

- Chapter 2 -  
Contents of the Gītā Summarized

Arjuna submits to Lord Kṛṣṇa as His disciple, and Kṛṣṇa begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

**TEXT 1**

sañjaya uvāca  
taṁ tathā kṛpayāviṣṭam  
aśru-pūrṇākulekṣaṇam  
viṣīdantam idaṁ vākyam  
uvāca madhusūdanaḥ

Begins section 1:  
More doubts

**Sañjaya said:** Seeing Arjuna full of compassion, his mind depressed, his eyes full of tears, Madhusūdana, Kṛṣṇa, spoke the following words.

**TEXT 2**

śrī-bhagavān uvāca  
kutas tvā kaśmalam idaṁ  
viṣame samuṣasthitam  
anārya-juṣṭam asvargyam  
akīrti-karam arjuna

**The Supreme Personality of Godhead said:** My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

**TEXT 3**

*klaibyaṁ mā sma gamaḥ pārtha  
naitat tvayy upapadyate  
kṣudraṁ hṛdaya-daurbalyaṁ  
tyaktvottiṣṭha parantapa*

O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

**TEXT 4**

*arjuna uvāca  
kathaṁ bhīṣmam ahaṁ saṅkhye  
droṇaṁ ca madhusūdana  
iṣubhiḥ pratiyotsyāmi  
pūjārḥāv ari-sūdana*

**Arjuna said:** O killer of enemies, O killer of Madhu, how can I counterattack with arrows in battle men like Bhīṣma and Droṇa, who are worthy of my worship?

**TEXT 5**

*gurūn ahatvā hi mahānubhāvān  
śreyo bhoktum bhaikṣyam apīha loke  
hatvārtha-kāmāns tu gurūn ihaiva  
bhuñjīya bhogān rudhira-pradigdhān*

It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.

**TEXT 6**

*na caitad vidmaḥ kataran no garīyo  
yad vā jayema yadi vā no jayeyuḥ  
yān eva hatvā na jijīviṣāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ*

Nor do we know which is better—conquering them or being conquered by

them. If we killed the sons of Dhṛtarāṣṭra, we should not care to live. Yet they are now standing before us on the battlefield.

**TEXT 7**

*kārpaṇya-doṣopahata-svabhāvaḥ  
pṛcchāmi tvām dharma-sammūḍha-cetāḥ  
yac chreyaḥ syān niścitaṁ brūhi tan me  
śiṣyas te 'haṁ śādhi mām tvām praṇanam*

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

**TEXT 8**

*na hi praśyāmi mamāpanudyād  
yac chokam ucchoṣaṇam indriyāṇām  
avāpya bhūmāv asaṇatnam ṛddham  
rājyaṁ surāṇām api cādhipatyam*

I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivaled kingdom on earth with sovereignty like that of the demigods in heaven.

**TEXT 9**

*sañjaya uvāca  
evam uktvā hṛṣikeśam  
guḍākeśaḥ parantapaḥ  
na yotsya iti govindam  
uktvā tūṣṇīm babhūva ha*

**Sañjaya said:** Having spoken thus, Arjuna, chastiser of enemies, told Kṛṣṇa, "Govinda, I shall not fight," and fell silent.

**TEXT 10**

*tam uvāca hṛṣikeśaḥ  
prahasann iva bhārata  
senayor ubhayor madhye  
viśīdantam idaṁ vacaḥ*

O descendant of Bharata, at that time Kṛṣṇa, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

**TEXT 11**

*śrī-bhagavān uvāca  
aśocyān anvaśocas tvaṁ  
prajñā-vādāṁś ca bhāṣase  
gatāsūn agatāsūṁś ca  
nānuśocanti paṇḍitāḥ*

Begins section 2:  
Don't be foolish. Fight  
because there is no  
death for the soul.  
(jñana yoga)

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

**TEXT 12**

*na tv evāhaṁ jātu nāsaṁ  
na tvaṁ neme janādhipāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param*

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

**TEXT 13**

*dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

**TEXT 14**

*mātrā-sparśās tu kaunteya  
śītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās  
tāms titikṣasva bhārata*

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

**TEXT 15**

*yaṁ hi na vyathayanty ete  
puruṣaṁ puruṣarṣabha  
sama-duḥkha-sukhaṁ dhīraṁ  
so 'mṛtatvāya kalpate*

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

**TEXT 16**

*nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ  
ubhayor api dṛṣṭo 'ntas  
tv anayos tattva-darśibhiḥ*

Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

**TEXT 17**

*avināśi tu tad viddhi  
yena sarvam idaṁ tatam  
vināśam avyayasyāsya  
na kaścit kartum arhati*

That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

**TEXT 18**

*antavanta ime dehā  
nityasyoktāḥ śarīriṇaḥ  
anāśino 'prameyasya  
tasmād yudhyasva bhārata*

The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.

**TEXT 19**

*ya enam vetti hantāraṁ  
yaś cainaṁ manyate hatam  
ubhau tau na vijānīto  
nāyaṁ hanti na hanyate*

Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

**TEXT 20**

*na jāyate mriyate vā kadācin  
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre*

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

**TEXT 21**

*vedāvināśinaṁ nityaṁ  
ya enam ajam avyayam  
kathaṁ sa puruṣaḥ pārtha  
kaṁ ghātayati hanti kaṁ*

O Pārtha, how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill?

**TEXT 22**

*vāsāmsi jīrṇāni yathā vihāya  
navāni gṛhṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni samyāti navāni dehī*

**As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.**

**TEXT 23**

*nainam chindanti śastrāṇi  
nainam dahati pāvakaḥ  
na cainam kledayanty āpo  
na śoṣayati mārutaḥ*

**The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.**

**TEXT 24**

*acchedyo 'yam adāhyo 'yam  
akledyo 'śoṣya eva ca  
nityaḥ sarva-gataḥ sthāṇur  
acalo 'yam sanātanaḥ*

**This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.**

**TEXT 25**

*avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evaṁ viditvainam  
nānuśocitum arhasi*

**It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.**

**TEXT 26**

*atha cainam nitya-jātam  
nityam vā manyase mṛtam  
tathāpi tvam mahā-bāho  
nainam śocitum arhasi*

If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed.

**TEXT 27**

*jātasya hi dhruvo mṛtyur  
dhruvam janma mṛtasya ca  
tasmād aparihārye 'rthe  
na tvam śocitum arhasi*

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

**TEXT 28**

*avyaktādīni bhūtāni  
vyakta-madhyāni bhārata  
avyakta-nidhanāny eva  
tatra kā paridevanā*

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?

**TEXT 29**

*āścarya-vat paśyati kaścīd enam  
āścarya-vad vadati tathaiiva cānyaḥ  
āścarya-vac cainam anyāḥ śṛṇoti  
śrutvāpy enam veda na caiva kaścīd*

Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

**TEXT 30**

*dehī nityam avadhyo 'yaṁ  
dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni  
na tvam śocitum arhasi*

O descendant of Bharata, he who dwells in the body can never be slain.  
Therefore you need not grieve for any living being.

**TEXT 31**

*sva-dharmam api cāveksya  
na vikampitum arhasi  
dharmyād dhi yuddhāc chreyo 'nyat  
kṣatriyasya na vidyate*

Begins section 3:  
Don't be foolish. Fight  
because as a ksatriya it is  
your duty and nature.  
(*sakāma karma yoga*)

Considering your specific duty as a kṣatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

**TEXT 32**

*yadṛcchayā copapannaṁ  
svarga-dvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha  
labhante yuddham iḍṛśam*

O Pārtha, happy are the kṣatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

**TEXT 33**

*atha cet tvam imaṁ dharmyaṁ  
saṅgrāmaṁ na kariṣyasi  
tataḥ sva-dharmam kīrtim ca  
hitvā pāpam avāpsyasi*

If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

**TEXT 34**

*akīrtiṁ cāpi bhūtāni  
kathayiṣyanti te 'vyayām  
sambhāvitasya cākīrtir  
maraṇād atiricyate*

People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

**TEXT 35**

*bhayād raṇād uparataṁ  
maṁsyante tvāṁ mahā-rathāḥ  
yeṣāṁ ca tvaṁ bahu-mato  
bhūtvā yāsyasi lāghavam*

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

**TEXT 36**

*avācya-vādāṁś ca bahūn  
vadiṣyanti tavāhitāḥ  
nindantas tava sāmārthyam  
tato duḥkhataram nu kim*

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

**TEXT 37**

*hato vā prāpsyasi svargaṁ  
jivā vā bhokṣyase mahīm  
tasmād uttiṣṭha kaunteya  
yuddhāya kṛta-niścayaḥ*

O son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.

**TEXT 38**

*sukha-duḥkhe same kṛtvā  
lābhālābhau jayājayau  
tato yuddhāya yujyasva  
naivam pāpam avāpsyasi*

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat—and by so doing you shall never incur sin.

**TEXT 39**

*eṣā te 'bhihitā sāṅkhye  
buddhir yoge tv imām śṛṇu  
buddhyā yukto yayā pārtha  
karma-bandham prahāsyasi*

Begins section 4:  
Fight, but with  
detachment (*niṣkāma  
karma yoga*)

Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works.

**TEXT 40**

*nehābhikrama-nāśo 'sti  
pratyaavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt*

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

**TEXT 41**

*vyavasāyātmikā buddhir  
ekeha kuru-nandana  
bahu-śākhā hy anantāś ca  
buddhayo 'vyavasāyinām*

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

### TEXTS 42-43

*yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādinaḥ*

*kāmātmānaḥ svarga-parā  
janma-karma-phala-pradām  
kriyā-viśeṣa-bahulām  
bhogaiśvarya-gatiṁ prati*

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

### TEXT 44

*bhogaiśvarya-prasaktānām  
tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate*

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

### TEXT 45

*traī-guṇya-viśayā vedā  
nistraī-guṇyo bhavārjuna  
nirdvandvo nitya-sattva-stho  
niryoga-kṣema ātmavān*

The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

**TEXT 46**

*yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ*

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

**TEXT 47**

*karmaṇy evādhikāras te  
mā phaleṣu kadācana  
mā karma-phala-hetur bhūr  
mā te saṅgo 'stv akarmaṇi*

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

**TEXT 48**

*yoga-sthaḥ kuru karmāṇi  
saṅgam tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā  
samatvaṁ yoga ucyate*

Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

**TEXT 49**

*dūreṇa hy avaram karma  
buddhi-yogād dhanañjaya  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phala-hetavaḥ*

O Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

**TEXT 50**

*buddhi-yukto jahātīha  
ubhe sukṛta-duṣkṛte  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam*

A man engaged in devotional service rids himself of both good and bad reactions even in this life. Therefore strive for yoga, which is the art of all work.

**TEXT 51**

*karma-jaṁ buddhi-yuktā hi  
phalaṁ tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ  
padaṁ gacchanty anāmayam*

By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

**TEXT 52**

*yadā te moha-kalilaṁ  
buddhir vyatitariṣyati  
tadā gantāsi nirvedaṁ  
śrotavyasya śrutasya ca*

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

**TEXT 53**

*śruti-vipratipannā te  
yadā sthāsyati niścalā  
samādhāv acalā buddhis  
tadā yogam avāpsyasi*

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

**TEXT 54**

*arjuna uvāca  
sthita-prajñasya kā bhāṣā  
samādhi-sthasya keśava  
sthita-dhīḥ kim prabhāṣeta  
kim āsīta vrajeta kim*

Begins section 5:  
How to become *stitha-prajña*, fixed in  
consciousness.

**Arjuna said:** O Kṛṣṇa, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

**TEXT 55**

*śrī-bhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha mano-gatān  
ātmany evātmanā tuṣṭaḥ  
sthita-prajñas tadocyate*

**The Supreme Personality of Godhead said:** O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

**TEXT 56**

*duḥkheṣv anudvigna-manāḥ  
sukheṣu vigata-sprhaḥ  
vīta-rāga-bhaya-krodhaḥ  
sthita-dhīr munir ucyate*

One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

**TEXT 57**

*yaḥ sarvatrānabhisnehas  
tat tat prāpya śubhāśubham  
nābhinandati na dveṣṭi  
tasya prajñā pratiṣṭhitā*

**In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.**

**TEXT 58**

*yadā samharate cāyaṁ  
kūrmō 'ṅgānīva sarvaśaḥ  
indriyāṇīndriyārthebhyas  
tasya prajñā pratiṣṭhitā*

**One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.**

**TEXT 59**

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya  
param dṛṣṭvā nivartate*

**The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.**

**TEXT 60**

*yatato hy aṅgī kaunteya  
puruṣasya vipaścitaḥ  
indriyāṅgī pramāthīni  
haranti prasabham manah*

**The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.**

**TEXT 61**

*tāni sarvāṇi saṁyamya  
yukta āsīta mat-paraḥ  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā*

One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.

**TEXT 62**

*dhyāyato viṣayān puṁsaḥ  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmaḥ  
kāmaṭ krodho 'bhijāyate*

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

**TEXT 63**

*krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhramśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati*

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

(*Bhakti-rasāmṛta-sindhu* 1.2.258)

**TEXT 64**

*rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā  
prasādam adhigacchati*

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

**TEXT 65**

*prasāde sarva-duḥkhānām  
hānir asyopajāyate  
prasanna-cetaso hy āśu  
buddhiḥ paryavatiṣṭhate*

**For one thus satisfied [in Kṛṣṇa consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.**

**TEXT 66**

*nāsti buddhir ayuktasya  
na cāyuktasya bhāvanā  
na cābhāvayataḥ śāntir  
aśāntasya kutaḥ sukham*

**One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?**

**TEXT 67**

*indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām  
vāyur nāvam ivāmbhasi*

**As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.**

**TEXT 68**

*tasmād yasya mahā-bāho  
niḡrhitāni sarvaśaḥ  
indriyāṇīndriyārthebhyas  
tasya prajñā pratiṣṭhitā*

**Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.**

**TEXT 69**

*yā niśā sarva-bhūtānām  
tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni  
sā niśā paśyato muneḥ*

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

**TEXT 70**

*āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī*

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

**TEXT 71**

*vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥspṛhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

**TEXT 72**

*eṣā brāhmī sthitiḥ pārtha  
nainām prāpya vimuhyati  
sthitvāsyām anta-kāle 'pi  
brahma-nirvāṇam ṛcchati*

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

*Thus end the Bhaktivedanta Purports to the Second Chapter of the Śrīmad  
Bhagavad-gītā in the matter of its Contents.*