

prâti sutvanam (A. V. 20, 129, 1 *et seq.*).²⁵ Then one of his family, *Abhyagni* by name, went to him at an improper time (before Aitas'a had finished his talk) and stopped his mouth by putting his hand on it, saying, "Our father has become mad." Then his father said to him, "Go away, become infected with leprosy, thou who hast murdered my speech. I would be able to prolong the life of a cow to a hundred, and that of a man to a thousand years (if thou wouldst not have stopped my mouth), but thou, my son, who hast overpowered me (in such an improper way), I curse: thy progeny shall come into the condition of the lowest among the most wicked." Therefore they say, that among the Aitas'âyanas the Abhyagnis are most burdened with sins, in the whole Aurva-Gotra (to which they belong). Some priests lengthen this Aitas'a-pralâpa (repeating eighteen more pâdas). (If they choose to do so) one should not prevent them; but say, "repeat as long as you like. For the Aitas'a-pralâpa is life." Therefore he who has this knowledge, prolongs in this way the life of the sacrificer.

As to the Aitas'a-pralâpa, there is another meaning in it. For it is the essence (juice) of the metres; by repeating it the reciter puts speech in the metres. He who has this knowledge will keep the essence in the metres, when the sacrifice is performed, and will spread the sacrifice with the essence in the metres.

But there is still another meaning in the Aitas'a-pralâpa; it is fit for removing defects in the sacrifice, and for restoring its entirety. For the Aitas'a-pralâpa is imperishableness. (Therefore when it is recited the sacrificer wishes) "May my sacrifice be lasting and all its defects be removed." He repeats

²⁵ According to Sâyana the Aitas'a-pralâpa consists of 70 pâdas.