

This chapter is named as '*Sankhya Yoga*' not in the sense that it is the *Sankhyan* philosophy here summarised or borrowed by Krishna. Here the word *Sankhya* is used only in its etymological sense as "the sequence of logic in any line of correct thinking and the logical enumeration of the arguments based on which a certain intellectual conclusion has been arrived at." It is in this sense that the highly philosophical Chapter II of the Geeta is termed as *Sankhya Yoga* in its epilogue (*Sankalpa Vakya*).

It is true that in the original *Mahabharata*, the Geeta chapters do not carry this *Sankalpa Vakya*. Commentators differ in attributing to any single individual the authorship of this *Sankalpa Vakya*. However, it has been accepted that some scholar, or scholars, analysed the contents of each chapter and gave an appropriate title to each. To all students of the Geeta, it is indeed a great help. Shankara, however, does not comment upon this portion at all.

*Om Om Om Om Om*