

could be at the mercy of Dasyus (*loko 'yam dasyusād bhavet*) 12. 68. 20 (Nī. on Bom. Ed. 12. 68. 20 : *dasyusāt corādhi-nāḥ*); if due to a king's negligence his subjects were being robbed, such a king was Kali 12. 12. 27; Yudhiṣṭhira wanted to know if there were boundaries beyond which he should not allow Dasyus to step (*asti svid dasyumaryādā yām ahaṁ parivarjaye*) 12. 140. 1 (Nī. on Bom. Ed. 12. 142. 1 : *dasyūnām akāryakāriṇām api maryādā kācid asti ito 'dhikam dasyūnām na kartavyam iti*); when a king behaved dis-regarding all restraints and in such a state Dasyus brought about total confusion, then if all *varṇas* took up weapons (to protect themselves) no tlemish attached to them (*unmaryāde pravṛtte tu dasyubhiḥ saṁkare kṛte | sarve varṇā na duṣeyuḥ śastra-vānto ...*) 12. 79. 18; if the power of Dasyus increased (*abhyutthite dasyubale*), then even a Brāhmaṇa, Vaiśya or Śūdra should hold the rod of punishment in hand and protect the subjects from Dasyus; any one, Śūdra or some one else, whom the subjects, when tortured by Dasyus, turned for protection should be honoured (12. 79. 34-35, 38); a king in whose dominion hordes of Dasyus freely plundered the possessions of others, as do crows the fishes in water, was contemptible among the Kṣatriyas (*sa vai kṣatriyapāṁsonaḥ*) 12. 140. 28; Dasyus overpower a kingdom which has no ruler and which is weak (*anindram abalam rāṣṭram dasyavo 'bhībhavanti ca*) 12. 67. 2 (Nī. on Bom. Ed. 12. 67. 2 : *anindram arājakaṁ ata evābalaṁ*); kings in whose dominion Brāhmaṇas were without proper means of subsistence, their oxen and draught-animals did not prosper, the

churning pot (i. e. the curds in it) was not churned (because the pot was empty) when it was gifted, they became degraded like Dasyus (*naiṣām ukṣā vardhate nota vāhā na gargaro mathyate saṁpradāne | apadhvasiā dasyubhūtā bhavanti yeṣām rāṣire brāhmaṇa vṛttihīnāḥ*) 12. 329. 12 (Nī. on Bom. Ed. 12. 342. 19 : *gargarah dadhī-kṣutailādinipīdanayantram | yeṣām rājānām kṛṣyādihīnatvāt tādṛśā rājāno naṣṭāś corāś ca bhavantiṣu arthaḥ*; Nī. on Bom. Ed. 12. 68. 23 : *gargarā manthanyaḥ* on the authority of Medinī); if a king and his Brāhmaṇa Purohita were opposed to each other, Dasyus took the side of him who was stronger of the two (*anvagbalaṁ dasyavas tad bhajante*) 12. 74. 8 (Nī., however, on Bom. Ed. 12. 73. 7 : *anu paścāt prakāśamānam balam anvagbalaṁ yathā syāt tathā*); a king might take away the wealth of Dasyus (and of those who did not perform sacrifices) 12. 134. 2; a king should always kill Dasyus and should not pardon any one on any account (*nihanyāt sarvato dasyūn na kāmāt kasyacit kṣamet*) 12. 76. 5; Dyumatsena told Satyavant that if Dasyus were not awarded capital punishment, there would be chaos everywhere; in the Kali age, one would say : 'this was mine, not his' and normal life would be impossible (*lokayātrā na caiva syāt*) 12. 259. 6 (Nī., however, on Bom. Ed. 12. 267. 6 : *lokayātrā tīrthagamanavāṇijyādivyavahārah kalau yuge adharmapradhāne kāle*); however, a king should be careful while giving capital punishment to Dasyus, because when a Dasyu died, many other innocents dependent on him, like his wife, mother, father, son, also got killed for no fault of theirs (*rājā tasmāt*