

(Now follow) nine Pâvamânî-verses (dedicated to the purification of the Soma juice) beginning with, *srakve drapsasya dhamatah* (9, 73, 1). There are nine vital airs. By repeating these (verses) the Hotar puts the vital airs in him (the Pravargya man). (Now he repeats) *ayam venas' chodayat* ⁷ (10, 123, 1). (When repeating this mantra, the Hotar points, when pronouncing the word *ayam*, i. e. this, to the navel). "This" (the navel) is meant by *venas*; for some vital airs are circulating (*venanti*) above the navel, others below it. On account of this vital air (the life) taking its origin from the navel, *venas* (circulation, from *ven* to circulate) means "navel." By repeating this mantra the Hotar puts life in this (Pravargya man).

(Now he repeats the verses), *pavitram te vitatam* (9, 83, 1), *tapash pavitram vitatam* (9, 83, 2), and, *viyat pavitram dhishanâ atanvata*. On account of their containing the word "*pavitram*" (pure), the vital airs are purified (when these mantras are recited over them). These are the vital airs of the lower part of the body presiding over the semen, urine, and excrements. (By repeating these three verses) he puts these vital airs in this (Pravargya man.)

(He now repeats) a hymn, addressed to *Brahmanaspati*. ⁸ *Ganânâm tvâ gaṇapatim harâmahe* (2, 23.) Brahma is Bṛihaspati; by means of Brahma he thus cures him (the sacrificial man, who had been torn to pieces). The verses beginning with *prathas'*

⁷ According to *Sâyana* this verse is taken from another *Sâkhâ*.

⁸ In the 3rd pada of the first verse, the name "*brahmanaspati*" is mentioned.