच

DhevahoothirUvaacha (Dhevahoothi Said):

पुरुषं प्रकृतिर्ब्रह्मन् न विमुञ्चति कर्हिचित् ।
अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥ १७॥

17

Purusham prekrithirBrahman na vimunjchathi karhichith
Anyonyaapaasreyathvaachcha nithyathvaadhanayoh prebho.

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः ।
अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥ १८॥

18

Yetthaa genddhasya bhoomescha na bhaavo vyethirekathah
Apaam resasya cha yetthaa thatthaa budhddheh parasya cha.

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः ।
गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥ १९॥

19

Akarththu karmabenddhoayam purushasya yedhaasrayah
Guneshu sathsu prekritheh kaivalyam theshvathah kattham.

क्वचित्त्वावमर्शेन निवृत्तं भयमुल्बणम् ।
अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥ २०॥

20

Kvachiththaththvaavamarsena nivriththam bhayamulbenam
Animiththanimiththathvaath punah prethyavathishtathe.

Oh, my divine son, Kapila Braahmana, is it ever possible and practical to liberate or release the spiritual Soul from the material nature as the material elements and material senses are inseparably interlinked and intertwined and interconnected and intermingled with one another as the earth goes along with aroma or smell and water goes along with taste with eternal mutual ties? Thus, the Prekrithi or Material Nature and Purusha or the Transcendental Spiritual Soul are inseparably intermingled and connected. They do not have independent and separate existence at any time. [That means there is no independent and separate existence for either Prekrithi or Purusha. That is the understanding of Dhevahoothi as well as for all of us, laymen.] Therefore, under such circumstances how is it possible to disown the activities of Material Nature by Transcendental Soul? Or in other words the results of our actions as a material entity have to be owned up or possessed by the soul as well. Soul cannot be free of them as it is an

inseparable part of Material Life. And in that case how is it possible to attain Moksha or Salvation as Soul is an integral part and cannot be liberated from the Material Actions while the Material body possesses the Soul? Oh Lord, Kapila who is the incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, my doubt or what is not clear to me and needs to be clarified is how anybody can ever attain Moksha as long as they lead a material life with full involvement of all material modes of nature. One may be able to argue that Soul is not the active performer as all actions are performed by material body, but Soul would never be able to claim that it is not a passive performer of the actions executed by material body. Therefore, logically one may be able to argue that being a passive performer the impact or result of the actions should not be as harsh as those to the active performer, namely, material body. Thus, the threat or fear of the result of evil or negative actions of material life can be milder to the Soul but can never be avoided altogether. Thus, the material life would continue to be immersed into the distresses and miseries. It would never have a release from that.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sri Bhagawaan or Kapila Said):

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना ।
तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥ २१ ॥

21

Animiththanimiththena svaddharmmenaamalaathmanaa
Theevrayaa mayi bhakthyaa cha sruthasambhrithayaa chiram.

ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा ।
तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥ २२ ॥

22

Jnjaanena dhrishtathaththvena vairaagyena beleeyasaa
THapoyukthena yogena theevrenaathmasamaaddhinaa.

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् ।

Prekrithih purushasyeha dhehyamaanaa thvaharnnisam
Thirobhavithree sanakairagneryonirivaaranih.

Oh, my dear mother, one should be able to liberate the Soul or Purusha from Material Nature or Prekrithi by performing devotional services to me and by listening to the glorifying stories of me continuously for a long time. The ignorance or the lack of transcendental knowledge and the result of the material actions with the impulse of time of a person would be burning and destroying the awareness of Soul throughout the day and night. But when you devotionally listen to my stories and worship me your consciousness would be purified because your material actions are now reduced if not altogether eliminated. And that would allow you to develop deep rooted devotion to me. Deep rooted devotion would definitely help you to establish lucid and proven divine discretionary knowledge. Divine knowledge would help you to renounce the interest in material life. Renouncement of material life would help you to involve fully in severe austere life combined with Bhakthi and Jnjaana Yoga. With Bhakthi Yoga and Jnjaana Yoga you would be able to attain permanent and meditative peace of Soul or Aathma Samaaddhi. This Aathma Samaaddhi would help you slowly but steadily to burn out your interest in material life just like how the flint-wood or Arani is being burned to ashes by Fire which is produced by the same flint-wood. [Arani is being burned to ashes by the same fire it has produced for Yaaga in the Yaaga Kuntta.]

भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः ।
नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ॥ २४ ॥

Bhukthabhogaa parithyekthaa dhrishtadhoshaa cha nithyasah
NEswarasyaasubham ddhaththe sve mahimni stthithasya cha.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme Soul or Supreme Personality or Paramaathma or Purusha or Param Purusha who is always independent of Material World or Material Nature or

Prekrithi and would never be inflicted or contaminated or corrupted by any of the material interactions because he always moves with steadfast devotion of Bhakthi Yoga and who is not affected by the false ego and material pleasures which is the creation of His own manifestation of Illusion under which the existence of Material World depends upon.

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥ २५ ॥

25

Yetthaa hyaprethibudhddhasya presvaapo behvanarththabhrith
Sa eva prethibudhddhasya na vai mohaaya kalpathe.

Oh, my dear mother, the divine daughter of Manu, whatever inauspicious disasters occur in the dreams of the sleeper would prove to be inaccurate while he or she is awake and fully conscious. And the occurrences of dreams should not have any real impact with reality at the time when you are awake. [What it means even if sometimes there could be some truth in dream and reality it is not because of the dream it so happened in reality. That could be simply coincidental.]

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥ २६ ॥

26

Evam vidhithathaththvasya prekrithirmmayi maanasam
Yunjjatho naapakurutha aathmaaramasya karhichith.

Oh, my dear mother, once you are able to understand this principle of dream and reality clearly well then you should be able to concentrate your mind and consciousness fully on me and would be able to enjoy divine ecstasy of blissful happiness with true and steadfast devotion. Oh mother, the Purusha or Soul is and would always remain as the noblest and purest and the false ego of Material Nature or Prekrithi can never ever be able to corrupt or contaminate or malign it.

यदैवमध्यात्मरतः कालेन बहुजन्मना ।

सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ॥ २७॥

27

YaDhaivamadhdhyaathmarethah kaalena behujenmanaa
Sarvvathra jaathvairaagya aabrahmabhuvanaanmunih

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा ।
निःश्रेयसं स्वसंस्थानं कैवल्यार्थं मदाश्रयम् ॥ २८॥

28

Madhbhakthah prethi budhddhaarththo math presaadhena bhooyasaa
Nihstreysam svasamstthaanam kaivalyaakhyam madhaasrayam.

प्राप्नोतीहाञ्जसा धीरः स्वदृशाच्छिन्नसंशयः ।
यद्भत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे ॥ २९॥

29

Praapnotheehaanjjasaa ddheerah svadhrisaachcchinnasamsayah
Yedhgethvaa na nivarththetha yogee linggaadhvinirggeme.

When you engage yourselves into devotional services with strict Bhakthi Yoga to me for a long time you would naturally become interested only in Soul which is nothing other than me. How does that happen? Because you are thinking of and praying and worshiping me always and therefore you would not have any time to take interest in material activities and thus you would become a materially renounced personality. Once you have become materially renounced you would become my steadfast devotee. My steadfast devotee would be enlightened with pure and divine and transcendental knowledge of me. [This is how Bhakthi Yoga leads into divine and Transcendental Jnana Yoga.] With transcendental Jnana you would be able to visualize the true form of Supreme Soul which is truly formless form which is the True Form of Mine. With the visualization of my formless form, you would attain my blessing and wishes and support. With my blessing and wishes and support you would become divinely and transcendently courageous. With transcendental courage you would easily be able to cut off all your affinity towards and interest in material life.

Oh, the most pure and divine Lady, thus by cutting off and renouncing material life you would be able to reach my abode of Vaikuntta and ultimately attain Moksha or Kaivalya or Nirvaana or Salvation. Thus, how can there be another birth for the Soul which is now formless and genderless with no separate individuality or identity? [There cannot be.] And that birthless stage is Moksha or Kaivalya.

यदा न योगोपचितासु चेतो
मायासु सिद्धस्य विषज्जतेऽङ्ग ।
अनन्यहेतुष्वथ मे गतिः स्या-
दात्यन्तिकी यत्र न मृत्युहासः ॥ ३० ॥

30

Yedhaa na yogopachithaasu chetho
Maayaasu sidhddhasya vishajjethamba!
Ananyahethushvattha me gethissyaa-
Dhaathyanthi kee yethra na mrithyuhaasah.

Oh, my dearest mother, you are the embodiment of divinity. The Yogees who are not perfect could be attracted towards the attainment of Ashta Aiswarya Sidhddhi or the Eightfold Prosperities like Anima, Mahima, etc which are the by-products of Material Mystic Powers. Again, these Sidhddhees cannot be attained by anyone other than who has practiced Yoga. Oh, my dear mother, that is the power of Maaya or Illusion under which this universe is revolving. But a perfect and matured Yogi would never have any interest in any of the Mystic Powers of Material Nature. A perfect Yogi's mind and conscience cannot be dragged by the power of Illusion towards such Material Mystic Powers. And when the mind and conscience of a person are not dragged towards Mystic Power of Material Nature he would be able to concentrate them fully on me. When a person can fully concentrate his mind and conscience on me he would attain the most divine position of Kaivalya which no one else would be able to attain. Once the person attains that position or reaches that level then the smile of death would never bother him at all, or he would be free of death and also of birth. [There is no death if there is no birth.] And that is what is called Kaivalya or Moksha or Mukthi or Nirvaana or Salvation.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां

तृतीयस्कन्धे कापिलेयोपाख्याने सप्तविंशोऽध्यायः ॥ २७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Thritheeyaskanddhe Kaapileyopaakhyaane [Moksha Niroopanam Naama]
Sapthavimsathithamoaddhyaayah

Thus, we conclude the Twenty Seventh Chapter named as the Kapila's
Story [Review and Interpretational Advices about Moksha or Salvation
Philosophy] of Third Canto of the Most Divine and the Supreme Most and
Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!