

# Towards a methodology of applying the *paribhāṣās* in the *KauśikaSūtra*

*KauśikaSūtra* is a peculiar text among the *gr̥hyasūtras*, through its contents (it describes specific rituals which are in agreement with the tenet of the Atharvavedic hymns), and its structure (the subject matters are not exposed in the conventional order; it has three sets of general rules (*paribhāṣā*), etc).

The *sūtra* opens with a set of general rules giving indications about the sources of the text (1.1-8). Then another set of *paribhāṣās* follows having a special character, applicable only in the rituals of full moon and new moon prescribed subsequently (1.14-6.37). After the description of these rituals, three chapters follow, which consist of rules with a more general character (7.1-9.7). Their applicability (*adhikāra*) starts from this point on and one can consider them as prescribed for the whole *sūtra*.

Bloomfield accounts that the text has been compiled at a certain time out of different materials, with an evident individual character, and the redactor(s) did not try or did not succeed to harmonize and unify the discrepancies. In this way it is possible that general rules would be applied strictly in some passages and loosely or at all in others. A systematic study regarding a methodology of the application of the general rules in the *KauśikaSūtra* is lacking.

Future research could verify the exactness of the application of the general rules in the *KauśikaSūtra*, with the view of an accurate interpretation of this text. The present work could be such an attempt, restricted to the application of the *paribhāṣā* 8.10: *viśaye yathāntaram*. A survey of the applications of this difficult *sūtra* may confirm Bloomfield's reading as *viśaye*, thus understood also by the commentators, Dārila and Keśava, as against Caland's emendation to *viṣaye*.

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