

Pandu were as good Kauravas as Duryodhana and others, but the latter alone were called Kauravas. Daśaratha had four sons, but Rāma alone was called Dāśarathi.

- [4] 'There is now a general consensus of opinion in favour of the historicity of Krishna. Many also hold the view that Vāsudeva, the Yādava hero, the cowherd boy Krishna in Gokula, the counsellor of the Pandavas and the great philosopher of the *Bhagavadgītā*, or in short, Krishna of the Purānas and Krishna of the *Mahābhārata* were one and the same person.' (*The History and Culture of the Indian People*, Vol. 1, p. 303.)
- [5] A.D. Pusalker denies the identity of Krishna of the *Chāndogya Upanisad* with Krishna of the *Mahābhārata*. (*Studies in Epics and Purānas of India*, Bharatiya Vidya Bhavan, p. 57–8.) He argues that the Purānas mention Sāndīpani and Garga as the teachers of Krishna, whereas the *Chāndogya* mentions Ghora Āngirasa as the teacher. But one may reply that Krishna might have had all the three as His teachers in different stages of His life.
- [6] According to Rajendranath Ghosh, Śankarācārya was born in 686 AD and not in 788 AD as is held by some. (Introduction to *Śankara-granthāvali*, Bengali, Vol. 1, p. 26.) Swāmī Tapasyānanda writes: 'It is held by the critics of the date (that is, 788 AD) that the Śankara) of 788–820 AD is not Ādi Śankara (the original Śankara), but Abhinava Śankara (modern Śankara), another famous *sannyāsin* of later times (788–839 AD), who was born at Chidambaram and was the head of the Śankara Math at Kāñcīpuram between 801 and 839 AD ... Most probably, he (Śankara) must have lived somewhere between the fifth and the seventh century AD, certainly much earlier than the end of eighth century—his generally accepted date by modern scholars.' (Introduction to *Śankara-digvijaya*, Ramakrishna Math, Madras, pp. xv-xxii.)
- [7] A popular Sanskrit verse runs thus: 'The *Gītā* which issued out of the lotus-like mouth of Krishna Himself should be well sung.'