

The first Tryahah or period of three days is now explained, and the very same is the first part of the Prishṭhyam comprising six days. Now the middle part of the Navarâtra (the second three days) are to be explained.)

The Stomas and Chandas are at an end (*i. e.* all the Stoma combinations, and the metres are exhausted) on the third day ; that one only remains. This “that one” is the syllable *vâch* which consists of three sounds ; *vâch* is one syllable, and (this) syllable consists of three sounds, which represent the latter three days (out of the six), of which *Vâch* (Speech) is one, and *Gâus* (Cow) is one, and *Dyaus* (Heaven) is one. Therefore *Vâch* alone is the leading deity of the fourth day.

On just the fourth day they make *Nyûñkha*, of this syllable by pronouncing it with a tremulous voice, increasing and decreasing (dividing) the tone. It serves for raising the fourth day (to make it particularly important). Because the *Nyûñkha* is (produces) food, for the singers seeking a livelihood, wander about in order to make food grow (by their singing for rain).

By making *Nyûñkha* on the fourth day they produce food ; (because it is done) for producing food. Thence the fourth day is *jâtavat*, *i. e.* productive. Some say, one must make *Nyûñkha* with a word comprising four sounds ; for the animals are four-footed, in order to obtain cattle. Others say, one must make *Nyûñkha* with three sounds. These three *sounds* are the three worlds. In order to conquer these worlds, they say, one must make *Nyûñkha* with one sound only. Sângalâyana, the son of Mudgala, a Brahman, said “The word ‘*Vâch*’ comprises one syllable only ; therefore he who makes *Nyûñkha* by one sound only, does it in the right way.” They say, one must make *Nyûñkha* with two sounds for ob-