THE RELATIONSHIP OF THE VISNU DHARMAŚUTRA WITH THE SMRITIS OF MANU AND YAJNAVALKYA
Chapter - III

The Relationship of the Visnu Dharma Sutra with the Smritis of Manu and Yajnavalkya.

Relationship between the VDS and the Manu Smriti.

So far as the relationship between the VDS and the Manu Smriti is concerned, there are a large number of verses quoted at the end of the each Chapter of the VDS, which are identical word for word with those of the Manu Smriti. There are also some other verses of the VDS, which are slightly different from those of the Manu Smriti.

The following verses are fully identical in both, the VDS and the Manu Smriti:

**The Visnu Dharma Sutra = The Manu Smriti**

<table>
<thead>
<tr>
<th>VDS, Chap. and No. of Verses</th>
<th>The Manusmriti Chap. and No. of Verses</th>
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<tbody>
<tr>
<td>2. IV, 14</td>
<td>= VIII, 138.</td>
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<td>4.</td>
<td>V, 190 == VIII, 351</td>
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<td>5.</td>
<td>VIII, 39 == VIII, 73</td>
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<td>6.</td>
<td>XVI, 18 == X, 162</td>
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<td>7.</td>
<td>XVII, 22 == IX, 200</td>
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<td>8.</td>
<td>XVIII, 41 == IX, 210</td>
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<td>9.</td>
<td>XXII, 85 == V, 65</td>
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<td>10.</td>
<td>XXII, 86 == V, 91</td>
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<td>XXII, 87 == V, 88</td>
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<td>12.</td>
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<td>XXII, 90 == V, 107</td>
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<td>14.</td>
<td>XXII, 92 == V, 109</td>
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<td>15.</td>
<td>XXIII, 38 == V, 125</td>
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<td>16.</td>
<td>XXIII, 47 == V, 127</td>
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<td>17.</td>
<td>XXIII, 49 == V, 130</td>
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<td>18.</td>
<td>XXIII, 54 == V, 142</td>
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<td>19.</td>
<td>XXIII, 55 == V, 143</td>
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<td>XXV, 17 == V, 160</td>
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<td>XXVI, 6 == III, 15</td>
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<td>22.</td>
<td>XXVI, 7 == III, 18</td>
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<td>23.</td>
<td>XXVII, 26 == II, 38</td>
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<td>24.</td>
<td>XXVII, 27 == II, 39</td>
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<td>25.</td>
<td>XXVII, 28 == II, 174</td>
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<td>26.</td>
<td>XXVII, 29 == II, 64</td>
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<td>27.</td>
<td>XXVIII, 51 == II, 181</td>
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<td>28.</td>
<td>XXVIII, 52 == II, 187</td>
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<td>29.</td>
<td>XXVIII, 48 == II, 120</td>
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<td>30.</td>
<td>XXVIII, 50 == II, 123</td>
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31. XXIX, 7 = II, 111
32. XXIX, 8 = II, 112
33. XXX, 44 = II, 146
34. XXX, 46 = II, 148
35. XXXI, 9 = II, 234
36. XXXI, 10 = II, 233
37. XXXII, 14 = II, 216
38. XXXII, 15 = II, 217
39. XXXII, 16 = II, 136
40. XXXII, 18 = II, 155
41. XLIV, 44 = XII, 68
42. XLIV, 45 = XII, 69
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44. L, 48 = XI, 142
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46. LI, 62 = V, 34
47. LI, 63 = V, 40
48. LI, 66 = V, 43
49. LI, 67 = V, 44
50. LI, 68 = V, 45
51. LI, 69 = V, 46
52. LI, 70 = V, 47
53. LI, 71 = V, 48
54. LI, 72 = V, 49
55. LI, 73 = V, 50
56. LI, 74 = V, 51
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<tr>
<td>57.</td>
<td>LI, 78</td>
<td>= V, 55</td>
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<td>58.</td>
<td>LIII, 9</td>
<td>= XI, 178</td>
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<td>59.</td>
<td>LIV, 24</td>
<td>= XI, 194</td>
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<td>60.</td>
<td>LIV, 76</td>
<td>= XI, 191</td>
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<td>61.</td>
<td>LIV, 29</td>
<td>= XI, 203</td>
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<td>62.</td>
<td>LIV, 32</td>
<td>= XI, 190</td>
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<td>63.</td>
<td>LIV, 34</td>
<td>= XI, 209</td>
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<td>64.</td>
<td>LV, 11</td>
<td>= II, 77</td>
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<td>65.</td>
<td>LV, 10</td>
<td>= II, 76</td>
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<td>66.</td>
<td>LV, 12</td>
<td>= II, 78</td>
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<td>67.</td>
<td>LV, 13</td>
<td>= II, 79</td>
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<td>68.</td>
<td>LV, 16</td>
<td>= II, 82</td>
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<td>69.</td>
<td>LV, 19</td>
<td>= II, 85</td>
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<td>70.</td>
<td>LV, 20</td>
<td>= II, 86</td>
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<td>71.</td>
<td>LV, 21</td>
<td>= II, 87</td>
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<td>72.</td>
<td>LVII, 12</td>
<td>= IV, 249</td>
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<td>73.</td>
<td>LVII, 15</td>
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<td>74.</td>
<td>LXVII, 35</td>
<td>= III, 103</td>
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<td>75.</td>
<td>LXVII, 37</td>
<td>= III, 112</td>
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<td>76.</td>
<td>LXVII, 43</td>
<td>= III, 118</td>
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<td>77.</td>
<td>LXXI, 92</td>
<td>= IV, 158</td>
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<td>78.</td>
<td>LXXIII, 28</td>
<td>= III, 259</td>
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<td>79.</td>
<td>LXXXI, 21</td>
<td>= III, 244</td>
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<td>80.</td>
<td>LXXXI, 22</td>
<td>= III, 245</td>
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<td>81.</td>
<td>LXXXI, 23</td>
<td>= III, 246</td>
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<tr>
<td>82.</td>
<td>XCI, 11</td>
<td>= IV, 198</td>
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</tbody>
</table>
The following 75 verses of the Manu Smriti are slightly different from those of the Visnu Dharma Sutra:

1. यज्ञायां मोक्षिताक्षोदण्डन्तति पापहा ||
   प्रजास्त्र न मुद्यति नेता येतानूः परपति ||

   Manu VII,25.

Visnu uses the words nirabhyah and vivardhante in place of the words papahā and na muhyanti respectively of the Manu Smriti.

2. यत्रिन्द्रा निन्दितान्नयवादे हृद कौट साधू कृत्यं हेष्व ||
   तत्तत्ताय निविलत कृत्य धार्य्यकृतं मन्तव ||

   Manu VIII,117.

The second Pāda of the verse is different in the VDS. Visnu uses the word kutasāksyaṇrītamvadet in place of the words kautasāksyamkritam bhavet of the Manu Smriti.

3. पुनार्मो नरकासम्बायले पितरं मुनि: ||
   तत्तत्तापुनः इति प्रोक्तः: स्वयमेव स्वयमः: ||

   Manu IX, 138.

The only difference is in the second Pāda of the verse. Visnu uses the word pitaram between the words tasmāt and trayate whereas Manu uses this word pitaram between the words trayate and sutah.

4. पुण्यं लोकं पृथवि भोजेण नन्त्र्र्यापनुः ||
   अथ पुण्यं पृथवि भोजेण नन्त्र्यापनोति विभट्टम ||

   Manu IX,137.
Visnu reads **pistapam** in place of the word **vistapam** of the Manu Smriti.

5. पौन दौकियालके विशेषो नोब्यूतेन ।  
   दौकियालके ह्येमानी सन्तारयति पौनवद्यु । ।
   Manu, IX, 189.

The difference is only in the second line of the above cited verses. Visnu uses the words **hyaputra tmam** in place of the words **hyamutainam** of the Manu Smriti.

6. अयुधचन्दनमात्र श्रेण युग्मार्भितम् ।  
   स्वयमी हितिलक्ष्य तत्तामामो दातायेति । ।
   Manu IX, 208.

Visnu changes the words **yaduparijitam** of Manu into the words **yadupārijayeta**.

7. पैतुः हू पिता द्वक्षमनवार्ता यदाख्यातां ।  
   न तत्तपौर्जितसार्थ्याम: स्वयमर्जितां । ।
   Manu IX, 209.

The VDS. uses the word **vada** in place of the word **Pitā** of the Manu Smriti.

8. वसत्रां प्रातःदक्षार्थुः नमानुसः रित्रम: ।  
   योगक्षेत्रं प्रयारो ग न विभाज्यप्रकटां । ।
   Manu IX, 219.

Visnu changes the words **patramalamkāram, prachāram**, and **prachakṣate**, of the Manu Smriti into the words **patramalamkāraḥ, prachāraḥ** and **pustakam** respectively.
The last Pāda of the first line of the above cited verse: of Manu has been changed into karnavinnākhah, by Viṣṇu.

10. वर्णाश्रेय श्रीयानामध्यार्थेपरं रम्भम्।
   योधेषु शुभचिरिः स शुभिः मुद्रारी शुभिः: शुभिः:।।
   Manu V, 106.

Viṣṇu uses the words annam in place of the word artham of the Manu Śrīm. The order of the words suchirhi sa is also different in the VDS, as Viṣṇu uses these words in the order of suchiḥ sa hi.

11. मृतलोच्ये: शुद्धयে शोधयं नदो लेगेन द्वायति।
    रजसा स्त्री मनोदुःखता सर्ग्यातेन दिवलहत्य:।।
    Manu V, 108.

Viṣṇu uses the word śodhyate in place of the word sudhyate of the Manu Śrīm.

12. श्वाशोधयाः न: नौक्यः: शारीरवतस्विनिर्विश्विः।
    नाना विधानाः द्रष्टाणां शुद्धेः: शुद्ध: निर्विश्विः।۔
    Manu 33?, 110.

The VDS changes the words vah, śripata and nirnayam of the Manu Śrīm into te, śīnu and vinirnayam respectively.

13. यावनवैश्वेग्यावक्तादि गन्धो लेपसव तत्कृतः।
    तावन्मूद्रवारी चादेवं सर्वं हृद्यवृद्धिः।।
    Manu V, 126.
Visṇu uses the word deyam in place of the words chadeyam of the Manu Śrīti. In the second line of the above cited verse Visṇu adds the word syat between the words deyam and sarvāsu.

14. नित्यं पुत्रः कालसः पर्यये यथा भ्रातारितम्।
   प्रवम वारागलं वैहं नित्यं पैदवभिं रितिः।
   \textit{Manu V,129.}

In the first line Visṇu uses the word panyam in place of the word panye of the Manu Śrīti. The second line of the VDS. is different from that of Manu. The reading of the second line in Visṇu is as follows:

\begin{quote}
प्राक्षणान्तः \textit{VDS. XXIII,48.}
\end{quote}

15. श्रवांभदनस्य वन्मार्गे गृहि तन्ननुस्वर्भवीपे।
   यथा श्रवंभद्भवं हेरयते वर्गानभि दार्शन।
   \textit{Manu V,131.}

The only difference is in the second Pāda of the verse. Visṇu changes the words tan Manurabrahma of Manu into the words tatparikārtitam.

16. \textit{Manu V,132.}

The last word of the first line has been changed by Visṇu into nirāśet.
17. मंडेका विपृःछडाया गौरवः पूर्वसमयः।
रजो भलपिरिन्द्रव स्वर्ग मध्यानि निरक्षिष्ठः।

Manu V, 133.

The second Pāda of the above cited verse of the Manu Smṛiti has been changed into gaurgajāsvamarichayah by Viṣṇu. Viṣṇu changes the last Pāda of the verse into mārjārscha sada suchih.

18. नोरिषुक्ते कृष्णा विपृःछड़े पतन्ति या:।
न सम्भूर्णि गतान्यास्य न रत्नान्तरपिष्ठितम्।

Manu, V, 141.

Viṣṇu uses the word evaśītan in place of the word aḍhiśṭhītan of the Manu Smṛiti.

19. नारित स्त्रीौ दुःखयजो न प्रवृत्त नाम्पत्तोपषयै।
परिः पुष्पाते मेन तेन स्वर्ग महोयते।।

Manu, V, 155.

Viṣṇu changes the words uposopam and yena of the Manu Smṛiti into the words upoṣītan and vattu.

20. असोरसः निर्भयः कुमारदिविकासू तिष्ठत:।
प्रत्यंदुगम्य त्वा प्रज्जत: प्रवाहावरसू भावत:।।

Manu, II, 196.

In the first line of the above cited verse of the Manu Smṛiti, Viṣṇu changes the word tiṣṭhatāh into gachchhataḥ. The order of the third Pāda of the above cited verse is also slightly changed by Viṣṇu. The reading of the third Pāda in Viṣṇu is agachchhataḥ pratyudgamyā.
Visnu changes the word *tvavrājataḥ* used in the third Pāda of the Manu Śrīti into *agachchhataḥ*.

21. यद चरति यो विप्रोऽध्ययनकल्पतः।
ः गच्छत्युत्तमश्चयः न चेता जायते पुनः।

Manu II, 249.

The word *aviluptah* used in the first line of the above cited verse of the Manu Śrīti has been changed by Visnu into the word *atandritah*.

22. तद वेदमुद्यादितृः श्यामं कामधारतः।
निम्नोत्सवद्वा ध्याविजानात्मवत्तेवः सिनिम् ॥

Manu II, 220.

In the first line Visnu uses the word *karatāḥ* in place of the word *charatāḥ* of the Manu Śrīti.

23. श्वासिमनेनामि प्राप्तेऽवस्तिवा गर्द्यानविनेम्।
सप्तागाराः स्वरूपं स्वरूपं परिकौतिलयं! ॥

Manu II, 122.

Visnu uses the word *Saptāgāram* in place of the word *Saptāgāram* of the Manu Śrīti.

24. लोकं वैदिकं वार्तानि तथा ध्यारितमकेव च।
आददृत यतोभाणं न तत् पूर्वमभिवादयेद् ॥

Manu, II, 117.

The last word *cha* of the first line of the Manu Śrīti has been changed by Visnu into *vā*. Visnu also changes the last Pāda of the verse into *druhyet kadācana*. 
25. कामान्वाता धिता वैरं यदुवाद्याः भिन्नः ।
संस्कृति तत्स्य तस्मानाध्यायो सिध्यते ॥

Visnu uses the word *iha* in place of the word abhi
of the Manu Smriti.

26. गुणपत्नी तु गुनमत्तरमित्वादे हस्तमोऽऽधी
पूर्णिति धितां वर्ण दोभां विज्ञाता ॥

In the second line Visnu uses the words *pūrne*
and *varṣe* in place of the words *pūrṇa
carsena* of the Manu Smriti.

27. आङ्कक्रण दसां तु शत वर्ष तु मूलभाषा ।
पता पुत्त्रो विज्ञानोयाद आङ्कक्रमवत् तयोः धिता ॥

In the first line Visnu uses the word *cha* in place
of the word *tu* of the Manu Smriti.

28. अतिथात्तरं तु तद्यानां सहस्रबर्ष प्रमाणणे ।
पूर्णं चानन्त्र्यनन्तरं तु द्रुहद्या प्रत्ति वर्षमेव ॥

The only difference is in the first word of the
verse. Visnu uses the word *asthanvatām* whereas Manu uses
the word *asthimatām*.

29. कुस्मानामोक्षयीनां धातानां व स्वयं वने ।
वृक्षालम्पूर्णानुपायदानी दिनेऽहृ वयो प्रत्ति: ॥

Manu, XI, 144.
Visṇu begins the verse with the word *kriṣṭa* whereas Manu uses the word *kriṣṇa* in the beginning of the verse. Visṇu also uses the word *tu* in place of the word *anu* of the Manu Smriti.

30. अर्थार्थः पशुभोग तान्त्रिकविद्वानः कदाचन।
   मनुस्तुति सुभाषिता विभूत्वस्या विधि मार्मिकः: ॥
   Manu, V, 36.

   The last words of the first line of the above cited verse is *kātham cha na* in the VDS whereas it is *kādāchana* in Manu Smriti.

31. याचन्ति पक्षोऽभिषेकः तावक्षरव्यः ह मार्मिकः।
   वथा पक्षन्: प्राणीवित्त प्रेतव जन्मानि जन्मानि ॥
   Manu, V, 38.

   The second *pāda* of the verse in Visṇu is *kṛtvacchā- māraṇam* whereas Manu uses the *pāda* as *kṛtvahamāraṇam*. The fourth *pāda* of the verse is also different in both the works. Visṇu uses the words *cheha ch niskritim* in place of the words *janmāni janmāni* of the Manu Smriti.

32. यदार्थः पक्ष: त्रिष्टातः तथवेद तथमुष्टा।
   यदार्थः भूले सर्वस्म तत्त्वायः वधोद्वायः: ॥
   Manu, V, 38.

   The only difference is in the first word of the second line. Visṇu uses this word as *yajñohi* whereas Manu cites it as *yajñasch*. 
33. 

In the second line of the above cited verse, Manu uses the words *abhravinmanuh* whereas Viṣṇu changes these words into *kathamchana*.

34. 

Viṣṇu begins the first line of the verse with the *Vaijña* whereas Manu uses the word *āsu* in the beginning of the verse. In the second line of the verse Viṣṇu uses the words *pasūmchaiva* in place of the words *pasūm cha* of the Manu Śrīti.

35. 

Viṣṇu uses the words *devānma tato* and *astyapunyakrit* in place of the words *devam stato* and *nastyapunyakrit* of the Manu Smrīti.

36. 

In the second line of this verse Viṣṇu uses the word *tasya* in place of the word *tayoh* of the Manu Smrīti.
37. तत्तत्त्ववाच्याविन्यासनां व भोजनः।
न तत्तत्त्ववाच्याविन्यासस्त्रीयवर्तनां ॥ ॥

Manu, V, 54

In the first line of the verse Viṣṇu uses the word Vivyaiḥ in place of the word Madhyaiḥ of the Manu Smṛti.

38. प्रात्यानां याजनः कृत्वा परिश्रामन्त्यकर्म च।
अभिमार महीनः च विभिः कृष्ण्योपदेशः ॥ ॥

Manu, XI, 197.

The only difference is in the first word of the verse. Viṣṇu uses the word ayaiya in place of the word vrātyānāṁ of the Manu Smṛti.

39. प्रांश्रितं विकृष्ण्यति विलिक्ष्यद्यात् च दिवर।
हृदयं व परित्यक्तत्तसाम्येव यतैदा दित्तुः ॥ ॥

Manu, XI, 192.

The first word of the second line is brahmanyāt in the VDS, whereas it is brahmanā in the Manu Smṛti.

40. यदुद्धितिनार्थयन्ति कर्मण ब्राह्मणं धन।
तत्तयोज्यस्मां शुभयन्ति जयेन तपैव च ॥ ॥

Manu XI, 193.

Viṣṇu uses the words tapasatatha at the end of this verse whereas Manu uses the words tapasaiva cha.

41. अतगुरी वहेतत्त्वतृपतिश्च निमोते।
कृष्ण्यातिः तृप्तैः कुर्वति विश्रुत्वान्त्यपवशिष्टम् ॥

Manu XI, 208.
The only difference is in the name of the penance. Visnu uses the word *krichchhratikrichchhram* in place of the word *krichchhratikrichchhrau* of the Manu Smriti.

42. एवनसविहरिरनिग्रेणकंकिंचिवलकांब्रेवः
   कृत्तिनिग्रेणनावेशव जुगुप्तेत्वाहिरः
   Manu, XI, 189.

In the second line Visnu uses the words *etan* and *dharmavit* in place of the words *eva* and *katatrichit* respectively of the Manu Smriti.

43. यथासवेधः कृत्तिनावेशधर्मवितः
   तथा यथार्थं सुबंधो वर्षेवापापनोदनम्
   Manu, XI, 260.

Visnu changes the words *udanah* and *udanam* of the Manu Smriti into *udakah* and *udakam* respectively.

44. रत्यपर्यं वितत्युक्तः कास्य व विषयं त्वया
   ब्रह्म काष्ठियो विद्ये यो निर्गुणं वाति सत्यम्
   Manu, II, 80.

The VDS begins the verse with the words *etatraya* whereas Manu begins with the words *etayarcha*. In the second line of the verse Visnu changes the word *yonih* of the Manu Smriti into *jatih*.

45. ओवकार पूर्वविकालिनिहो महावापापोट्वत्तयाः
   त्रिपदा चेत सादित्री विद्ये ब्रह्माण्डो मृत्युः
   Manu, II, 81.
The only difference is in the name of the Mantra.

Visṇu uses the word Gāyatrī in place of the word Sāvitri of the Manu Smriti.

46. श्रावण परं ब्रह्म प्रणायाम: परं तम: ।
ताविनियास्तु परं नारिति मौनात्सतयं विषिषयते ॥
Manu, II, 83.

Visṇu changes the words nāsti of the Manu Smriti into the words nānyat.

47. क्षरस्तिः सर्ववैदिको ज्ञोतिजयति किष्टा: ।
अखर दुष्कर्क घोषं ब्रह्म चेव प्रजापति: ॥
Manu, II, 84.

The VDS. uses the words sarvā, tvaksaram and brahma in place of the words sarva, dusakaram and Brahma respectively of the Manu Smriti.

48. आहुताः मुखताः भिया पुरस्तादशुष्मे विदिताः ।
मेने प्रजापतिग्रह्यां विषु वृक्त कर्म: ॥
Manu, IV, 248.

Visṇu begins this verse with the word āhūya whereas Manu uses the word āhrita in the beginning of the verse. The last word of the first line is anuchoditam in the VDS, whereas it is aprachoditam in Manu Smriti. The order of the third Pada of the verse is also somewhat different in the VDS. from that of Manu. The reading of the first Pada of the second line in the VDS. is gṛāhyām prajāpatirmene whereas it is mene prajāpatirgṛāhyām in the Manu Smriti.
49. गुरु-पुत्रार्थो जित्यीर्धनर्विरूर्द्धन्देवताधीन।
सर्वत्र: प्रांतगुप्तीयानन्तु तुष्येतर्वरथ ततः।
Manu, IV, 251.

The slight changes are in the first line of the above verse. The reading of the first line in the VDS.
is as follows:

> गुरु-पुत्रानुजित्यीर्धनर्विरूर्द्धन्देवतात्।

VDS, LVII, 13.

50. आचरिक: कुलपित्व व गोपालादासनार्तित।
शेषे भृणु मोज्यान्नर यथार्थमानान्तिनीदये।
Manu, IV, 253.

Visnu uses the word ārdhikah in place of the word ārdhikah of the Manu Smriti. The order of the second Pāda of the verse is also different in both the works. The order of the VDS. is dāsa gopālānāpītah whereas it is gopālādāsānāpītah in the Manu Smriti.

51. देवतासतिहिष्ठुताना पिष्टशायमातममः।
न निर्वर्तति प्र-वानामुच्यत्यस्य ते जीवति।
Manu, III, 72.

Visnu uses the words ātmanastatha in place of the words ātmanaschā vah of the Manu Smriti.

52. श्रयः:पितारो देवा भृयांयातिथियतथा।
आशासेः कुटिरस्यायस्तेरः कार्यं विज्ञानता।
Manu, III, 80.
The fourth Pāda of the VDS. is somewhat different from that of Manu. The reading of the VDS. is asamachchhrestho grihāśrami in place of the reading of ebhyah kāryam vijānata of the Manu Smriti.

53. एकालिनि। यद्य तिरृस्तमेति करे देश।

उसमयोः लप्त दातव्या गृहः शुद्धिमभिपनता | 51

Manu, V, 136.

Viṣṇu changes the words sūddhimabhīpsataḥ of the Manu Smriti into the words tīsraṣṭu pādayoḥ.

54. यत्त्रतङ्गु गृहस्थानां दिनस्युन्थ्र स्मार्थारिणाम ||

निस्युन्थ्र स्याद्वास्तेनानं यथोत्त तु चबुपन्तु || 52

Manu, V, 137.

Viṣṇu uses the word cha in place of the word syāt of the Manu Smṛiti.

55. एकालां य निवसन्तनिधि व्राह्यम्: स्यूिः।

अनिधि ति सिक्षो स्यानांतरतरस्यादितिपलथे | 53

Manu, III, 102.

In the first line of the above cited verse Manu uses the word tu whereas Viṣṇu changes the word into hi.

56. यद्वित्तीयाश्चिन्त्यकृतो गृहमार्गेतुः।

युक्तदये च विशेषं कार्यं सत्मषे भोजयेत् || 54

Manu, III, 111.

The last word of the first line in the VDS. is āgataḥ whereas it is āvrajet in the Manu Smṛiti.
The word prakrityānām of the Manu Smriti has been changed by Visnu into prakritānām.

There is a slight difference in the first line of the VDS. The reading of the first line of the VDS is as follows:

स्वातिनीं कुमारिः च रोगिणीं गुर्विणीं तथा

VDS.LVII,39.

Visnu uses the words vah tu in place of the words tu ya of the Manu Smriti. Visnu changes the words bhūṅkte vichaksanah of Manu into bhūṅkteavichaksanah.

Visnu uses the word cha in place of the word atha of the Manu Smriti.
Visnū changes the word *risīṇ* of the Manu Smrīti into the word *pitrīṇ*.

The reading of the second Pāda of the verse in the VDS is *sadhubhāsa nīsevitam* in place of *nivādgaṁ svēṣu karmeṇu*, of the Manu Smrīti. Visnū also uses the words *Dharmakāmō, tamācchāram* and *jitendriyaḥ* in place of the words *Dharmamūlaṁ, sadācchāram* and *atindritah* of the Manu Smrīti and the order of the words in the second line of the aove cited verse is also somewhat different in both the works. The order of the second line in Visnū is as follows:

```plaintext
tambhāraṁ nīcchāmaṁ pitarṇīṁ
```

VDS. LXXI, 90

Visnu uses the words *cha, īpsitam, gatim* and *ācchāre* in place of the words *hi, īpsitah, prajāṁ* and *ācchāra* of the Manu Smrīti.
64. यात्रेश्च भवत्यान्व यात्रदान्त्यति वायुध्यातः ।
पितरस्ताबादान्त्यति यात्रावस्थात्ति हरिश्चन्द्रः ॥ ६१

Manu, III, 237.

In the first line of this verse Visnu uses the word *bhujanti* in place of the word *asnanti* of the Manu Smriti. The order of the words of the third Pāda of the Verse is also different in both the works. The reading of the third Pāda in Visnu is as follows:

"तावदनन्तरिपापरो" ।

65. ये ब्रम्हात्तिनी विप्रा ये व माज्जिलाक्षि: ।
ते पतन्त्र-न्यायानिः सेन पापेष् परमेण: ॥ ६२

Manu, IV, 197.

The VDS. changes the word *vipra* of Manu into the word *loke*.

66. प्रेषेवेद वेददेश विप्रा नायक्यते ज्ञानदिमिति: ।
उदवना विहितं यवच विश्वरां गृह्यांति गच्छति ॥ ६३

Manu, IV, 199.

Visnu uses the words *chedriso, vipro, and garhyate* in place of the words *chedrisā, vipra and garhyante* of the Manu Smriti.

67. अलिङ्गोऽनि सिद्धिर्वेद्यो दृष्टिमृण्यविविधति ।
त सिद्धिः ना हर्षेनानिर्ययः यो ज्ञायते ॥ ६४

Manu, IV, 200)

The last words of the above cited verse of the Manu Smriti has been changed by Visnu from *cha jāyate*
to praJAYate.

68. न वार्षिक प्रयच्छेतरू बैद्याल्पतिके दिवनषे।
न बैद्याल्पतिके विनु नायेद विदि धर्मविदु। ||

Manu, IV, 192.

The word tu which is added by Manu between the words prayachcheta and vaidala has been omitted by Visnu.

69. धर्मविदवजी सदा लुक्कशादिदिमको लोकदमक:।
बैद्याल्पतिको देवयो दिज़ि: तर्कमिति:। ||

Manu, IV, 195.

The last words of both the lines of the above cited verse of the Manu Srnriti has been changed by Visnu from dhambhakah and sandhakah to dambhikah and samdhikah respectively.

70. अधोरुपृतेन्द्रैकृतिकः स्वार्थ साधन तत्तपः।
गादी मिथ्याविनितर्थ बनं तस्टरो दिलजः। ||

Manu, IV, 196.

Visnu uses the word naikritikah in place of the word naiskritikah of the Manu Smriti. Visnu also changes the word vratacharo of the Manu Smriti into vratparo.

71. ग्रामादाहसस्त्र वा सहीयादस्त क्रान्तवने वसन्तु।
प्रतिकृति: पुत्रेपर पारिना शक्लेन वा। ||

Manu, VI, 28.

Visnu uses the word palaśena in place of the word pratigrihya of the Manu Smriti and begins the second line.
of the verse with the word *putanaiva* which is used after the word *pratigrihya* in the Manu Smriti. Manu begins the second line with the word *pratigrihya*.

72. तपोमय तपो । सब सब देवमातु व न ह ।
तपोमय वेददर्शिनि: II 69

Manu, XI, 234.

The last word of the first line has been changed by Visnu from *sukham* to *jagat*. The second line of the VDS is somewhat different from that of the Manu Smriti. The line is as follows:

"तपोमय तपो । च तपसा च तथा धृतम् ।"

VDS. XLVII 16.

73. यदुदुस्चारं यदुदुरम यदुद्दृश यदुद्धरम ।
सदै तु तपसा शाध्यं तपो । दुराति क्रमम् । II 70

Manu, XI, 238.

Visnu uses the words *yadduscharam*, *yadduram* and *tat* in place of the words *yaddustaram*, *yaddurga*, and *tu* of the Manu Smriti.

74. स्वराष्ट्रे न्याय वृत्त: स्वादं माधवप्रक्रमं वृत्ति: ।
मुहुर्द्वाचियम: हिन्दुवेदम् माधवयेदम् । नामाविविध: II 71

Manu, VII, 32.

Visnu changes the words *nyāyavritah* of the Manu Smriti into the words *nyāyadandah*. 
75. The only difference is that in the first Pāda of the verse, Visnu uses the word chaurah in place of the word stenah of the Manu Smriti.

76. Visnu uses the word mādhvi between the words gauḍī and cha whereas Manu uses this word between both the words cha. In other words Visnu replaces the words paisti and mādhvi with one another. The words dvijotāmaih used by Manu in the last Pāda of the above cited verse have been changed by Visnu into the words dvijātibhih.

77. In the above cited verse, Visnu replaces the word charet which is used by Manu in the third Pāda of the verse, into the word kuryāt.
Viṣṇu changes the words samprāptāya and yathāsakti of the Manu Smṛiti into the words samyaprātaḥ and yathāsaktya. respectively.

79. त एव हि त्रयो लोकार्थ एव त्रय आश्रयः।
त एव हि त्रयो वेदार्थ एवोक्तात्रयोः।

Manu, II, 230.

The word ta which is used by Manu in the beginning of all the four Pādas of the above cited verse, has been replaced by the word eta in the VDS. The last word of the first line, i.e., āramāḥ in the Manu Smṛiti, has also been changed into surah by Viṣṇu. The last pāda of the above cited verse of Manu is also slightly changed by Viṣṇu from evoktatrayoagnayah to evatryoagnayah.

The following verses of the VDS. are partly identical with those of the Manu Smṛiti as discussed below:

1. VDS. X, 9 = Manu VIII, 89.

The first line of the verse 9 of Chapter 10 of the VLS. is identical with the verse 89 of Chapter 8 of the Manu Smṛiti except the first word and the second Pāda of the verse. Viṣṇu uses the word brahmaghnā in place of the word brahmaghno of the Manu Smṛiti and changes the second Pāda of Manu, i.e., cha stribhataghatināh into lokakutasaksinām. But the second line of the above mentioned verses of both
Visnu and Manu are different from each other in wording and meaning.

2. \( VDS. \text{XIV,} 4 = \text{Manu VIII,} 108 \)

Pāda 3 of the verse (VIII, 108) of the Manu Smṛiti, is fully identical with Pāda 3 of the verse (XIV, 4) of the VDS. The fourth Pāda and the first line of the same verse of Visnu and Manu are somewhat different in wording from each other, but the idea is the same.

3. \( VDS. \text{XXIII,} 56 = \text{Manu V,} 122 \)

The wording of the first Pāda of the verse (XXIII, 56) of the VDS, is fully identical with Pāda 3 of the verse (V, 122) of the Manu Smṛiti. The second line of the same verse of the VDS, is fully identical with the first line of the verse (V, 124) of the Manu Smṛiti. But the second Pāda of the VDS, is not found in the Manu Smṛiti.

4. \( VDS. \text{LXVIII,} 46-49 = \text{Manu IV,} 43, 62, 65, 112 \)

The verses 46 - 49 of Chapter 68 of the VDS, have some identical Pādas and the ideas with the verses (IV, 43, 62, 65 and 112) of the Manu Smṛiti. For instance, the first Pāda of the verse (LXVIII, 43) of the VDS is fully identical with the first Pāda of the verse (IV, 43) of the Manu Smṛiti; the fourth Pāda of the verse (LXVIII, 43) is fully identical with second Pāda of the verse (IV, 62) of the Manu Smṛiti; the second line of the verse 48 of
Chapter 68 of Viṣṇu is identical word for word with the second line of verse (IV, 62) of the Manu Smṛiti; the second line of the verse (LXVIII, 49) of Viṣṇu is fully identical with the first line of the verse 112 of Chapter IV of Manu; and the first line of the verse (LXVIII, 49) is also almost the same, with slight changes in wording with the second line of the verse (IV, 65) of the Manu Smṛiti.

Viṣṇu also has some other verses which are not recognised as genuine by some of the commentators of Manu, but they are commented upon by some other commentators such as Kulluka etc. The verses are as follows:

1. \[ \text{VPS. V, 191 = Manu VIII, 350(24)} \]
   \[ \text{क. उपत्तिरिवार्त व शापोषिकर्त} \]
   \[ \text{तथा आयधकुन हन्तार विशुद्ध देव राजात} \]
   \[ \text{ख. उपत्तिरिवार्तिनां शापोषिकर्तथा आयधकुन हन्तार} \]
   \[ \text{वि व भुजाधारिणि राजात} \]

The above cited verses of Viṣṇu and Manu are slightly different from each other.

2. \[ \text{VPS. XXV, 16 = Manu V, 155(22)} \]
   \[ \text{क. पत्यो जीविता या योखिलव्यवासनं घरेऽ} \]
   \[ \text{आयुः साह हरसे भौनुरकं वैव गच्छति} \]
Visnu uses the words *yosid* and *āyuḥ sa* in place of the words *stri* and *ayusyaṃ* respectively of the Manu Smriti. Visnu also omits the word *tu* used by Manu in between the words *vā* and *stri*.

3. **VDS. LXXIII, 30 = Manu III, 259 (12)**

Visnu changes the words *yachchasya* of the Manu Smriti into the words *yachchasti*.

The following verses of the VDS. and the Manu Smriti have the same idea with different wording:

4. **VDS. XCII, 32 = Manu III, 118 (7)**
In addition to the discussed verses, there are numerous śūtras of the VDS, which are merely the prose equivalent of verses of the Manu Śrītī and they closely agree in substance with the verses of Manu. For example, Viṣṇu II, 1 = Manu X, 4; Viṣṇu II, 3 = Manu II, 16; Viṣṇu III, 4 – 6 = Manu VII, 69– 70; Viṣṇu III, 7 – 10 = Manu VIII, 115; Viṣṇu III, 11–15 = Manu VIII, 116–117; Viṣṇu III, 22 – 25 = Manu VIII, 131–132; Viṣṇu IV, 1–13 = Manu VIII, 132–136; Viṣṇu V, 4 – 7 = Manu IX, 237; Viṣṇu V, 9 – 11 = Manu IX, 232; Viṣṇu XX, 1–21 = Manu I, 67–73; Viṣṇu XXIV, 1 – 4 = Manu III, 13; Viṣṇu XXIV, 6 – 8 = Manu III, 44; Viṣṇu XVII, 6 – 9 = Manu II, 32; Viṣṇu XII, 1–4 = Manu V, 83; Viṣṇu XXV, 4–6 = Manu V, 150; Viṣṇu XXVIII, 27–28
Manu II, 204; Viṣṇu XXVIII, 37 - 40 = Manu II, 169-170;
Viṣṇu XXXII, 5-6 = Manu II, 210-211; Viṣṇu XXXV, 1 = Manu IX, 235; Viṣṇu XXXVIII, 1-6 = Manu XI, 68; Viṣṇu LI, 7-10 = Manu IV, 209 - 212; Viṣṇu LIX, 21-25 = Manu III, 70;
Viṣṇu LXII, 2-4 = Manu II, 59; Viṣṇu LXXI, 48-52 = Manu IV, 80; Viṣṇu XLVI, 14-17 = Manu VI, 46 etc.

It is evident from the foregoing discussion about the verses of the VDS and the Manu Smriti that there are numerous verses and sūtras in the VDS which are fully identical in wording with those of the Manu Smriti. Some other verses are slightly different from each other.

**Relationship between the VDS and the Yajñavalkya Smriti**

As regards the relationship between the VDS and the Yajñavalkya Smriti it may be pointed out that Viṣṇu contains some verses which are fully identical with those of the Yajñavalkya Smriti. There are also some other verses which are slightly different in both these works. The following verses of the VDS are identical word for word with those of Yajñavalkya:

1. **VDS. VI, 41 = YS II, 53**
   
   दत्ते प्रत्येक्ये दातने प्रातिभावम् विधीये ।
   
   आपों तु विध्ये दात्यावितरस्य हुदा अधि ॥

2. **VDS. XVII, 17 = YS II, 138**
There are some other verses of the VDS. which are slightly different from those of the YS. The following verses of the YS are slightly changed by Visnu as discussed below:

1. सचेदनातमाः पूर्णदियम स्योदितिम्।
   कार्यातसिं दिष्यानि नृप ख्राह्मण सति-नथो॥

   YS.II,97 (VDS.I)

   The word mripa, which is used by Vaiśnavalkya in the last Pāda of this verse, has been replaced by Visnu into the word deva.

2. हृतक्षणतालाक्नामिन्तु यथासद्यम दिवसायम्।
   सुधवेनु र्थो व मुद्रवय सहस्तिस्वप्नदास्न्ति। ॥

   YS. I, 21.

   Visnu reads the words samkhyāyam and suddhayeran of the YS. as samkhyem and sudhyan respectively.

3. नृपस्नातस्त्रीलोमिपरशिवमिषाम्।
   वनया देवो नृपस्तेशा मान्यः तनात्यमेतेः। ॥

   YS.I,117.

   The reading of the word nripastesam, which is used in the second line of the verse has been changed by Visnu into nripastvesam.
4. अज्ञातं मुखं मेधयं न गौरं नर्जय गला: ।
वन्यानवः विषुद्धयन्ति सोमभृतंधुमालैः ॥८०
YS.I,194.
Visṇu reads the word visuddhayanti as viṣudhyanti

5. रज्ज्याकर्दमति याति स्पृष्टा वर्तवत्वनावायेः: ।
मालोपेक्ष्य शुद्धयन्तिः पवेष्टंधपितानिः च ॥८१
YS.I,197.
The reading of the word suddhayanti used in Vaiṇa-valkya is śudhyanti in the VDS.

6. सत्या प्रतिका वर्षयेषु: साक्षिः स बयी भक्तिः: ।
अन्यथा वादिनो यथय धृण तस्य पराजयः: ॥८२
YS.II,79.
The order of the words used in the first line of the above cited verse of the YS. is somewhat different from that of the VDS. The reading of the first line of Visṇu is as follows:

"वर्षयेषु: साक्षिः तत्वा प्रतिका स बयी भक्तिः।"

7. The second line of the verse (II,120) of the YS. is fully identical with the first line of the verse 23 of Chapter 17 of Visṇu, except the last two words of the same lines. Visṇu uses these words as amseprakalpanā in place of the words bhagakalpanā of the YS. The reading of both the texts is as follows:
The last word of the first line i.e., bhavat of the above cited verse of Yajñavalkya has been changed into kṛtam by Viśṇu. The word samvatsaram which is used by Yajñavalkya in the fourth Pāda of this verse has been replaced by Viśṇu into varsam.

Visṇu reads the words abhivardhantam and vyaqamadvahu of the YS. as the words abhivardhantam and vyaqamadvahu respectively.

The difference is only in the second line of the verse. Viśṇu uses the word dattvā at the beginning of the second line whereas the word used by Yajñavalkya is dātāasyāh. The fourth Pāda of the above cited verse is different in both the words. Viśṇu changes the fourth Pāda, i.e., pūrvena vidinā dadat, in the YS. into śraddadhānah samāhitah.
11. The second line of the verse 30 of Chapter 20 is fully identical with the second line of the verse (III,11) of the YS, except the last word. Visnu uses the word *svakṣṭitah* in place of the word *prayatmatah* which is used in the YS. But the first line of the above mentioned verse of the VDS is different in wording from that of the YS, by having identical idea. The verses of both the works are cited below:

i) अतो न रोदितवयः हि श्रिया कार्यः: स्वाक्ष्टित: ।

ii) अतो न रोदितवयः हि श्रिया: कार्यः: प्रयत्तः: ।

12. The verse 16 of Chapter 57 of the VDS. is fully identical with the verse (I, 166) of the YS, but the order of the words is somewhat different from each other in both the VDS. and the YS. as shown below:

i) अर्ध्य् कुलमित्रं च दास गोपाल नापिता: ।

ii) श्रुतेषु भोज्यान्ना यथावतमार्न निवेदयेत् ।

i) श्रुतेषु दास गोपाल कुल मित्राध्य तारिणी: ।

ii) भोज्यान्ना नापितेषु बेव यथावत्तमार्न निवेदयेत् ।
Visnu uses the words ardikah and ete in place of the words ardhasarinah and eva respectively of the YS.

13. The first line of the verse 37 of Chapter 8 of the VDS. is identical with the 2nd line of the verse (II,77) of the YS, except the first and the last words. Visnu begins the line with the word te whereas Yajnavalkya uses the word sa in place of te. The last words of the same line i.e., chaivahi in the YS. has been changed into chapyatha by Visnu. The VDS also uses the word tulya in place of the word tulvo of the YS. The reading in both in texts is as follows:

1) ते कृप्त साक्षिण। पापन्नयुथया दण्डेन गच्छय।
   VDS.VIII,37.

2) स कृप्त साक्षिण। पापन्नयुथयो दण्डेन धेब दि।
   YS.II,77.

The verses of the VDS., which have the same idea to those of the YS. with different wording, are cited below:

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<tr>
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<tr>
<td>III,96</td>
<td>I,333.</td>
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<td>16.</td>
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<td>19.</td>
<td>XCVI, 23</td>
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<td>20.</td>
<td>XCVI, 37</td>
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There are also several prose sutras which have identical words and the idea with verses of the YS.

For example: The VDS. 72-74 and the YS II, 1-4; the VDS. III, 81-82 - the YS I, 318-320; the VDS. V, 65-69 and the YS II, 217-220; the VDS. V, 73 and the YS II, 211; the
VDS.VI, 2nd the YS.II, 37; the VDS.VI, 22 and the YS.II, 20; the VDS.VI, 31-33 and the YS.II, 46; the VDS.XVI, 4-6 and the YS.I, 93-94; the VDS.XVIII, 1-5 and the YS.II, 125; the VDS.XXII, 75 and the YS.I, 196; the VDS.XXVII, 25 and the YS.I, 30; the VDS.XXXV, 1 and the YS.III, 227; the VDS.XLV, 3-12 and the YS.III, 209-211; the VDS.LII, 1-2 and the YS.III, 257; the VDS.LX, 24 and the YS.I, 17; the VDS.XCV, 2-4 and the YS.III, 52; the VDS.XCVI, 55-79 and the YS.III, 84-90; the VDS.XCVI, 80-88 and the YS.III, 100-102 and the VDS.XCVI, 89-92 and the YS.III, 93-99.

It is clear from the above discussion about the VDS. and the YS. that Visnù has so many verses and Sutras identical with the verses of the YS.

Relationship between the VDS. and the Bhagavadgītā.

The VDS. has borrowed the following verses from the Bhagavadgītā:

The following verses are fully identical in both the works:

VDS. XX, 49 = Bh.G.II, 13.

1. देखिनोरतिमन्यथा देवे कौमार यावर जरा च ।
   तथा देखान्तर प्राप्तिदीर्यर्त्ता न मुहयति ॥
2. VDS.XX,51 = Bh.G.II,23.

The following verses of the Bhagavadgītā have been slightly modified in the VDS:

1. अध्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

Visnu changes the word Bhārata which is used in the Bhagavadgītā at the end of the first line, into the word chāpyatha.
2. अवर्गो यमाच्यो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो

नित्य सर्वशास्त्र: रथपुरुषो यं सनातन: ॥ ॥

Bh.G.II,24.

The only difference is that Viṣṇu uses the word satataqah in place of the word sarvagatah of the Bh.G.

3. अवर्गो यमाच्यो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो यमविन्नयो

तत्समायं विदितवें नानाश्रयविद्वति ॥ ॥

Bh.G.II,25.

The word, arhasi, which is used at the end of the verse in the Bhagavadgītā has been replaced by Viṣṇu into the word arhatha.

4. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयोऽ

सत्यो वेति तं प्राहु: क्षेत्र इति तद्विद: ॥ ॥

Bh.G.XIII,1.

The VDS. changes the word Kaunteya, which is used in the first Pāda of the above cited verse of the Bhagavadgītā into Vasuḍhe.

5. क्षेत्रं वार्षं मां सिद्धि सज्जितेन भारत

क्षेत्रविद्ययोऽर्जुनं यत्तत्त्वानां यत्तत्त्वानां मम भगवानं ॥ ॥

Bh.G.XIII,2.

In the first line of the verse Viṣṇu uses the word Bhāvine in place of the word Bhārata used in Bhagavadgītā and omits the word cha which is used in the Bh.G.
between the words, ksetrajnam and api. The second line of the above cited verse of the Bh.G. has been changed by Visnu in the following manner:

"कन्येश्वराध्विजने चन्द्र नित्य युध्युम्भा "

VDS.XCVI, 98.

6. अविभक्तम् व भूतेश्वर विमुक्ततमिव च रित्यहि ।
नाममृत्यु तत्ज्ञेष्ठ नृसिद्धं प्रभावितं च \(92^1\)
Bh.G.XII, 16.

The word bhūtesu used in the first line of the above cited verse has been changed by Visnu into bhūtāna. The third Pāda of the verse i.e., bhūtabhartrichatatijeyam, has also been replace by Visnu into the words bhūtabhavya-bheavadrūpam.

Bh.G. X Xia, 17.

The reading of the word visthitam, which is used at the end of the verse in the Bh.G., is dhisthitam, in the VDS.

8. नातत्त्व वि प्रृथ्वी मृत्युभवं जन्म मृत्यु व ।
तत्सादमप्रमाणाधिकार्य न तव शोचितमाहि ॥
Bh.G.II, 27.

The first line of the above cited verse of the Bh.G. is fully identical with that of the VDS. The
reading of the second line is somewhat different from that of the VDS, but the idea is the same. The reading of the second line in the VDS is as follows:

"अज्जुध्यपरितपिकरमनन्तित लोके तदायता ॥"

VDS.XX, 29.

9. The second line of the verse (XCVII,17) of the VDS is identical with the second line of the verse (XIII,14) of the Bh.G. But the reading of the first line of the same verses of both the works are different having the same idea. The verses of both the works are cited below:

I. 

सर्वेन्द्रयुग्मायाः सर्वेन्द्रयविविधितम् ॥

अस्तं सर्वेश्वपेयं निर्गृहं गृहनो कुठे च ॥

Bh.G.XIII, 14.

II. 

तत्त्वार्थाय नमगम्य च सर्वं तत्त्वविविधितम् ॥

अस्तं सर्वेश्वपेयं निर्गृहं गृहनो भोज्यु च ॥

VDS.XCVII, 17.

10. The idea of the verse 50 of Chapter 20 of the VDS is identical with the verse (II, 22) of the Bhagavadgītā but the reading of both the verses mentioned above are different. The verses are cited below:

i) वातांति जीणानिनि यथा विहाय नवानि सृष्टाति नरो भरणि ॥

यथा शह्राणि विहाय जीणान्यात्मनि संबंधति नवानि देही ॥

Bh.G.II, 22.
Relationship between the VDS. and the Mahābhārata:

There are some verses of the VDS. which are identical with those of the Mahābhārata. The verses are as follows:

1. \[ \text{VDS. VIII, 36} = \text{Mahabh. I, 74, 103} \]
\[ \text{अश्वमेध सहुं च सत्यं च तुलया धृतम्} \]
\[ \text{अश्वमेधसहानुभिः सत्येभ विभिन्नः} \]

2. \[ \text{VDS. XXXIII, 6} = \text{Mahabh. V, 33, 66} \]
\[ \text{विशिष्टं नरकश्यं द्वारं नाशनमात्रम्} \]
\[ \text{कामं ज्योऽभ्यत्तथा लोभसत्सत्माते यथ तङ्करेत्} \]

The above cited two verses of the Mahābhārata are identical word for word with those of the Visnu Dharma Sūtra.

The verses, which are slightly different into both the VDS. and the Mahabharata, are as follows:

1. \[ \text{तव:कार्यम् कृतान्त पूर्विकः चापरात्रिकः} \]
\[ \text{न ति प्रतिक्षेः मृत्युः: कृतमस्त्व न वा कृतम्} \]
\[ \text{Mahabh. XII, 175, 15} \]
The words kritamasya which are used in the second line of the above cited verse of the Mahābhārata have been slightly changed by Viṣṇu into kritam vāsyam. In other words, Viṣṇu only adds the word vā in between the words kritam and asya.

2. यथा देव तदनेत्र विन्दति मातरम् ।
तथा यदाहृत कर्म कठरिमुग्धमिति II

Mahabh. XII, 181,16.

The first line of the above cited verse of the Mahābhārata is fully identical with that of the VDS. The only difference is in the last word of the verse. Viṣṇu uses the words vindate dhāvam in place of the word anugachchhati used in the Mahābhārata.

3. अतिरिक्तत्वं भननाभो गृहान्वतिनिबितः ।
सदत्था हुष्ट्वत्त तत्स्वे पुष्यमत्स्वत्वं गच्छति II

Mahabh. XII, 191,12.

The first line of the above cited verse of Mahābhārata is fully identical with that of the VDS. The second line of both the works is different from each other, but the idea is the same. The second line in the VDS. is as follows:

तत्त्वमात्र्युष्टितः तदस्तू युष्ट्वति II

VDS. LXVII, 33.
4. वार्षेक तकनी बाहु वन्दनकु मक्त: ।
नाकल्याण न कल्याणच विन्दनकु क्षोसतयः: ।

The difference is only in the fourth Pāda of the verse. Viṣṇu slightly replaces the words of the fourth Pāda in the following manner:

"तयोरवि व विन्दनविख" ।
VDS. XCVI, 23.

5. The first line of the verse 43 of Chapter 20 of the VDS. is almost identical with the first line of the verse (XI, 2, 8 and 23) with slight modifications. The lines of both the texts are given below:

1) न कालस्य प्रियं कारिघन्न दशेण भूतानुभु ॥
Mahabh. XI, 2, 8 and 23.

2) न कालस्य प्रियं कारिघन्न कुश्चार्यम् न किंयते ॥
VDS. XX, 43.

6. The verse 18 of Chapter 32 of the VDS. is different from the verse (II, 38, 17-18) of the Mahābhārata in reading, but the idea of both the verses, cited below, is the same. The verses are:

1) भानुव्रतो दिवात्यान ना क्षत्रियां वशायिकः
वेशयाण धन्य धन्वा सुभ्राणामेव जनमत: ॥
Mahabh. II, 38, 17-18.
Therefore, keeping in view the whole above discussion regarding the relationship between the VDS. and the other works on Dharma mentioned above, it may possibly be said that the VDS. is indebted for so many verses and ideas from the Manu Smriti, Yajñavalkya Smriti, Bhagavadgītā and the Mahābhārata. It is also important to note that sometimes Viṣṇu makes slight modifications in those verses which he has borrowed from other works of the same class just to make the authenticity of this work.
NOTES AND REFERENCES

1. VDS III, 95.
2. Ibid. VIII, 40.
3. Ibid. XV, 44.
4. Ibid. XV, 46.
5. Ibid. XV, 47.
6. Ibid. XVIII, 42.
7. Ibid. XVIII, 43.
8. Ibid. XVIII, 44.
9. Ibid. XXII, 81.
10. Ibid. XXII, 89.
11. Ibid. XXII, 91.
12. Ibid. XXII, 93.
13. Ibid. XXIII, 39.
15. Ibid. XXIII, 51.
16. Ibid. XXIII, 52.
17. Ibid. XXIII, 53.
18. Ibid. XXV, 15.
19. Ibid. XXVIII, 19.
20. Ibid. XXVIII, 47.
21. Ibid. XXVIII, 53.
22. Ibid. XXVIII, 49.
23. Ibid. XXX, 43.
24. Ibid. XXX, 45.
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51. VDS. LX, 25.
52. Ibid. LX, 26.
53. Ibid. LXVII, 34.
54. Ibid. LXVII, 36.
55. Ibid. LXVII, 38.
56. Ibid. LXVII, 40.
57. Ibid. LXVII, 41.
58. Ibid. LXVII, 42.
59. Ibid. LXXI, 90.
60. Ibid. LXXI, 91.
61. Ibid. LXXXI, 20.
62. Ibid. XCIII, 16.
63. Ibid. XCIII, 12.
64. Ibid. XCIII, 13.
65. Ibid. XCIII, 7.
66. Ibid. XCIII, 8.
67. Ibid. XCIII, 9.
68. Ibid. XCIV, 13.
69. Ibid. XCV, 16.
70. Ibid. XCV, 17.
71. Ibid. III, 96.
72. Ibid. V, 196.
73. Ibid. XXII, 82.
74. Ibid. XXXVII, 7.
75. Ibid. LXVII, 45.
76. Ibid. XXXI, 7.
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<td>77.</td>
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<td>78.</td>
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<td>79.</td>
<td>Ibid. LXIII, 51.</td>
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<td>80.</td>
<td>Ibid. XXIII, 40.</td>
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<td>81.</td>
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<td>82.</td>
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