

The last scheme of thought is explained by Kṛṣṇa:

*Tattrāṅṛtam bhavet satyam
satyam chapyanṛtam bhavet.*

(At certain moments, truth turns into falsehood and falsehood into truth).

In other words dharma and adharma complement each other. To achieve the truth one will have to move by the side of falsehood. It is said that one cannot draw a white line if there is no black background. In other words there is no absolute dharma or absolute adharma:

Dharmasyākhyā Vyavahāra itīsyate

(Everything is relative and that dharma is simply lokavyabhāra or worldly wisdom).

But, even if one follows it as lokavyavahāra, you cannot escape from the tensions of life.

Yudhiṣṭhira suffers from it but his humanity makes him a complete man. After the long journey when Indra invited him to stay in heaven, he refused and was ready to go to hell to stay with his brothers:

yatra te mama sa swargaḥ

(Where they are would be my heaven)

And moreover, he was not even ready to leave the dog who had accompanied him in their long journey, as a dog could not be allowed to enter heaven. Yudhiṣṭhira's words uttered at the threshold of heaven prove his humanity and capacity for compassion:

Nādyatyakṣyamenam soasukhārthī Mahendra

(Mahendra, I cannot leave this dog for my happiness). Hence, following the *lokavyavahāra* is not sufficient. It is to be combined with reason and the greatness of the human mind. Mother Kunti's parting words of advice to Yudhiṣṭhir may be taken as the true meaning of dharma:

Dharme te dhīyatām budhirmanastu mahadastu cha

(Let thy reason be fixed on dharma, let thy mind be ever great). Hence one can conclude that the movement of dharma is extremely intricate. If one goes beyond the body to reason or intellect, and then reaches the spirit, it is known as the upward movement of life. In this upward movement there are three obstacles. It is bound by inertia in the legs, the vital breath in the chest, and the intellect in the head. Dharma makes a man free from these three obstacles to follow the sanātana (universal) dharma.