

This should not make a person a victim of fate and inaction. He must realise that this is an epic of man's great and difficult pilgrimage of life to a destination unknown to him. In this journey there is such desolate darkness at times, that nothing is clear to the eyes. But one small lamp struggles tirelessly, fearlessly with this darkness:

The base of this lamp is truth,  
Austerity is its oil,  
Compassion is its wick,  
And its light is forgiveness. (Bhīṣma parva)

This lamp is lighted with great care as it is not always possible for man to have so much austerity in action; nor has he always the strong base of truth needed for the lamp; nor is he able to spare so much compassion; nor is he always capable of so much forgiveness that it burns itself out to be the light. Yet the darkness must be challenged. The challenge is to keep the lamp lit.

- The third scheme of thought is explained by Dhṛtarāṣṭra who relates the story of Indra and Prahlād to Duryodhana. Prahlād by his shīla (not to show enmity to anybody, to be merciful to all and to give alms to one's capacity) wins the kingdom of heaven. Where there is shīla there resides dharma. With dharma stays satya. Along with shīla, dharma and satya live sadācāra (good behaviour), Balavīrya (strength) and Lakṣmī (wealth). Hence in humanity, in shīla, resides dharma.
- The fourth scheme of thought is explained by the story of Kauśika, an honest sage. Kauśika took a vow to always speak the truth, and as a result he revealed the hiding place of some men to a robber who went there and after killing them, took all their belongings. Kṛṣṇa said to Arjuna that honest Kauśika did not know the intricate nature of dharma. Similarly, when Yudhiṣṭhir insults the *Gandīva*, Arjuna's bow, Arjuna goes to kill his brother to fulfil his promise. Then also Kṛṣṇa rebukes him and says that he does not understand the dharma-vibhāga (the practical, ethical aspect of dharma). Kṛṣṇa says that he might have taken a vow in the past but now in the name of dharma, he was about to perform adharma. The movement of dharma is extremely intricate and multifarious. This discriminating or judicious vision gives a practical meaning to dharma.
- The fifth scheme of thought is revealed through Yatodharmostatojaya (victory is on the side of dharma)

When Duryodhana asked for blessings from his mother Gāndhārī so that he could be victorious, she could only tell him that where there is dharma victory will be there.