

due to poison, hanging, or burns, or due to getting killed by animals having jaws 12. 286. 25 (Nī. on Bom. Ed. 12. 297. 25 seems to explain *prākṛta* as *durmarāṇa* cf. *yogī atyantavyādhipīdāgrasto 'pi durmarāṇam necched ity arthaḥ*); (viii) Dasyus are the limit; (1) even Dasyus do not trust in those who act mercilessly (*dasyavo 'py upataṅkante niranukrośakāriṇaḥ*) 12. 131. 11; (2) even Dasyus trust ascetics (*tāpaseṣu hi viśvāsam api kurvanti dasyavaḥ*) 12. 87. 28; (3) The Rākṣasas refused to eat the flesh of the mean Gautama, and suggested that it might be distributed among the Dasyus; but even Dasyus did not wish to eat the flesh of the sinful and unfaithful Gautama, nor the beasts of prey 12. 166. 18-19, 22-23; (ix) Dasyus are equated with impious men; when Dhṛtarāṣṭra, Pāṇḍu and Vidura were born, there were no Dasyus in the Kuru land, nor other impious men (*nābhavan dasyavaḥ kecin nādharमारुचयो janāḥ*) 1. 102. 5; (x) If Brāhmaṇas parted company with Kṣatriyas, the latter became degraded and were as good as Dasyus (*apadhvastā dasyubhūtā bhavanti ye brāhmaṇāḥ kṣatriyān samtyajanti*) 12. 74. 10. E. The Duties of Dasyus : On being questioned by Māndhātṛ about the *dharma* of Dasyus (*katham dharmam Careyus te* 12. 65. 15), Indra told him in details the duties of Dasyus which included service (*śuśrūṣā*) to parents, teachers, elders, ascetics and kings, gifts to twice-born, observance of non-violence, truth, purity, faithfulness and other virtues 12. 65. 17-22; a Dasyu who lived within limits did not perish after his death; this is illustrated by

the narrative of Kāpavya; those Dasyus who observed their *dharma* achieved perfections (*api te dasyavo bhūtā kṣipram siddhim avāpnuyuh*) 12. 133. 1-22. F. Limitations of Dasyus : They are not able to overpower a person who has no desires and one who is free from (the fear of) loss of wealth (*na ca dasyavaḥ / prabhavanti dhanajyānirmuktasya nirāśiṣaḥ*) 12. 170. 12. G. King's relationship with Dasyus : Indra created for a king his duty and armour, weapon and bow, for killing Dasyus (*indrenedam dasyuvadhāya karma utpāditam varma śastraṁ dhanuś ca*) 5. 29. 27 (But Nī. on Bom. Ed. 5. 29. 30 : *karma yuddham*); Brahman created Kṣatriyas for killing Dasyus who obstructed those that were engaged in agriculture, cattle-care, trade, and also those who performed the duties of Hotṛ, Adhvaryu and Udgātṛ priests (*ūrdhvaṁ caiva trayi vidyā*) 12. 90. 7-8 (Nī., however, on Bom. Ed. 12. 89. 7 : *ūrdhvaṁ svargam*); a Kṣatriya should always be ready to kill Dasyus in battles 12. 60. 14; for a king, there is no higher duty than destroying Dasyus 12. 60. 17; their absence, (as also of beggars), in a kingdom considered desirable 12. 89. 20; a king should take his subjects into confidence by drawing their attention to the danger posed by his enemies who collaborated with Dasyus 12. 88. 26; a king must protect all the *varṇas* if the Dasyus tried to plunder their wives and possessions 13. 47. 44; a king who saved the beings from Dasyus and gave them wealth and happiness was a great king (*dasyubhyaḥ prānadānāt sa dhanadaḥ sukhado virāḥ*) 12. 98. 8; if a king did not protect his subjects, they