

samyak pradhārayet) 12. 259. 10; but, a Dasyu, in fact, did not belong to men, nor to gods, nor to Gandharvas, nor to Pitṛs; for no one belonged to any one (*kaḥ kasyeha na kaścana*) 12. 259. 21 (Nī. on Bom. Ed. 12. 267. 21 : *dasyuvadhe tad-bhāryādīnām vadho nāstity arthaḥ* | *sambandhābhāvāt*); entering into an agreement (with Dasyus) who were ignorant and of confused mind was like trying to find a lotus in a cemetery or godliness in a Piśāca (i. e. trying to do what was impossible) (*padmām śmaśānād ādatte piśācāc cāpi daivatam* | *teṣu yaḥ samayam kuryād ajñeṣu hatabuddhiṣu* ||) 12. 259. 22 (Nī., however, on Bom. Ed. 12. 267. 22 : *padmām śavālaṅkāra(?rum) ādatte piśācāt piśācopahatāt* | *ādatte cailādikam iti śeṣaḥ* | *kīḍṛṣam samayam daivatam devatāśapathādirūpam* |; also cf. Critical Notes to Vol. 16 (p. 2193) on 12. 259. 22 : “Lotus does not grow in cemetery, and if it does, it is not considered as holy. Similarly one does not expect good conduct or divine grace from persons possessed by ghosts. Cp. (i. e. the commentary of Paramānanda Bhaṭṭācārya) remarks at the end as follows : *tad yathā padmām svaguṇair utkr̥ṣṭam śmaśānād upādāya kaścic chiraśi kuryād devāya vā dadyāt, tatrāśvasīta kaḥ* | *bhāvipiśācādyupadravāśaṅkicetāḥ syāt-ity arthaḥ*); a king who, following the Śāstra, teaches Dasyus to pay attention to place and time is not touched by sin (*deśakālapratikṣe yo dasyor darśayate nṛpaḥ* | *śāstrajām buddhim āsthāya nainasā sa hi yujyate* ||) 12. 25. 11 (Nī., however, who reads *marṣayate* in Bom. Ed. 12. 24. 11 : *marṣayate dasyūn api na hanti enasā tajjena pāpena*); in bad times, if a king had to take resort to a

forest and live with Dasyus he should not associate with Dasyus who threw all norms of behaviour to the winds; it was easy to raise an army of Dasyus (of good behaviour) for performing fearful acts (*apy aranyam samāśritya cāred dasyugaṇaiḥ saha* | *na tv evoddhṛtamaryādair dasyubhiḥ sahitaś caret* | *dasyūnām sulabhā senā raudrakarmasu bhārata*) 12. 131. 10 (but Nī. on Bom. Ed. 12. 133. 11 : *dasyubhiḥ dasyuprāyair amātyaiḥ*); when a king considered himself more prosperous than his (Dasyu) adversaries, he should turn on them and strike the (horde of) Dasyus without hesitation (*yadā bahuvīdhām vṛddhim manyate pratilomataḥ* | *tadā vivṛtya prahared dasyūnām avicārayan* |) 12. 104. 38 (Nī. on Bom. Ed. 12. 103. 39 : *pratilomataḥ śatror apekṣayā vivṛtya prakāṣībhūya dasyūnām dasyūn*); Dasyus should not thoroughly annihilate even those who happened to be under their control; they should not act in a cruel manner thinking that they were very strong (*tasmāt saśeṣam kartavyam svādhīnam api dasyubhiḥ* | *na balastho 'ham asmīti nṛśaṁsāni samācaret*) 12. 131. 17; Dasyus, if not forced to remain within certain limits of behaviour, acted as robbers (*nirmaryādā dasyavas tu bhavanti paripanthinaḥ*) 12. 101. 3 (Nī. on Bom. Ed. 12. 100. 3 : *ye 'rthadharmayor nirmaryādās te paripanthino nāśakā bhavanti*). H. Epic events : (1) Arjuna, in his conquest of the north before the Rājasūya, conquered Dasyus who lived on mountains (*dasyūn parvatavāsinaḥ*) 2. 24. 15; he also conquered the Dasyus living in the forest in the northeast (*prāguttarām diśam ye ca vasanty āśritya dasyavaḥ* |