

It gives a concrete meaning to dharma. It answers in every case the question of what is right and what is wrong, and what is good and what is evil. This in turn is possible only when one has the omega vision, a vision which acts like a *tulādaṇḍa* (a scale):

*Tulā me survaabhuteṣu samātiṣṭhati*

(Under this vision everything is one and the same)

The story of Tulādhāra and Jājāli in Śāntiparva discloses this Turīya sākṣidriṣṭi (Omega vision). But the Omega vision cannot explain the dialectical situations of life, and the judicious vision also gives a simplified solution of existence.

Who will tell us whether Arjuna behaved justly or not when he killed Bhīṣma and Droṇa by deception? One was his elderly kinsman and

a righteous soul, while the other was his own preceptor. On the other hand, one may argue whether Bhīṣma and Droṇa were justified in aiding the unrighteous Kauravas, and fighting for them against their better judgement and the dictates of their conscience.



[Yudhiṣṭhira in the Śāntiparva]

However, *Mahābhārata* gives a solution to these questions. It says:

Logical argument is inconclusive,  
 The *Vedas* are dissimilar,  
 There is no sage whose doctrines  
 can be taken as authoritative,  
 The verities of dharma lie hidden  
 in the inaccessible recesses of the soul  
 The traditions followed by great men show the true way.  
 (Āraṇaya parva: 313-117)

However, *Mahābhārata* also questions the tradition. Tulādhāra, an honest businessman is very critical of tradition. He says that traditional practices are accidental accumulations like pieces of wood which accidentally enter a river at various points, and come together somewhere down the stream. Then he says that it would be absurd to say that there was some rational reason either for their entering the stream of the river or for their coming together to form a concourse. It is a devastating criticism of tradition.