

*Prakriti*, the *sattva* alone among them takes one Godward.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७

वृष्णीनाम् वासुदेवः अस्मि पाण्डवानाम् धनम्-जयः ।

मुनीनाम् अपि अहम् वि-भासः कवीनाम् उशना कविः ॥

*vṛṣṇīnām vāsudevo 'smi pāṇḍavānāṁ dhanan̐jayaḥ ।*

*munīnām apy aham vyāsaḥ kavīnām uśanā kaviḥ ॥*

वृष्णीनाम् *vṛṣṇīnām* among the Vrishnis वासुदेवः *vāsu devaḥ* Vasudeva अस्मि *asmi* (I) am पाण्डवानाम् *pāṇḍavā-nām* among the Pandavas धनञ्जयः *dhanan̐jayaḥ* Dhanan-jaya मुनीनाम् *munīnām* among the Munis अपि *api* also अहम् *aham* I व्यासः *vyāsaḥ* Vyasa कवीनाम् *kavīnām* among poets उशना *uśanā* Usana कविः *kaviḥ* the poet

Of the Vrishnis I am Vasudeva; of the Pandavas, Dhananjaya; of the sages I am Vyasa and of the seers I am Usana the seer. 37

The Yadavas had come of Vrishni race; so they were called Vrishnis. Krishna was the son of Vasudeva and so He is called *Vāsudeva*. That He is the best among the Yadavas is evident.

Arjuna is called Dhananjaya because he had claimed the hoarded up treasures of several kings and utilized them all for good purposes. There is a purpose in the Lord saying that He is Arjuna and not Yudhishtira among the Pandavas. He reminds Arjuna that he has no individuality apart from the Lord. This is the position of all the beings. When man comes to know of it, he would be rid of conceit and self-importance.