

Addressing Arjuna as mighty-armed, Krishna declares that, for the real accomplishment, fulfilment or achievement of an action, five aspects of action are necessarily to be disciplined and marshalled. These five are the "limbs of action" without which no action is ever possible. When these five aspects work in happy co-ordination, the undertaking is assured of the greatest success, be it secular or sacred, material or spiritual. The term "Mighty-armed" is used to invoke the adventurous heroism in Arjuna, for, a large share of daring courage, consistency of purpose, faith in oneself and intellectual heroism are necessary, if one is to discipline one's actions and successfully accomplish a thorough cultural development within.

In this stanza, the *Geetaacharya* confesses that this enumeration of the aspects that constitute an action is not his own original contribution, but it is exactly what is said in the *Saankhyan* philosophy. The *Saankhyan* philosophy as a separate text no longer exists... perhaps, here, the word *Saankhyan* indicates only the *Upanishads*. The existing *Saankhyan* books do not mention these five-fold categories. It is reasonable to suppose that at the time of Vyasa there might have been some books discussing this topic which are now lost to us. However, one thing is clear: that this five-fold division, which the Lord discusses in the following stanzas, faithfully follows the philosophy of the Geeta as discussed so far. The Geeta has declared that all actions cease when the knowledge of the Self dawns, so