

SECOND BOOK.

FIRST CHAPTER.

(*The Animal Sacrifice.*)

1.

(*Erecting of the sacrificial post.*)

The Gods went up to the celestial world by means of this sacrifice. They were afraid that Men and Rishis after having seen their sacrifice (by means of which they ascended to heaven) might come after (they had gone), and inquire (whether they could not obtain some sacrificial knowledge). They debarred them ¹ (from obtaining such a knowledge) by means of the *Yûpa*, *i. e.* the sacrificial post. Thence the *Yûpa* is called so (from *yoyûpayan*, they debarred). The gods when going up to the celestial world, struck the *Yûpa* in (the earth), turning its points downwards. Thereupon Men and Rishis came to the spot where the gods had performed their sacrifice, thinking, that they might obtain some information (about the sacrifice). They found only the *Yûpa* struck in (the earth) with its point turned downwards. They learnt that the gods had by this means (*i. e.* by having struck in the earth the *Yûpa*) precluded the sacrificial secret (from being known). They dug the *Yûpa* out, and turned its points upwards, where-

¹ The term is : *yoyûpayan*, which word is only a derivation from *yûpa*, and proves in fact nothing for the etymology of the latter. The author had no doubt the root (*yu* "to avert, prevent,") in view. It is possible that the word is ultimately to be traced to this root. The *Yûpa* itself is a high wooden post decorated with ribands and erected before the *Uttarâ Vedi*. The sacrificial animal is tied on it.