

Kleisobora (Krishnapura). Scholars identify Heracles (Harikuleśa) with Krishna. The *Kausītaki Brāhmaṇa* refers to Him as a descendant of Angirasa (30.9), and the *Chāndogya Upanisad* (3.17.6) says that Krishna, son of Devakī, was taught by Ghora Āngirasa. Some scholars find a similarity between the teaching of Krishna (*Gītā*, 16.1-3) with Ghora's teaching: 'Then, these that are austerity, charity, straightforwardness, non-injury, and truthfulness are the payments made to the priests' (Ch. 3.17.4). Besides Ghora's use of the word *yajña* (sacrifice) in a metaphorical sense finds its echo in the fourth chapter of the *Gītā* (verses 24–33). Finally, Ghora's conclusion of his teaching with, 'At the time of final departure one should think, "Thou art the indestructible, Thou art the Immovable, Thou art the essence of the Vital Force"', has similarity with the verses 11 to 13 of the eighth chapter of the *Gītā*. (5) In time, Vāsudeva became the central figure of the Bhāgavata cult. His name is mentioned in Pāṇini's grammar (4.3.98). The Besnagar (Vidiśā) inscription (180 BC) mentions the erection of a column with a Garuḍa's image on it, in honour of Vāsudeva by Heliodorous, a Bhāgavata and a resident of Taxila. In the Buddhist book *Niddeśa* (fourth century BC) included in the Pāli Canon, there is a reference to the worshippers of Vāsudeva and Baladeva among others. Old Jaina literature also refer to Krishna (Kanha). All these facts go to prove that Krishna was a pre-Buddhistic personality.

According to the recension of the *Gītā* commented on by Śāṅkarācārya, (6) the number of verses is 700. But there is evidence to show that some old manuscripts had 745 verses. The *Gītā* published in Srinagar, Kashmir, with the annotation of Abhinavaguptācārya, contains the same number of verses. Other manuscripts have been discovered with variations both in the number of verses and the readings. Pusalker is of the opinion that 'the additional stanzas effect no material addition; nor do they create any differences in the teaching or argument.' (*Studies in Epics and Purāṇas*, p. 144.) He further remarks that 'Śāṅkarācārya's testimony for the text of the *Bhagavadgītā* is earlier than that of any other MS or commentator.' (ibid. p. 147) However that may be, after