

12. 215. 14 reads *prakīrṇameṣabhāram hi* and explains: *āmiṣabhāram vahantaś corāḥ gamyām diṣam rājakīyādyavarodhāt prati-kūlām budhvā (?) āmiṣam tyaktvānyām diṣam gacchanto yathā na badhyante ... prakīrṇameṣaḥ viśastameṣaḥ āmiṣam ity arthaḥ klībatvam ārṣam* see Editors note on Vol. 16. p. 2169 where Arjunamiśra's reading *moṣa*, meaning *loptra* 'stolen property', in place of *meṣa* is preferred); but just as one should abandon the company of the Dasyus going the wrong way and follow the wholesome way, similarly one should give up doing actions dominated by *rajas* and *tamas* and gain happiness (*tān eva ca yathā dasyūn kṣiptvā gacchech chivām diṣam | tathā rajastamaḥkarmāny utsrjya prāpnuyāt sukham*) 12. 208. 14; (iv) According to Maitreya what happened in the *sabhā* of the Kauravas was like imitating the behaviour of Dasyus (*dasyūnām iva yad vṛttam sabhāyām*) 3. 11. 17; (v) Draupadī told Virāṭa that his following the *dharma* of Dasyus (since he did nothing to check Kīcaka) brought no credit to his *Sabhā* (*dasyūnām iva dharmas te na hi saṁsadi śobhate*) 4. 15. 24; (vi) Sātyaki's killing Bhūriśravas in the unlawful way was choosing the *dharma* of Dasyus 7. 131. 2; (2) By referring to the unlawful and dangerous acts of Dasyus: (i) Yavanas, Kirātas and others, though they lived in towns, followed the way of Dasyus (*sarve te dasyujīvinaḥ*) 12. 65. 15; (ii) Māndhātṛ told Indra that there were Dasyus living in disguise among all Varnas and all the Āśramas (*dṛśyante mānavā loke sarvavarṇeṣu dasyavaḥ | līngāntare vartamānā āśrameṣu caturṣv api //*) 12. 65. 23; (iii) Yudhiṣṭhira

asked Bhīṣma how should a Brāhmaṇa, who did not want to give up his sons and grandsons, live when the *dharma* was at its lowest ebb, when all means of subsistence were under the control of Dasyus (*sarvasmin dasyusādbhūte pṛthivyām upajīvane*) 12. 130. 1 (*dasyu* is equated with *asādhu* in 12. 130. 2-3); 12. 138. 1; 12. 139. 6; (iv) Dasyus have been killing men since old times thinking 'they have wealth'; they torture men inflicting on them various punishments and always distress them (*dhanam asyeti puruṣam purā nighnanti dasyavaḥ*) 12. 171. 36; (v) As good men do not take what belongs to others, so do Dasyus not practise non-violence; people are pleased with Dasyus if they observe restraint (*yathā sadbhiḥ parādānam ahimsā dasyubhis tathā | anurajyanti bhūtāni samaryādeṣu dasyuṣu //* 12. 131. 14 (NI., however, who reads *dasyubhiḥ kṛtā* on 12. 133. 15: *sadbhir dasyubhiḥ parādānam parasvaharaṇam api kṛtam ahimsā bhavati tathā vakṣye iti śeṣaḥ*); (vi) Killing some one when he is not fighting, violation of wives of others, ungratefulness, robbing a Brāhmaṇa of his wealth, leaving him without any possessions (*niḥśeṣakaraṇam tathā*), robbing women, coercion (*paristhānam* cf. Critical Notes Vol. 14. p. 932), all this is practised by Dasyus and is censurable; and even if a Dasyu does not practise such acts, he is all the same a Dasyu (*dasyuṣv etad vigarhitam || sa eṣa eva bhavati dasyur etāni varjayan*) 12. 131. 15-16 (NI. on Bom. Ed. 12. 133. 16: *niḥśeṣakaraṇam sarvaharaṇam*); (vii) Death at the hands of a Dasyu is considered wretched (*prākṛto vadha ucyate*) and is equated with death.