

to a ship<sup>15</sup> seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world *sarva-tanuḥ saṅgaḥ*, 'with whole body and all his members,'<sup>16</sup> enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda<sup>17</sup> there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda<sup>18</sup> and the Brāhmaṇas<sup>19</sup> that a hell of punishment is set out, and it is in the Brāhmaṇas<sup>20</sup> that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction<sup>21</sup> in the Rigveda as the fate of the wicked, as Roth<sup>22</sup> inclined to think. The Vedic poet not being deeply moral, his verses do not convey, as would those of a man convinced of sin, warnings of future judgment.

<sup>15</sup> Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and cf. Weber, Proceedings of the Berlin Academy, 1895, 856.

<sup>16</sup> Av. v. 6, 11; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and cf. Taittirīya Saṃhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittirīya Brāhmaṇa, iii. 8, 20, 5; 10, 11, 1.

<sup>17</sup> Rv. ii. 29, 6; iii. 26, 8; iv. 5, 5; 25, 6; vii. 104, 3. 11. 17; x. 152, 4.

<sup>18</sup> ii. 14, 3; v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf. also v. 19; Vājasaneyi Saṃhitā, xxx. 5.

<sup>19</sup> Śatapatha Brāhmaṇa, xi. 6, 1,

1 et seq.; Weber, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 240 et seq.; Jaiminiya Brāhmaṇa, i. 42-44 (Journal of the American Oriental Society, 15, 236 et seq.).

<sup>20</sup> Śatapatha Brāhmaṇa, vi. 2, 2, 27; x. 6, 3, 1; Kauṣītaki Brāhmaṇa, xii. 3, etc.

<sup>21</sup> Cf. Macdonell, Vedic Mythology, p. 169.

<sup>22</sup> Journal of the American Oriental Society, 3, 329-347; Weber, op. cit., 238 et seq.

Mrd denotes 'clay' in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> (cf. Mr̥ttikā). A 'lump of clay' also occurs in the Brāhmaṇas,<sup>3</sup> and a Mr̥t-paca, 'potter,' in the Maitrāyaṇi Upaniṣad.<sup>4</sup> A 'clay vessel,' Mr̥tpātra,<sup>5</sup> and vessels (pātra) made of clay (mr̥n-maya),<sup>6</sup> are mentioned, and the grave is called the 'house of clay.'<sup>7</sup>

<sup>1</sup> Taittirīya Saṃhitā, v. 7, 9, 2; Vājasaneyi Saṃhitā, xi. 55.

<sup>2</sup> Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3; 3, 1, 22. 32; 3, 1; Maitrāyaṇi Upaniṣad vi. 27, etc.

<sup>3</sup> Śatapatha Brāhmaṇa, vi. 4, 2, 1;

5, 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.

<sup>4</sup> ii. 6; iii. 3.

<sup>5</sup> Kāthaka Saṃhitā, xxxi. 2.

<sup>6</sup> Taittirīya Brāhmaṇa, i. 4, 1, 3, 4, etc.

<sup>7</sup> Rv. vii. 89, 1 (mr̥n-maya gṛha).