

Treatise on *Ṛgvēda*

(A Four-fold Commentary)

(ABRIDGED VERSION)

*Īśvarō gururatmēti, mūrtibhēda vibhāginē;
vyōmavat vyāptadēhāya, dakṣiṇāmūrtayē namaḥ*

Vēdāyana (Bhāradvāja)

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1. Introduction

Ṛgvēda was originally, or perhaps more logically/scientifically, arranged on the basis of ten Maṇḍalas. Hence, this is the way of presentation followed in this Treatise. However, for the convenience of those readers who may be familiar with only Aṣṭakaṃ-based classification, these are also indicated at appropriate places. This subsequent classification may have been introduced for easier handling, as each Aṣṭakaṃ is designed to contain more or less the same number of sūktas (or appropriately the same number of Ṛks). A short summary of the contents of the ten Maṇḍalas follows.

Maṇḍalam 1

This Maṇḍalam contains 191 sūktas, a collection of perceptions of various Vēdik sages. In most sūktas more stress is on observed gross world (category I) and attributing the natural phenomena (or gross world) to imaginary divinities - Adhidaivik or subtle world (category II). A few of these sūktas talk about the causal world of Sōma (category III) (eg. Indra, Aśvins, Savita). Ātma (category IV) is also alluded to in some of them.

Maṇḍalam 2

Forty three sūktas are there in this Maṇḍalam. These are perceived mostly by sage Grithsamada and a few of them from sages belonging to his clan. Some Ṛks deal with all the aspects of Ṛgvēda.

Maṇḍalam 3

This Maṇḍalam consists of sixty two sūktas from sage Viśvāmitra (Gāthi), and some are perceptions of sages belonging to Viśvāmitra Gōtra. Many beautiful/sublime sūktas falling into the four categories of Vēdik knowledge can be found in this Maṇḍalam.

Maṇḍalam 4

A collection of fifty eight sūktas from the great sage Vāmadēva and sages belonging to his Gōtra constitutes this Maṇḍalam. Many of

them are very sublime sūktas coached in the highly mystic language prevalent in those days and are not easily comprehensible for common men.

Maṇḍalam 5

Sage Atri and Ātreyas are the perceivers of the sūktas, numbering eighty seven, of this Maṇḍalam. Some interesting sūktas containing Ṛks which carry the four categories of Vēdik knowledge can be seen in this Maṇḍalam.

Maṇḍalam 6

Perceptions of sage (Bārhaspatya) Bharadvāja, Bhāradvājas and Śamyu (Bārhaspatya) are presented in this Maṇḍalam consisting of seventy five sūktas, which covers all the four branches of Vēdik knowledge.

Maṇḍalam 7

Hundred and four sūktas perceived by another great sage Vasiṣṭha (Maitrāvaruṇi), Vasiṣṭhaputras and Kumāra are found in this Maṇḍalam. Many of them are in the symbolic language and hence misconstrued by most commentators. There are also a few prayer type sūktas in this Maṇḍalam, which are quite famous. Ṛks in this Maṇḍalam cover all the four types of Vēdik knowledge, which is also the case of the next Maṇḍalam (8).

Maṇḍalam 8

Most of the sūktas of this Maṇḍalam are perceptions of sages belonging to Kāṇva and Āṅgiras Gōtras. However, some sūktas from sages belonging to Ātrēya, Bhāragava and Gautama Gōtras are also found in this Maṇḍalam. Quite a few sūktas contain Ṛks coached in the mystic Vēdik language and hence grossly misinterpreted by most commentators. It contains ninety two sūktas (excluding eleven Bālakhilya Sūktas). Even then there are more Ṛks in this Maṇḍalam than in Maṇḍalas seven and nine which have more number of sūktas.

Maṇḍalam 9

This is a collection of one hundred and fourteen sūktas from various Ṛṣies almost exclusively on flowing essence of Sōma, which could be gross (eg. ghee, water, juice of Sōma plant, etc.); or subtle (eg. Vēdik hymns); or spiritual, namely flowing essence of Ātma; corresponding to gross, subtle and causal bodies respectively. The first sixty seven sūktas which are almost exclusively in Gāyatri Chandas constitute one set (say A). These are commonly chanted in the gross type of Pavamāna-Sōma sacrifices all over the country even now. In general, Mantras in these sūktas are simpler to analyse than those contained in the last forty seven sūktas.

Maṇḍalam 10

Like Maṇḍalam 1, this one also contains 191 sūktas from various Ṛṣies. First four Ṛṣies appearing in both the Maṇḍalas are also the same, except for Jēta (second Ṛṣi in Maṇḍalam 1 and whose name does not appear in Maṇḍalam 9). On closer scrutiny, one can observe that names of the perceivers of many sūktas are fictitious (eg. Yama, Yami, Sūryā, Urvaśi, Indra, Agni etc.). So, many sūktas can be expected to be in the symbolic language of those days and the readers should not be misled by their superficial meaning. A good understanding of Maṇḍalam 9 - the Causal World of Sōma - is a pre-requisite for proper understanding and appreciation of the implied meanings of these sūktas. However, the last quarter of the Maṇḍalam contains sūktas which are comparatively short and easier to comprehend than the sūktas of the earlier three quarters of the Maṇḍalam.

Ultimate aim of any serious study of Ṛgvēda should be to understand the exact meaning (or meanings) of each of the Mantras, which seers of these Mantras wanted to convey to others.

Finally, the rationale behind the numbering of Maṇḍalas between 2 and 9 could be the following. Maṇḍalam 2 containing smallest number of sūktas (43) and number of mantras (429) was given the second place. Between the third and fourth Maṇḍalas, there is little

difference between number of mantras, 617 and 589 respectively. However, in general, mantras in the fourth Maṇḍalam are much more difficult to comprehend than those of the third Maṇḍalam. Number of mantras continuously increase from fifth Maṇḍalam onwards to ninth Maṇḍalam. Similarly, though both first Maṇḍalam and tenth Maṇḍalam contain the same number of sūktas, mantras of Maṇḍalam ten are generally more complex and hence more difficult to comprehend than those of Maṇḍalam one.

2. Overview of Maṇḍalas

Maṇḍalam 1

This Maṇḍalam contains a collection of 191 sūktas from the great sages, who lived in the Vēdik period, as detailed below.

The first ten sūktas are from sage Madhucandas (Vaiśvāmitra). Dēvatās of the different sūktas are as follows : sūktam 1 on Agni; 2 on Vāyu, Indra, Mitra and Varuṇa; 3 on Aśvins, Indra, Viśvēdēvas and Sarasvatī; 4 - 5 on Indra; 6 on Indra and Maruts; and 7 to 10 on Indra. Mantras of these sūktas serve as the base, or foundation, for the various aspects of knowledge contained in the Vēdas. The observed gross world and some of the main shining beings (Divinities), who are imagined to be responsible for the appearance of this diverse, ever-changing Universe and their attributes/activities are brought out for the first time through these sūktas. Though the stress is mainly on Adhibhautik and Adhidaivik knowledge, some entities who appear also in the Causal World; like Aśvins, Sōma, Indra etc. are also being talked about in these sūktas. Eleventh sūktam by sage Jēta (Mādhuchanda) is also on Indra.

The next twelve sūktas (12 through 23) are perceptions of the famous sage (Kāṇva) Mēdhātīthi. He introduces a few more divinities (or shining beings) in these sūktas. Sūktam 12 is on Agni as per the convention followed in Ṛgvēda. Sūktam 13 is a typical Āpriya sūkta, which is basically on Agni. However, a few more divinities are also

invoked in these twelve Ṛks of the sūktam. Sūktam 14 is on Viśvēdēvas and in 15, sage Mēdhātīthi introduces a new entity Draviṇōdā. Indra is dealt with in sūktam 16 and 17. Bṛhaspati, Sōma, Sadasaspti and Dakṣiṇā (personified) are the new divinities introduced in sūktam 18. Sūktam 19 is on Agni and Maruts; 20 on Ribhūs and 21 on Indra and Agni. In sūktas 22 and 23, sage Mēdhātīthi talks about many shining beings including some new entities like Viṣṇu, Marutvān, Āpaḥ, etc.. Adhibhautik, Adhidaivik and Ādhyātmik meanings can be derived for many Ṛks of the twelve sūktas from sage Mēdhātīthi. Three sūktas 1.15, 1.18 and 1.22 are sources of all four categories of knowledge.

Next seven sūktas (24 through 30) are perceptions of sage (Ājigarti) Śunaśśēpa. Among them 24 and 25 are particularly noteworthy as many Ṛks in these two contain implied meaning. Sūktam 24 deals with Prajāpati, Agni, Savita, Varuṇa, etc.; while sūktam 25 is exclusively on Varuṇa, who may symbolise the Manifested Self and, by implication, Ātma. Agni is the Dēvatā of sūktas 26 and 27 (except the last Ṛk). The first three types of information are there in 27 and 28. In contrast, 29 an Indra-sūktam, deals with only Adhibhautik and Adhidaivik knowledge; so also sūktam 30 on Indra, Ulūkhala, Musala, etc..

This is followed by five sūktas (31 through 35) from (Āṅgīrasa) sage, Hiraṇyastūpa as follows: 31 on Agni; 32, 33 on Indra; 34 on Aśvins and 35 on Savitā mainly (except the first Ṛk). All five sūktas are expressed in the ancient symbolic language; or many Ṛks in these sūktas contain hidden meaning. Another ancient sage Kaṇva is the perceiver of sūktas 36 through 43. sūktam 36 is mostly on Agni; the next three on Maruts; 40 on Brahmaṇaspati; 41 on sons of Aditi-Mitra, Varuṇa, Aryamā; 42 on Pūṣa and 43 on Rudra, Mitra-Varuṇa and Sōma. Some Ṛks in sūktas 36, 38, 42 and 43 contain implied meaning (Ādhyātmik), while (some) Ṛks in sūktam 40 may be referring to Self-Knowledge taking Brahmaṇaspati to be Ātma. Praskaṇva, a Kāṇva sage, is seer of sūktas 44 through 50. 44, 45 are on Agni mainly; 46, 47 on Aśvins; 48, 49 on Uṣā and 50 on Sūrya. Among these sūktas 46 and

50 are coached in the ancient symbolic language. Consequently many Ṛks (eg. 1.46.10, 11, 12; 1.50.10, 11, 13) are not easily comprehensible. Sūktas 51 through 57 are Indra sūktas from (Āṅgīrasa) sage Savya. Of these seven, the first three contain Adhibhautik, Adhidaivik and Ādhyātmik Ṛks. Sage (Gautama) Nōdhā is the seer of the next seven sūktas : 58 and 60 on Agni, and 59 on Vaiśvānarāgni; 61, 62 and 63 are Indra-Sūktas; 64 deals with Maruts. Gross and subtle Agni are talked about in sūktas 58 and 60. But the soul of Agni is the subject matter of sūktam 59. In Indra-sūktas, Indra could be subtle (divinity) and spiritual-Manifested Self or Universal Jīvātma. In 64, 'Maruts' is mostly of the gross and subtle types only.

The next nine (65 through 73) are Agni sūktas from sage Parāśara. All of them are beautiful sūktas giving a good account of Agni and His attributes. Of these sūktas 71 and 72 are especially note-worthy, since they deal with all the three types of Agni - gross, subtle and spiritual.

This is followed by twenty sūktas (74 through 93), which are perceptions of the famous sage (Rāhūgaṇa) Gōtama. The first six (74 through 79) are Agni-sūktas, 80 to 84 are on Indra; 85-88 on Maruts; 89 on Viśvēdēvās and Aditi; 90 on Viśvēdēvas; 91 on Sōma; 92 on Uṣā and Aśvin; and 93 on Agni-Sōma combination. Agni-sūktas, in general, deal with gross and subtle Agni, except 77 and 79. Spiritual Agni or soul of energy is being talked about in these two sūktas. Among the five Indra sūktas, sūktam 80 more or less deals with gross and subtle manifested forms and in the others the causal forms are also talked about. Sūktas on Maruts contain gross and subtle types of information only. Sūktam 87 gives a good account of Maruts and their attributes. Sūktam 89 on Viśvēdēvās can be categorised as a good prayer-sūktā of Ṛgvēda. In the last Ṛk of the sūktā, sage Gōtama states that this whole manifested Universe is nothing but Aditi Mother Nature (Prakṛti). Spiritual Sōma is being talked about in sūktam 91. This is another important Ṛgvēdik sūktā as it contains all the four categories of Vēdik knowledge. The same is the case with sūktam 93. In sūktam 92, Uṣā and Aśvins could be interpreted to arrive at the corresponding

three meanings. (Āṅgīrasa) sage Kutsa is the perceiver of the next five sūktas (94 through 98). These are on different forms of Agni : 94 on Agni (energy); 95 on Aurasa; 96 on Dravinōdā (or Śuddha), 97 on Śuci (or Śuddha); and 98 on Vaiśvānarāgni. Among them 95, 96 and 98 deal with His gross, subtle and spiritual manifestations, while 94 and 97 talk about the first two types mainly. Sūktam 99 is one of the rare single Ṛk sūktas in Ṛgvēda from the ancient sage (Mārīca) Kaśyapa. It is on Jatavēdāgni, who is knower of all born beings, which implies spiritual Agni.

Ṛjṛāśva and four other Ṛṣies are considered to be the seers of the next sūktam (100). This is on Indra, who could be gross, subtle or spiritual manifestations. The same is the case with the other Indra-sūktas (101 through 104) from sage (Āṅgīrasa) Kutsa again. Perceiver of sūktam 105 is said to be either sage Kutsa or sage (Āptya) Trita. Its style of presentation is rather unique and is very interesting. One should be careful while going through this sūktam, since it contains all four categories of Vēdik Knowledge.

Sage Kutsa is the seer of sūktas 106 through 115. 106, 107 are on Viśvēdēvās; 108, 109 on Agni-Indra; 110-111 on Ṛbhūs; 112 mainly on Aśvins; 113 on Uṣā; 114 on Rudra; and 115 is on Sūrya. Among these sūktas, 106-107 deal with mostly gross and subtle worlds and so also 114. Other sūktas (108 through 115) contain three types of Vēdik Knowledge - Adhibhautik, Adhidaivik and Ādhyātmik. 114 is another good prayer sūktā on Rudra.

The next set of sūktas 116 through 126 are from sage Kaṣṣivān son of the great sage Dīrghatamas, whose famous sūktas are to follow later. Sūktas 116 through 120 are on Aśvins; who could be gross, subtle or Paramātma-Jīvātma twin most appropriately. Indra is the subject matter of sūktas 121-122; who could be of subtle type, or spiritual - Universal Manifested Self (Jīvātma). Sūktas 123 and 124 are both dedicated to Uṣā; 124 mostly deals with physical Uṣā, while 123 talks about also spiritual Uṣā - Dawning of Self-Knowledge. Donation and donors are the subject matter of sūktam 125 and sūktam 126 contains

a brief biographical aspect of the seer of the sūktam.

Thirteen, long-winding sūktas (127 through 139) from sage Parucchēpa follows. 127-128 are Agni-sūktas and 129 through 133 are on Indra mainly. Vāyu is the Dēvata of sūktam 134 and Indra-Vāyu of 135. Mitra-Varuṇa twin is being talked about in 136 and 137. Pūṣā is the Dēvata of sūktam 138, while entities Mitra-Varuṇa, Indra, Agni are briefly discussed in sūktam 139. Sūktas 127 and 128 give a good description of the three manifested forms of Agni - gross, subtle and spiritual. Both subtle and causal manifestations of Indra are dealt with in the five Indra-sūktas and in 135 on Indra-Vāyu. Sūktas 134 on Vāyu and 136-137 on Mitra-Varuṇa cover mostly gross and subtle worlds only. All four categories of Vēdik Knowledge can be found in sūktam 139.

The next twenty five sūktas, 140 through 164, are from the great sage, who calls himself Dīrghatamas of Aucathya clan. Sūktas 140 141 are on Agni, where he deals with gross, subtle and spiritual forms of Agni. The sūktam (142) that follows is a conventional Āpriya sūkta, which talks about other shining beings like Tvaṣṭa, Pūṣā, Maruts, etc.. Agni again is the Dēvatā of the next eight sūktas (143 through 150). Most of them deals with all the three types of Agnies. Sūktas 145 and 148 are two typical examples. Mitra-Varuṇa twin is the subject of sūktas 151, 152 and 153. Varuṇa is being taken as a symbol of Ātma in 152 and probably in 153 also. This is followed by three Viṣṇu sūktas 154, 155 and 156. Of these, 155 and 156 are to be noted specially because Viṣṇu is being thought of as all-pervading Paramātma here. Spiritual Aśvins - Paramātma-Jīvātma twin - is the subject matter of sūktas 157 and 158. Then two sūktas on the Space and earth follow. They mostly contain gross and subtle information only. Sūktam 161 on Ṛbhūs cover all the four aspects of Ṛgvēda and hence very significant. 162 and 163 are two note-worthy sūktas dealing with Aśva implying Agni as Universal Source of Power; since they are store houses of all four categories of knowledge. Sūktam 164 gives a summary of the previous 24 sūktas of the sage and it is one of the long sūktas in

Ṛgvēda. Hence it is to be treated as an ideal sūktam. It is the most comprehensive and presented in a logical sequence. Most importantly, it contains the Ṛk (1-164.46) which states the very essence of Vēdik Knowledge - Ēkam Sat (Oneness is Truth). A detailed analysis of this most comprehensive sūktam is given in Appendix IV.

The last twenty seven sūktas of this Maṇḍalam, 165 through 191, is from another famous sage of Vēdik era, Agastya. He also calls himself as Maitrāvaruṇi like sage Vasiṣṭha, which implies that he belongs to such a Gōtrā. His first sūktam is on Marutvān-Indra, an imaginary conversation between sage Agastya, his Jīvātma and Prāṇās. It is one of the misconstrued sūktas of Ṛgvēda.

Maruts is the Dēvatā of sūktas 166 and 168 containing mostly gross and subtle information. Sūktam 167 deals with Indra also, who could be Manifested Self or Universal Jīvātma. The same is the case of the two Indra-sūktas 169 and 170. Both Maruts and Indra are talked about in 171 as in sūktam 167. Like sūktas 166 and 168, sūktam 172 is on Maruts only. The next six sūktas, 173 through 178 are again on Indra only, who may be appearing in His gross, subtle and spiritual manifestations. Sūktam 179 is on Rati, which is purely a gross information.

Aśvins are being talked about in sūktas 180 through 184. They could be physical, subtle or spiritual twin. By implication, the first three kinds of Vēdik knowledge can be expected in these sūktas. Sūktam 186 on Viśvēdēvās covers gross and subtle aspects, while 187 on Annam and the last sūktam 191 deal with gross world only. Sūktas 188 and 189 are on Agni; 188 is similar to a conventional Āpriya sūktam. But 189 deals with all three kinds of Agni and it can be treated as a sublime prayer-sūktam. Bṛhaspati is the Dēvata of sūktam 190. Naturally, Adhibhautik, Adhidaivik and Ādhyātmik knowledge can be found in this sūktam.

Maṇḍalam 2

This Maṇḍalam consists of sūktas perceived by sage Grithsamada

and Ṛṣies belonging to his clan. Therefore, the structure of this Maṇḍalam can be expected to be simpler, since Ṛṣies are all from the same Gōtra, or one of the variables in sūktam classification is less.

First three sūktas are from the sage himself. Of these three, sūktam 3 is a conventional Āpriya sūktam, while 1 and 2 are beautiful descriptions of gross and subtle Agni-embodiment of all forms of energy. Spiritual Agni is also being referred to briefly.

The next four (4, 5, 6, 7) are on Agni again but from sage Sōmāhuti (Bhārgava). Sūktas 8, 9 and 10 are again on Agni only but from sage Grithsamada himself and these are similar to his earlier sūktas.

Indra is the Dēvata of sūktas 11 through 22. All of them are perceptions of sage Grithsamada. In sūktas 11 through 14, Indra is treated mainly as the entity responsible for the manifestation of the five Basic Elements - the Space, air, etc.; and as Jīvātma present in the heart-space of all living creatures. He is said to be destroyer of ignorance-created enemies from the minds of wise men who meditate on Him as their own Jīvātma. How Indra the Manifested Self, causes the appearance of this material Universe from Birthless Brahman making use of the Spiritual Sōma (flowing essence of Ātma), who carries spiritual rays of Ātma, is being dealt with in sūktam 15. Sūktas 16 and 17 recount well-known attributes of Indra - divine and spiritual. The seer is exhorting his co-sacrificers to invoke appropriately Indra, for achieving their desired objectives. Just like the Sun controlling the physical Time for inhabitants on the earth; Indra (Jīvātma) holds the Time-wheel (or life-period) of each one of the manifested forms in the Universe. Thus Indra causes the appearance of Prakṛti (from Puruṣa) as made out in sūktam 18. Well-known qualities and activities of Indra, which have been described in some of the earlier sūktas of Ṛgvēda are recalled in sūktas 19 through 22. Sūktas 23 through 26 are also from sage Grithsamada; 23 on Bṛhaspati and Brahmaṇaspati, while sūktam 24 deals with Indra also. Brahmaṇaspati is the Dēvata of the two sūktas 25 and 26. Bṛhaspati is recognised to be the Master of Vēdik speech based on his famous sūktam 10.71. Brahmaṇaspati can be

thought of as Lord of Divine-knowledge (Oneness). As sūktam 10.71 is Ātmajñanam, what is the difference between the two of them is not very clear. Indra is also known to be knower of Self-Knowledge, since He knows that difference between Jīvātma and Paramātma is not real. Sūktas 23 to 26 bring out the attributes of these three imaginary entities. (Gārthasamada) Kūrma is the Ṛṣi of sūktas 27, 28 and 29. Sūktam 27 is on Ādityās and Aditi; 28 on Varuṇa; and 29 on Viśvēdēvās, who are divinities representing Aditi - Mother Nature - or certain particular aspects of natural phenomena.

Sūktam 30 is an interesting one from sage Grithsamada on Sōma, Bṛhaspati and Maruts, in the sense that many Ṛks in this sūktam carry hidden meaning. From this sūktam onwards, remaining sūktas in this Maṇḍalam are perceptions from sage Grithsamada. Shining beings, in general, treating them to be imaginary divinities are being talked about in sūktam 31. On the other hand, sūktam 32 deals with the Space and earth (personified) and two imaginary entities Rāka and Śinivāli. Next one (33) is a Rudra sūktam. He is another imaginary divinity who is responsible for the manifestation of air (Maruts) in the atmosphere surrounding the earth. This implies that some aspects of the Manifested Self is being attributed to Rudra. Maruts are being dealt with in sūktam 34. With their gaṇas, Maruts are known to be forty nine in number. Concentrating the mind on the unreality of air, one can arrive at the Truth-Birthless Brahman, the origin of all appearances. Sūktam 35 is a good one from sage Grithsamada on Apāmnapat, who could be heat energy of the Sun, which is present in the atmosphere. This is nothing but a form Agni. It is followed by another sūktam (36) which is on Indra, Maruts and Agni, who could be gross, subtle or spiritual, in principle. Sūktam 37 is a comparatively short one from the same Ṛṣi on Dravinōdā (giver of wealth), and Aśvins, who could be heavenly physicians or Ātma twin.

This is followed by a sūktam (38) on Savitā, who is thought to be soul the Sun. In sūktam 39 sage Grithsamada compares Aśvins with many other inseparable combinations that are found in Nature.

He talks about Sōma-Pūṣā combination in sūktam 40. By implication, Sōma stands for Witnessing Self, which moves from one living creature's body to another. Pūṣan could then be the Manifested Self and Aditi - Mother Nature (Prakṛti) - may stand for Mahāmāya (The Great Illusion).

Sūktam 41 is comparatively a long one from the sage in which he talks about a variety of subjects. However, all Ṛks in the sūktam are comprehensible with some effort.

The last two sūktas (42 and 43) from sage Grithsamada are essentially Indra sūktas - Indra in the form of two kinds of birds Śakuna (sūktam 42) and Kapinjala (sūktam 43). Logically, one can expect that these sūktas are bound to contain implied or hidden meaning.

Maṇḍalam 3

The famous Ṛṣi Viśvamitra - the friend of all - and Vaiśvāmitras are the seers of sūktas (total 62) of this Maṇḍalam.

Sticking to convention, sūktam 1 is on Agni, who can be gross (fire or different forms of energy, or energy personified (subtle) and spiritual (soul of energy)). The next two sūktas (2 and 3) are on Vaiśvanarāgni. That word means leader of all men. In that sense, He may be thought of as the soul of energy; or the energy that keeps the human heart beating during the whole life-time of the body. These sūktas deal with various qualities attributed to Vaiśvanarāgni quite beautifully. Sūktam 4 is the usual Āpriyasūktam containing eleven mantras keeping the same conventional order of Dēvatas. This is followed by three more Agni sūktas (5, 6 and 7), wherein Agni is said to be knower of Truth, leading men to Truth. By implication, when seekers of Truth meditate on Agni, He leads these men to the Birthless State of Oneness.

Sūktam 8 deals with protector of forests, and shining beings like Viśvēdēvās, Rudras, Vasūs, etc.. It mostly contains Adhibhūtik and Adhidaivik knowledge. Sūktas 9, 10 and 11 are also basically on Agni only. Different forms of energy appearing in various locations in the Universe-the Space, atmosphere and earth.

Both external and internal fire are being talked about in sūktam 10. Gross, subtle and spiritual Agni are dealt with in sūktam 11. Sage Viśvamitra is the Ṛṣi of sūktam 12 on Indra-Agni, Universal Jīvātma and personified energy respectively. Mantras in this sūktam are spread over gross, subtle and spiritual areas of knowledge.

Sūktas 13 through 19 are all Agni-sūktas : 13, 14 from Ṛṣabha (Vaiśvamitra); 15, 16 from Uṭkīla (Kātya); 17, 18 from Kaṭa (Vaiśvāmitra); 19 from sage Gāthi, father of sage Viśvamitra. In these sūktas, Agni could be gross and subtle mainly, though in some of them spiritual Agni is also dealt with. The following sūktam (20) is also from sage Gāthi, in which he talks about Viśvēdēvās including Agni. Sage Gathi is the Ṛṣi of the next two sūktas 21 and 22. These are basically Agni-sūktas. Different forms of Agni are specifically described in sūktam 22. Sūktam 23 is another similar Agni-sūktam from sages Dēvaśravā and Dēvavāta, while sage Viśvāmitra is the Ṛṣi of sūktam 24 on Agni again. Sūktam 25 deals with Indra-Agni combination also. This is followed by a significant sūktam (26) from sage Viśvamitra, who gets himself identified with the Witnessing Self in his body (3.26.7) by meditating on the soul of Agni (perhaps); in which case, 'Him' in 3.26.9. stands for 'Agni' referred to in the previous Ṛk (3.26.8). Sūktam 3.27 is another Agni-sūktam from the sage in which he talks about all the three forms of Agni. He closes his sūktas on Agni with another two more sūktas 28 and 29.

The next three sūktas 30, 31 and 32 are wonderful sūktas on Indra from sage Viśvāmitra. All qualities and noble deeds attributed to Indra are spelt out beautifully in sūktam 30; while sūktam 31 contains many Ṛks which are expressed in the mystic language of those days. So one should not be carried away by the superficial meaning of these Ṛks.

The sūktam that follows is 33 from the sage on Rivers (Nadyah). Indra, who is said to be the Creator of rivers, is also being referred to in a few Ṛks. Last few Ṛks are addressed to the rivers themselves, possibly implying Divine River, (spiritual) Sōma. Next to come up are two Indra-sūktas from sage Viśvāmitra (34 and 35). In these sūktas,

Indra could be Universal Manifested Self (or Jīvātma) which is to imply that many Ṛks in these sūktas carry hidden meanings. Sūktam 36 is yet another one on spiritual Indra from sage Viśvāmitra and Ghōra (Āngirasa). Sūktam 37 is a perception from sage Viśvāmitra only on Indra, who could be divinity or Universal Manifested Self. This is followed by two admirable sūktas 38 and 39 from him. Last few Ṛks of sūktam 38 refer to Birthless Brahman indirectly, as Truth is inexplicable by words. Similarly, mantras in sūktam 39 deal with spiritual Indra and Ātma indirectly. Hence both these sūktas are not easily comprehensible.

Sage Viśvāmitra is the Ṛṣi of sūktas 40 through 48 also. These sūktas deal with Indra and His association with extracted Sōma. This implies that; here, most appropriately, Sōma stands for flowing essence of Ātma, and Indra for Universal Manifested Self (or Jīvātma). Sūktam 48 is particularly note worthy as most of the Ṛks in this sūktam are expressed in the mystic language.

49 through 52 are again Indra-sūktas from sage Viśvāmitra, where Indra could be mostly of the subtle type (divinity) responsible for the creation of Matter and objects made of basic forms of matter; though in a few Ṛks the word stands for spiritual Indra. Next sūktam (53) is on Indra, and on Vāk, which means Vēdik speech. By implication, here Indra is considered to be a knower of Vēdās, and hence essence of Vēdas - Oneness is Truth. Some Ṛks in this sūktam carry hidden meaning. This marks the end of Indra sūktas from him.

The next set of sūktas 54, 55 and 56 are on Viśvāmitra, identifying himself as Vācyā, which means 'named' or spoken of. These are highly admirable sūktas containing mantras which deal with all four aspects of Vēdik knowledge - Adhibhūtik, Adhidaivik, Ādhyātmik and Ātma. These Ṛks call for intensive study and serious reflection for a proper understanding of their implied meaning.

This is followed by the last set of sūktas from sage Viśvāmitra in this Maṇḍalam, 57 through 62. Sūktam 57 is on Viśvēdēvas; 58 on Aśvins who could be (imaginary) divine physician or Ātma-twin; 59

on Mitra, who is attributed to be Lord of the Universe during the day, which could imply the soul of the Sun. The sage talks about Ṛbhū and also Indra in sūktam 60, where Ṛbhū are thought of as wise men who realised Oneness of The Self and attained Indra's status. The next sūktam (61) gives a beautiful description of Uṣā. The last sūktam 62, deals with many subjects; Indra-Varuṇa, Bṛhaspati, Puṣā, Savitā, Sōma and Mitra-Varuṇa. This is an important sūktam, since it contains the famous Gāyatri Mantra on Savitā, which brought the status of a Brahma Ṛṣi for sage Viśvāmitra.

Maṇḍalam 4

Based on number of sūktas, this is the second smallest Maṇḍalam in Ṛgvēda with 58 sūktas, the smallest being Maṇḍalam 2 with 43 sūktas. Though small in number of sūktas, this is an important Maṇḍalam because of the many sublime and highly mystic sūktas it contains, which are perceptions of the great sage Vāmadēva. In fact, except 42, 43 and 44, rest of the sūktas in this Maṇḍalam are from sage Vāmadēva. Hence this Maṇḍalam can be fittingly called as Vāmadēva Maṇḍalam. The first fifteen sūktas are basically Agni sūktas, sticking to the convention followed in Ṛgvēda. Both Agni and Varuṇa are talked about in sūktam 1, which is important since it covers all the four aspects of Vēdik knowledge. Four forms of Agni are dealt with here - gross, subtle, spiritual, and as Messenger of Ātma; implying thereby, Agni who stays with Ātma in the heart-space of human beings. This comment is applicable to sūktas 2 and 3. Three types of Agni is talked about in sūktam 4 too.

Vaiśvānara, another form of Agni, is the Dēvatā of sūktam 5. Many Ṛks in this sūktam are in the coded language of the Vēdās. As such, this sūktam abounds in Ṛks carrying hidden meanings. So this is to be taken as mystic Sūktam. sūktam 6 deals with mainly three types of Agni, while sūktam 7 talks about Agni, who is the co-dweller of Ātma within the heart of human beings. Although sūktas 9, 10 and 11 are also on three types of Agni, they contain comparatively simpler mantras, which should be comprehensible without much difficulty.

Meditating on Agni, the soul of energy, one can arrive at the origin of Agni, namely Oneness; or unreality of all born things, which includes the very birth of Agni (or the concept of birth itself). In other words, Agni serves as a door to Supreme Truth as indicated in sūktam 11. Both physical and spiritual forms of Agni are dealt with in the next three sūktas 12, 13 and 14.

Agni, Sōmaka-Sāhadēvyā and Aśvin are the Dēvatās of sūktam 15. Symbolically, Sōmaka-Sāhadēvyā may represent Universal (moving) Witnessing Self and Jīvātma (co-dweller in the heart-space with the Witnessing Self). This idea was revealed to the scribe (perhaps by sage Vāmadēva himself) on the eve of writing this part. Sōma is known as the immortality bestowing nectar, which is believed to be brought to mortals by the golden eagle named Suparṇa. Immortality is synonymous with Ātma. This Sōmaka-Sāhadēvyā move from one living body to another continuously and is basically the same as spiritual Aśvin (Ātma-twin). (Interestingly a living creature's body is compared to a tree in 1.164.20 by sage Dīrghatamā, where two similar birds having beautiful (golden) wings live together as friends). Sōmaka-Sāhadēvyā must be the two golden-winged eagles described in 1.164.20. Therefore though the sūktam appears to be simple, it deserves serious reflection if one wants to understand the implied meaning of the Ṛks properly.

Sage Vāmadēva starts off his exposition on Indra with two admirable sūktas 16 and 17. Qualities and deeds attributed to Indra as a divinity, as Universal Jīvātma and as Manifested Self are spelt out clearly in these sūktas. He is also said to be knower and protector of The Self. Sūkatam 18 is another one on Indra, which is usually, misconstrued by many and therefore the sūktam needs careful study to understand the hidden meaning. Sūktas 19 through 22 are also Indra sūktas from sage Vāmadēva, in which he talks about various activities of Indra as : the causer of manifestation of this material Universe; maintainer of Nature's Laws; destroyer of enemies - external and internal - of His invokers; and revealer of Truth - Oneness of Ātma - to them. In these sūktas so many mantras are not easily comprehensible

for the common man.

Sūkatam 23 deals with Indra and presiding Deity of Ṛta (Nature's Laws). Since Indra is being considered as the causer of manifestation of Nature or the material Universe, He is responsible for maintaining Ṛta as well. Hence this one is also to be treated as a mystic sūktam. This is followed by another two Indra-sūktas, 24 and 25, which are comparatively more simple or readily comprehensible.

The next three, 26, 27 and 28 are extremely difficult-to-comprehend sūktas. In sūktam 26, Vāmadēva identifies himself with Ātma present in his own heart-space and so mantras in this sūktam are to be treated as the perceptions inspired by the Universal Impeller-the golden-winged eagle. Similarly sūktam 27 is his perception when identified himself with Indra, the golden-winged eagle representing Universal Impeller. Though Universal Impeller is One only, when seen within heart-spaces of living creatures as their Witnessing Self, It appears to move from one body to another as (moving) Universal Witnessing Self, who is the Dēvata of sūktam 28; even though it is basically an Indra-sūktam. All three sūktas 26, 27 and 28 are to be treated as highly misconstrued sūktas of Ṛgvēda.

29 through 32 are also essentially Indra-sūktas from sage Vāmadēva. Uṣā is also being talked about in sūktam 30; while Indra's horses (or rays of spiritual light of Ātma) are being dealt with in sūktam 32. Superficial meaning of Ṛks in these sūktas is easily understandable. However, implied meaning of sūktas 30 and 32, considering spiritual Uṣā in sūktam 30 and rays of spiritual light in sūktam 32; implied meaning of Ṛks in these sūktas can be derived with some effort.

This is followed by a set of five sūktas (33 through 37) on Ribhus by sage Vāmadēva. Superficial meaning of these sūktas may appear to be easily understandable. However, inherent meaning of many Ṛks in these sūktas is very difficult to understand fully without intense mental work or instruction from an experienced teacher.

Except for the first Ṛk, sūktam 38 is basically devoted to Dadhikarā. Ṛk 1 deals with the Space and earth also. So also 39

and 40 are Dadhikara sūktas. Qualities - gross, subtle and spiritual - attributed to Him are discussed in detail in these sūktas. Conceptually, He appears to be Universal Power (or energy) Source, who pervade all energy-carrying objects in this Universe. Last one in this series from sage Vāmadēva is sūktam 41 on Indra-Varuṇa. They could be divine entities, or Universal Jīvatma-Paramātma since in many places in Ṛgvēda, Varuṇa is considered as King of the Universe.

Sage Trasadasyu is the Ṛṣi of sūktam 42. This word means scarer of the wicked. The first few Ṛks are from a seer, who has attained Oneness with Ātma and the others refer to Indra and Varuṇa (Jīvatma - Paramātma). Dēvatā of the next two sūktas 43 and 44 is Aśvins, who could be any twin - gross, subtle or spiritual (Sun-Moon, Divine physicians, Paramātma-Jīvatma twin). These are from (Sauhotries) Purumīḷa and Ajamīḷa. This is followed by another sūktam on Aśvins from sage Vāmadēva himself.

From sūktam 46 onwards upto the last sūktā 58, all of them are perceptions of sage Vāmadēva. Of these sūktas, 46 and 47 deal with Indra and Vāyu; while Vāyu alone is the Dēvatā of sūktam 48. The next one (49) is on Indra and Bṛhaspati and so also sūktam 50. These are comparatively simple sūktas, which do not call for any special mention.

Sūktas 51 and 52 give a beautiful description of Uṣā, who could be physical Dawn or the soul of Dawn. This is followed by two sūktas (53 and 54) on Savitā, who could be the Sun or the soul of the Sun, namely the Manifested Self. In that sense, these two sūktas are to be treated as mystic sūktas. No special mention may be called for on sūktas 55 and 56 on Viśvēdēvās and the Space and earth respectively. Sūktam 57 is on Kṣētrapatī, śuna, etc.. Superficial meaning of Ṛks in this sūktam is easily understandable. In the spiritual sense, Kṣētrapati is Ātma or Manifested Self, since body of a living being serves as temple for these two. Treating this sūktam to be a misconstrued one, implied meaning of the Ṛks is given in this Treatise.

The last sūktam (58) of the Maṇḍalam is on Agni, Sūrya, Āpa

and Ghṛta. The reader should not be misled by the superficial meaning of the Ṛks treating them in the Adhibhautik sense. Implied meaning presented in the Treatise shows this is to be treated as a mystic sūktam, which is a fitting end to a glorious Maṇḍalam from sage Vāmadēva.

Maṇḍalam 5

Perception of another famous sage Atri and Ātrēyas are presented in this Maṇḍalam, which contains eighty seven sūktas. The first four sūktas are on Agni as usual. The first one is from (Ātrēyas) sages Budha and Gaviṣṭhira; the second from Kumāra and Vṛṣa (both). Sūktas 3 and 4 are from Ṛṣi Vasuśruta. These sūktas deal with mainly attributes of gross and subtle Agni, though spiritual Agni is also alluded to in sūktas 2 and 4. Sūktam 5 is a conventional Āpriya sūktam from (Ātrēya) sage Vasuśruta. This is followed by sūktam 6 from the same sage on Agni - gross, subtle and spiritual. From 7 to sūktam 26 are Agni-Sūktas from various Ṛṣies belonging to Ātrēya Gōtra. Sūktas 7-8 are from sage Iṣa; 9-10 from sage Gaya; 11 through 14 from sage Sutambhara; 16-17 from sage Puru; sūktam 18 from Mṛktavāha Dvita; 19 from sage Vavri; 20 from Prayasvantaḥ (Ātrēyas). Sūktam 21 is from sage Sasa; from sage Viśvasāmā; 23 from sage Dyumna Viśvacarṣani; 24 from Gōpāyana Ṛṣies Bandhu, Subandhu, etc; 25, 26 from (Ātrēya) Ṛṣies Vasūyavas. The only exception is sūktam 15, which is from (Āṅgīrasa) sage Dharuṇa. Ṛṣies of all these sūktas talk about three different types of Agni and their attributes, which are already described in earlier Maṇḍalas. Sūktam 27 is said to be the perception of five sages, Traivṛṣṇa, etc.. about Agni and Indra-Agni, who could be physical, subtle or spiritual. This is followed by sūktam (28) from an (Ātrēyi) sage named Viśvavārā on the three types of Agni as in earlier sūktas. Dēvata of sūktas 29 through 40 is Indra; 29 through 36 from Ātrēyas and Āṅgīrases; and the last four from sage Atri himself. However, seer of sūktam 29 is said to be Gauravīti a Śāktya sage; and sūktas 33 and 34 are perceptions of the great sage Samvaraṇa (Prājāpatya). Indra in sūktam 29 could be a divinity or spiritual - Manifested Self

or Universal Jīvātma. In sūktam 30 sage Babhru (Ātrēya) talks about mainly Indra and briefly about Kutsa. Both these sūktas have many Ṛks which carry implied meaning. Another (Ātrēya) sage is the seer of sūktam 32 on Indra, who could be of the subtle or spiritual type. This marks the end of Chapter I of Aṣṭakam IV. Sūktas 33 and 34 are in symbolic language. They contain mantras dealing with all the four kinds of Vēdik Knowledge. Sage Prabhūvasu (Āṅgīrasa) is the Ṛṣi of sūktas 35 and 36. Superficially, Indra may appear to be of the subtle type. But the sage implies Universal Manifested Self in most of the mantras.

Sage Atri talks about Divine Indra and Universal Manifested Self in all the four sūktas, 37 through 40. Among these sūktas, the last one is significant, because in this sūktam, he identifies himself with Ātma. He talks about Viśvēdēvās in sūktas 41, 42 and 43. They could be subtle entities or of the causal type. In sūktam 43, he alludes to Ātma also, by implication. Sūktas 44 through 51 are also on Viśvēdēvas. Sūktam 44 is by Avatsāra (Kāśyapa), 45 from (Ātrēya) sage Sadāprṇa. Both are sublime sūktas covering all the four aspects of Ṛgvēda. The next six sūktas (46 through 51) are also on Viśvēdēvas from sages of Ātrēya clan. Sūktam 46 is from sage Pratiṣṭatra, which is comparatively simple, concerning gross and subtle worlds only. Sage Prtiratha is the seer of sūktam 47; 48 from sage Pratiḥānu; and 49 from sage Pratiḥānu. Sūktam 50 is from Svasti, though comparatively smaller, it covers knowledge of the gross, subtle and causal worlds. Sūktam 51 is a similar one from sage Svasti. It can be treated as a good example of sublime prayer.

The next set 9 sūktas (52 through 60) are on Maruts. All of them are perceptions of another famous (Ātrēya) sage Śyāvaśva. Among them 52 is specially note-worthy, because in this one he describes how he arrived at subtle and causal worlds. Sūktam 61 is a similar sūktam from the same sage. In this he talks about Śyāvaśva, Purumīḷaḥ, Rathavīti, etc..

Mitra-Varuṇa is the Dēvata of sūktas 62 through 72, which are

perceptions of various Ātrēya sages. Sūktam 62 is from Śrutivit, 63 and 64 from Arcanaḥ, 65 and 66 from Rātahavyaḥ, 67 and 68 from Yajataḥ, 69 and 70 from Urucakriḥ; and 71 and 72 from Bāhuvṛktaḥ. Some Ṛks in these sūktas contain implied meaning.

Aśvins is the Dēvata of next six sūktas, 73 through 78, and all of them are from Ātrēya sages; 73-74 from sage Paura; 75 from sage Avasyu; 76-77 from sage Atri or Bhauma (Ātrēya) and 78 from sage Saptavadhri. Since Aśvins can be two entities who could be physical, subtle and spiritual; the Ṛks in these sūktas can be expected to have three different meanings. Some mantras could also, by implication, be referring to Ātma.

(Ātrēya) Sage Satyaśrava is the perceiver of sūktas 79 and 80 on Uṣā, who could be personified physical Dawn, or in the spiritual sense, dawning of Self-Knowledge. Similarly, sūktas 81 and 82 from sage Śyavāśva on Savitā can have three different interpretations depending on whether Savita is taken as the Sun, the soul of the Sun or the Universal Manifested Self.

The two sūktas 83 and 84 from Bhauma (Ātrēya) are on Parjjanya and Prithivi respectively. They can be considered as description of physical world. Sage Atri is the Ṛṣi of sūktas 85 and 86. Sūktam 85 deals with Varuṇa, who could be a divinity or Lord of the Universe implying Manifested Self. Indra-Agni are the Dēvatas of sūktam 86. They could be subtle or spiritual entities; or Ṛks in this sūktam may contain the first three kinds of Vēdik knowledge.

The last sūktam 87 is from (Ātrēya) Ēvayāmarut on Maruts, who can be treated as personified wind (moving air). Ṛks in this sūktam mainly contain Adhibhautik and Adhidaivik information.

Maṇḍalam 6

This Maṇḍalam is a collection of 75 sūktas, which are perceptions of the great sage Bharadvāja (Bārhaspatya), Śamyu (Bārhaspatya), and sages belonging to Bharadvāja clan (Bhāradvājas). The first thirty sūktas are from sage Bharadvāja himself.

Of these thirty sūktas; 1 through 6 and 10 through 16 are Agni-

sūktas; and 7, 8 and 9 on Vaiśvanarāgani. In the first set of six sūktas on Agni, mostly gross and subtle manifestations are dealt with, though spiritual Agni and Ātma are briefly dealt with in sūktam 1. The same is the case with sūktam 9 on Vaiśvānarāgni. Sūktas 7 and 8 are also on Vaiśvānara, but the main stress in these sūktas is on gross and subtle worlds mainly. Among the next set of seven sūktas on Agni, spiritual Agni is also talked about in 13, 15 and 16; while the other four sūktas mostly deal with physical and subtle types of information. The next ten sūktas (17 through 27) are from sage Bharadvāja on Indra, who could be any of the three types; gross, subtle (or divine) and also spiritual - Manifested Self or Universal Jīvātma. Sūktam 20 gives a comprehensive account of Indra and activities attributed to Him. Three manifestations of Indra are being talked about in all the ten sūktas. In addition, Ātma is being referred to briefly in few sūktas (eg: sūktam 18, 20, 26). Sūktam 26 is to be particularly noted, since it is couched in the symbolic language of ancient Vēdik sages, and inherent meaning of Ṛks in this sūkta especially is not easily comprehensible.

Sūktam 27 from sage Bharadvāja on Indra and Dānam is another misconstrued sūktam of Ṛgvēda. Indra is said to be the giver of 20 cows to the seer of the sūktam and this gift of twenty cows is dealt with in detail in the next sūktam. In other words, sūktam 28 is to be considered as a continuation of the earlier sūktam (27). Sūktam 29 also deals with Indra and His gift of Self-Knowledge to an Indra-invoker like sage Bharadvāja. One should not be carried away by the superficial meaning of Ṛks in this sūktam. Indra again is the Dēvata of the next set of six sūktas. These are as follows: 31-32 are from sage Suhōtra, 33-34 from Śunahōtra and 35-36 from sage Nara. Some of them deal with subtle and spiritual manifestations of Indra; while sūktas like 31 and 34 talk about Indra's gross and subtle manifestations only. The last sūktam 36 is an Indra-sūktam expressed in the symbolic language of the Vēdās. Bharadvāja (Bārhaspatya) is the Ṛṣi of the next set of seven sūktas (37 through 43). Again these are on Indra and in these sūktas also, all the three types of manifestations of Indra are being

dealt with.

Śamyu, a sage belonging to Bārhaspatya clan is the perceiver of sūktas 44, 45 and 46 on Indra. Moreover, in sūktam 45, he describes Indra as the one responsible for the creation of this material Universe, which implies that Indra is the Universal Manifested Self. Sūktam 47 is an important Indra-sūktam from sage Gārga (Bhāradvāja), in which he specifically states that Indra is a reflected image of the Self, who is responsible for the movement of The Self from one living creature's body to another.

This is followed by another sūktam (48) from sage Śamyu again on Agni, Maruts, Pūṣa and Dyāvāprithivī. This is another important sūktam containing all the four kinds of Vēdik knowledge.

This is followed by four sūktas on Viśavēdēvās from sage (Bhārdvāja) Rijīsvā. The first three kinds of information can be found in sūktam 49. In the other three 50, 51, 52 the fourth category is also talked about.

Sūktas 53 through 74 are the perceptions of sage Bharadvāja again; 53 through 56 and 58 on Pūṣā, 57 on Indra-Pūṣā; 59-60 on Indra-Agni, 61 on Sarasvati; 62-63 on Aśvins, 64-65 are on Uṣā; 66 on Maruts, 67 on Mitrā-Varuṇa; 68 on Indra-Varuṇa; 69 on Indra-Viṣṇu; 70 on Dyāvābhūmi. In sūktas 53 through 58, Pūṣa is thought of as symbolising Paramātma and Indra stands for Universal Jīvātma. Similarly Indra-Agni in 59-60 represent Jīvātma and soul of energy; Aśvins stand for Paramātma-Jīvātma twins and Uṣā in sūktam 65 for dawning of spiritual knowledge. Sūktas 61 on Sarasvati; 64 on Uṣā, and 66 on Maruts cover Adhibhautik and Adhidaivik aspects of Vēdās only; so also sūktam 70 on Dyāvābhūmi. Varuṇa in 67-68 is taken to be King of the Universe as symbolising Ātma. Indra in 68, 69 and 72 represents Universal Jīvātma and Viṣṇu in 69 stands for the all-pervading Ātma. Savitā in 71 may mean the soul of the Sun. Sōma in 72 and 74 represents moving Witnessing Self. Sūktam 73 is on Bṛhaspati. Last sūktam (75) is by sage Pāyu (Bhāradvāja). It deals with weapons of war superficially. But it is to be treated as one of

the misconstrued sūktas of Ṛgvēda, as it contains many Ṛks having implied meaning.

Maṇḍalam 7

Maṇḍalam 7 is a collection of perceptions from one of the most famous Vēdik Ṛṣies, Vasiṣṭha, Vasiṣṭhaputrās and Kumāra. Of the 104 sūktas of this Maṇḍalam; except 33, 34, 35 and 101 through 104, all others are from sage Vasiṣṭha himself.

As usual; the first few sūktas (1 through 17) deal with Agni and various activities attributed to Agni. Sūktam 1 gives a good description of gross, subtle and spiritual forms of Agni - the soul of energy and sūktam 2 is a conventional Āpriyasūktam. Sūktas 2, 3, 8, 11, 12, 14, 15, 17 contain mostly Adhibhautik and Adhidaivik information. In contrast, three types of Agni - gross, subtle and spiritual - are being talked about in sūktas 4, 9, 10 and 16. Vaiśvanarāgni or Universal source of power (or energy) is the Dēvatā of sūktas 5, 6 and 13. Among these seventeen sūktas, 4 and 5 are particularly note-worthy.

Next fifteen sūktas (18 through 32) are Indra sūktas from sage Vasiṣṭha. Sūktas 18, 19, 20 and 21 are significant because they are expressed in the symbolic Vēdik language and hence usually misconstrued. For a proper understanding of many Ṛks in these sūktas a careful study is absolutely necessary. Sūktam 32 is also a misconstrued one. Interestingly, though it deals with Vasiṣṭhaputrās and Vasiṣṭha, sūktam 33 is also of the same category. These sūktas contain all the four kinds of Vēdik knowledge. In comparison, sūktas 22 through 25 and 27 deal with the gross, subtle and spiritual manifestations of Indra. Sūktas 26 and 28 through 31 are Indra sūktas containing Adhibhautik and Adhidaivik information mainly.

Sūktas 34 and 35 are also from Vasiṣṭhaputrās in which Viśvėdvās is the Dēvatā. They also contain Adhibhautik and Adhidaivik knowledge. Also, sūktam 35 is a good example of a prayer sūktam of Ṛgvēda. Viśvėdvās is the Dēvatā of sūktas 36 and 37 from sage Vasiṣṭha. Sūktas 35 and 36 are of the same category. But sūktam 37 covers all the three aspects of Vēdik knowledge.

Sūktas 38 and 45 from sage Vasiṣṭha are on Savitā, who could be the Sun, or the soul of the Sun representing Ātma, The Self. Viśvėdvās is the subject matter of the sūktas 39 through 44. Ṛks dealing with all the four categories of Vēdik knowledge can be found in all of them invariably, since they are in the symbolic language. Sūktam 41 is an exception. It is considered to be one of the most famous prayer sūktas of Ṛgvēda. Sūktas 46, 47, 49, 50, 51, 53 and 54 are similar prayer sūktas dedicated to : 46 - Rudra, 47 and 49 - Āpaḥ, 50 - Viśvėdvās, 51 - Ādityās, 53 to Dyāvāprathivi and 54 to Vāstōṣpati. In other words, they contain Adhibhautik and Adhidaivik information only. On the other hand, sūktam 48 on Ribhūs and 52 on Ādityās contain Ṛks which carry implied meaning of the third and fourth kinds.

One of the most misconstrued sūktas of Ṛgvēda is sūktam 55 on Viśvėdvās as the whole sūktam is in the symbolic language. Lot of thinking is necessary for a good understanding of the inherent meaning of the sūktam.

Sūktam 56 in another sūktam containing Ṛks which carry implied meaning. This is on Maruts. Sūktam 58 on Maruts also belong to the same category. It can also be considered as a good prayer sūktam. Maruts are being talked about in sūktas 57 and 59. Rudra is also dealt with in sūktam 59, which is presented in the symbolic language. The famous 'Mṛtyunjaya' Mantra is the last Ṛk (7.59.12) of this sūktam.

Sūrya, Mitra and Varuṇa are the Dēvatās of sūktam 60 and also of 62, 63 and 66; while 61, 64 and 65 are dedicated to Mitra and Varuṇa only. All these sūktas contain some Ṛks which may carry implied meanings; or all the four types of Vēdik knowledge are present in these sūktas.

Aśvins is the Dēvatā of the next set of eight sūktas (67 through 74). Though in principle, they could be gross, subtle and spiritual; it has been shown that by taking Aśvins to be Paramātma-Jīvātma twin many Ṛks in these sūktas are found to carry profound implied meaning (eg: 67, 68, 71, 74). Sūktam 70 can be considered as typical example of a misconstrued one.

The next set of seven sūktas (75 through 81) is about Uṣā, who may be personified Dawn or Jñanodaya dawning of spiritual knowledge. Sūktas 75, 79 and 80 can be treated as belonging to the former category; while Uṣā in the other sūktas could be thought of as of the spiritual type (Jñanodaya); meaning thereby, they contain Ṛks carrying implied meaning. Sūktam 81 is a typical example of a prayer sūktam.

Indra-Varuṇa combine is the Dēvatā in sūktas 82 through 85. In all these sūktas they could be divinities or Jīvātma-Paramātma combination symbolically. That means, Ṛks in these sūktas can have a superficial meaning and also implied meaning. Among them 83 and 84 are particularly impressive sūktas. Sūktam 84 could be considered as a good prayer sūktam.

Sūktas 86 through 89 are typical Varuṇa sūktas, of which the first three are to be treated as one set of misconstrued sūktas, taking Varuṇa as the King of this manifested Universe-Universal Jīvātma or Paramātma. These are not at all easy for comprehension and may need oral instruction and intense introspection. Sūktam 89 is a comparatively simpler one.

Dēvatā of sūktas 90, 91 and 92 are Vāyu and Indra, and Indra-Vāyu combination, who could be divinities, or Prāṇās and Universal Jīvātma present in bodies of living creatures. Hence, these sūktas contain the first three categories of Vēdik knowledge. The same is the case with sūktam 92 and 93 on Indra-Agni combine, or Universal Jīvātma and Vaiśvānarāgni. Sūktam 94 is also on Indra-Agni combination which deals with Adhibhautik and Adhidaivik information.

Sarasvati and Sarasvan are being talked about in the next sūktas 95 and 96. These are expressed in the symbolic language and hence one should be warned not to be carried away by the superficial meaning of these sūktas.

Sūktam 97 is similar one on Indra, Bṛhaspati; and Brahmaṇaspati, who could be representing Pramātma. Indra could be divinity or spiritual. Bṛhaspati is the recognised Master of Vēdik knowledge.

Sūktam 98 is on Indra and Bṛhaspati only.

Indra-Viṣṇu is the Dēvatā of sūktam 99; and 100 is a Viṣṇu-sūktam. In both the sūktas Viṣṇu may stand for the all-pervading Paramātma and Indra for Universal Jīvātma. Hence all the four categories of Vēdik knowledge are present in 99 and 100. Ṛk 7.100.6 is a specially note-worthy one.

Sūktas 101 and 102 are on Parjjanya, who could be gross (namely rain-showerer cloud), or spiritual-Universal Jīvātma, supplier of soul to all living creatures on the earth. Hence, they contain Vēdik knowledge of the first three categories. (Agniputra) Kumāra or sage Vasiṣṭha could be the perceiver of the two sūktas. The same is said to be the case with the last two sūktas of this Maṇḍalam 103 and 104. Sūktam 103 is in the symbolic language on Maṇḍūkas (superficially). The concluding sūktam 104 deals with several divinities (shining beings) Indra, Sōma, etc.. This can be regarded as a prayer type of sūktam from sage Vasiṣṭha.

Maṇḍalam 8

This Maṇḍalam consists of a collection of 92 sūktas (excluding eleven Bālakhilya Sūktas) from Ṛṣies belonging to Kāṇva, Āṅgīrasa, etc.. Gōtrās. The first sūktam is from (Kāṇva) sages Pragātha, Mēdhātīti, Mēdhātīthi, (Plāyōgi) Āsaṅga (Āṅgīrasi) Śāśvati. Indra-Āsaṅga is the Dēvatā, which means Indra free from ties. Most Ṛks in this sūktam are in the symbolic language and they carry hidden meaning; or spiritual Indra is implied in all such Ṛks. Though Indra appears to be enjoying the material form which are created by Him only, He is not tied down to anyone of them as stated in the last two Ṛks. He is not attached to Prakṛti, even though He causes its manifestation. Sūktam 2 is a similar one from sage Mēdhātī (Kāṇva) and Priyamēdha on Indra-Vibhindu, which means Indra - the splitter. By revealing Self-Knowledge, Indra helps a seeker of Truth to split the imaginary bond between the body and Jīvātma (or Ātma). In fact, first four sūktas are of the same type. The third sūktam is from sage Mēdhātīthi (Kāṇva) on Indra, Kaurayāṇa Pākasthāma; which may imply established drinker of

Sōma (spiritual). Sūktam 4 from sage (Kāṇva) Dēvātithi is on Indra-Kuraṅga (spot of light in Sōma-spiritual). Significantly, last three Ṛks in each of these sūktas are in the symbolic language, which means that the seers of these sūktas are referring to Ātma in these Ṛks. Indra could be in principle, gross, subtle or spiritual, but most appropriately spiritual, so that these (other) Ṛks are in tune with the last three Ṛks.

(Kāṇva) Brahmātithi is the seer of sūktam 5 on Aśvins - the movers from one living body to another; and sūktam 6 on Indra-Pārasavya is from sage (Kāṇva) Vatsa. These two sūktas are also coached in the mystic language especially the last three Ṛks of each sūkta. Implied meaning of Ṛks in these six sūktas is not easy for comprehension.

Next sūktam (7) is also from sage Vatsa. It deals with Maruts, who could be gross or subtle. One could talk about a spiritual Vāyu as Pratyakṣam Brahma. Aśvins is the subject matter of the next three sūktas; 8, 9 and 10; seers of the sūktas being sages Sadhavamsa, Śāsakarṇa and Pragātha respectively all belonging to Kāṇva clan. In these sūktas, Aśvins could be physical, subtle or spiritual (Paramātma-Jīvātma) and most appropriately the spiritual type as indicated in the Treatise.

Sūktam 11 is again from sage Vatsa on Agni, who could be gross, subtle or spiritual. In other words, the first three categories of Vēdik knowledge can be derived for this sūktam.

Indra is being talked about in sūktas 12 through 18 from Kāṇva sages Parvta, Nārada, Gōṣūkti-Aśvasūkti (2) and Irimbiṭhi (2) respectively. In these sūktas Indra could be gross, divinity; or Manifested Self-cum-Universal-Jīvātma. Among them sūktam 11 is a good prayer-sūktam. Ṛks of sūktas 15 and 17 contain implied meaning. Sūktam 18 is another prayer-sūktam on Viśvēdēvās from sage Irimbiṭhi.

This is followed by four sūktas from another (Kāṇva) sage Sōbhari; 19 on Agni, Āditya and Trasadasyu, 20 on Maruts, 21 on Indra and 22 on Aśvins. Many Ṛks in these sūktas, excepting sūktam 21, carry implied meaning as they are expressed in the mystic language of the Vēdās.

Sage Viśvamana is the Ṛṣi of sūktas 23 through 26; 23 on Agni; 24 on Indra; 25 on Mitra-Varuṇa and Viśvēdēvās; and 26 on Aśvins and Vāyu. In these sūktas three types of Agni and two kinds - subtle and spiritual - of Indra, Varuṇa, Viṣṇu, Aśvins etc. are being talked about. Consequently all the four kinds of Vēdik knowledge can be found in these sūktas. These sūktas are not easily comprehensible.

Sūktas 27 through 31 are perceptions from the famous sage (Vaivasvata) Manu. The first four are on Viśvēdēvās and the last one (31) is on Yajña, Yajñayajamāna, etc.. Readers are likely to be misled by the superficial meaning of many Ṛks in these sūktas as they are in the coded language of the Vēdas.

The next three are Indra-sūktas; 32 and 33 from another great (Kāṇva) sage Mēdhyātithi and sūktam 34 is the perception of sage Nīpātithi. (Kāṇva). In these sūktas, Indra could be gross, subtle, or spiritual; or three different meanings can be derived for many Ṛks in these sūktas. A few Ṛks (eg: last three Ṛks of 34) may be alluding to Ātma, which is beyond words.

Sage (Ātrēya) Śyāvāśva is the Ṛṣi of the next four sūktas. 35 is an Aśvinau sūktam, and 36, 37 on Indra and 38 is a sūktam on Indra-Agni. These sūktas mostly deal with gross and subtle forms of the respective Dēvātās.

Sūktas 39, 40 and 41 are perceptions of another (Kāṇva) sage Nābhāka. 39 is a sūktam on Agni - gross, subtle and spiritual - and the same is the case of sūktam 40 on Indra-Agni. Varuṇa, the King of the Universe, is the Dēvatā of sūktam 41. This implies that He symbolises Universal Manifested Self or Ātma. A similar sūktam is 42 from sage Nābhaka (Ātrēya) or Arcanāna. Sūktas 43 and 44 are Agni-sūktas from the Aṅgīrasa sage Virūpa. All the three types of Agni are dealt with in these sūktas also. This is followed by two Indra-sūktas; 45 from (Kāṇva) Triśōka and 46 from sage (Aśvyō) Vaśa, which also talk about Kānīta, Pṛthuvra and Vāyu. Three types of manifestations of Indra are being talked about in these sūktas. Ātma is being referred to in a few Ṛks. Sage Trita (Āptya) is the perceiver of sūktam 47 dealing with

Ādityās, and Uṣā, which may imply dawning of spiritual knowledge. Similarly, Sōma - gross, subtle or spiritual - could be considered as the Dēvatā of sūktam 48 from (Kaṇva) sage Pragātha. By taking Sōma to be of the spiritual type, many Ṛks become more meaningful. Ātma is also being referred to in some Ṛks.

Sage Bhargga (Prāgātha) is the Ṛṣi of the set of six sūktas 49 through 54; 49 on Agni - gross, subtle or spiritual - and 50, 52 and 54 similar type of sūktas on Indra. Sūktas 51 and 53 are on Indra again, but they mainly deal with gross and subtle type of information, though some Ṛks may be referring to spiritual Indra. Sūktam 52 also talks about shining beings in general.

Another (Prāgātha) sage Kali is the perceiver of Sūktam 55 on Indra, which is similar to the previous sūktam (54) from sage Bharagga. Sūktam 56 on Aditi and Ādityās is supposed to be the perception of Jālanddhāḥ Matsyās. Logically, this is to imply that, this sūktam including the name of its perceiver is coached in the symbolic language. All the four kinds of Vēdik knowledge can be found in this sūktam and hence it is a specially significant sūktam.

57 and 58 are primarily Indra sūktas from (Āṅgīrasa) Priyamēdha which are again in the mystic language. However, last six Ṛks (14 through 19) of 57 are on āśvamēdha. Ṛks 11 and 12 of 58 deal with shining beings and Varuṇa, who could be symbolising Ātma. Sūktam 59 is one more similar Indra sūktam from sage (Āṅgīrasa) Puruhanma.

Dēvatā of sūktam 60 is Agni - gross, subtle or spiritual. It is the perception of two sages belonging Āṅgīrasa clan, namely Sudītī and Purumīḷha. 61 is another Agni-sūktam from Pragāthaputra Haryata. This sūktam contains Ṛks which carry all the four categories of Vēdik knowledge. Saptavadhri or sage Gōpavana (Ātrēya) is the seer of sūktam 62 on Aśvins. They could be gross, subtle or spiritual. A more sublime, meaning for the Ṛks can be obtained by assuming Aśvins to be Paramātma-Jīvātma twin. Next sūktam (63) is also from sage Gōpavana (Ātrēya) on three types of Agni. The last three Ṛks are on Śrutarvā (Ārkṣa). As these are in the mystic language, they may be

referring to Ātma, which is inexplicable by words. Virūpa (Āṅgīrasa) sage talks about three types of Agni in sūktam 64; and 65, 66 and 67 are Indra sūktas from a (Kaṇva) sage Kurusuti. Gross and subtle (divinity) Indra is being dealt with in these sūktas, though 66 may be referring to spiritual Indra also to some extent.

Sage Kritnu (Bhārgava) deals with three kinds of Sōma in the next sūktam (68). Sūktam 69 is from Ēkadyū (Naudhasa) on Indra mainly, who could be gross, subtle or spiritual. In the last Ṛk, he talks about shining beings in general.

The next three sūktas 70, 71 and 72 are from (Kāṇva) sage Kusīdī. 70 and 71 are Indra sūktas, where Indra could be gross, subtle or spiritual manifestations. Viśvēdēvās are being dealt with in sūktam 72.

Uśanā, a Kāvya sage, describes three kinds - gross, subtle and spiritual - of Agni in 73, while sūktam 74 is a similar sūktam on Aśvins from (Āṅgīrasa) sage Kriṣṇa. Kārṣnya Viśavaka also talks about Aśvins and also about Savita in sūktam 75. Aśvins is the Dēvatā of sūktam 76 too from probably sage (Vāsiṣṭha) Dyumnīka.

Sūktas 77 through 82 are comparatively small sūktas on Indra; 77 from sage (Gautama) Nōdha, 78 and 79 from (Āṅgīrasa) sages Nṛmēdha-Purumēdha, and 80 from an (Ātrēyī) named Apālā. Sūktam 81 and 82 are also Indra-sūktas basically, though Ribhus are also being mentioned in sūktam 82. In all these sūktas, invariably, Indra could be gross, subtle or spiritual. By implication, they contain the first three types of Vēdik knowledge. 81 and 82 are from (Āṅgīrasa) sages Śrutakakṣa and Sukakṣa.

Bindu (Āṅgīrasa) sage is the Ṛṣi of sūktam 83 on gross and subtle Maruts; while another (Āṅgīrasa) sage Tiraścī is the perceiver of Indra-sūktam 84, where Indra could be gross, subtle or spiritual manifestations. Sūktam 85 is also the perception of the same Āṅgīrasa sage on Indra and Maruts, who could be Jīvātma and Praṇās. 86, 87 and 88 are again Indra-sūktas; 86 from (Kāśyapa) Rēbha and 87, 88 from (Āṅgīrasa) Nṛmēdha. In all Indra sūktas, Indra could be of

gross, subtle or spiritual types. Sūktam 89 is in symbolic language; Dēvatā being Indra, Vajram and Vāk. Ṛks in this sūktam contain all the four categories of Vēdik knowledge. The famous sage Jamadagni (Bhārgava) is the Ṛṣi of sūktam 90. It covers a wide range of gross and subtle subjects like : Ādityās, Aśvins, Vāyu, Uṣā, Sūrya etc..

91 is basically an Agni-sūktam form another Bhārgava sage Prayōga. Mostly gross and subtle types of Agni are talked about in this sūktam. The last sūktam 92 is from the famous (Kānva) sage Sōbhari on Agni and Maruts. This deals with mostly gross and subtle aspects of Agni and Maruts.

Maṇḍalam 9

A more detailed study of this Maṇḍalam 9 is presented in the next section.

Maṇḍalam 10

Before taking up serious study of this Maṇḍalam, one should have a reasonably good background of the three-fold knowledge presented in the earlier Maṇḍalas. This is a collection of 191 sūktāḥ, which are perceptions from Ṛṣies belonging to many Gōtrās and not following any particular order. Many of them are imaginary Divinities like Yama, Yami etc.. Following the convention, first few sūktas (1 through 7) are on Agni, followed by sūktam 8 on Agni-Indra; both of them could be gross, subtle or spiritual. Sūktam 9 is on Āpaḥ (personified), which is another Basic Element of the observed Gross World. It contains Adhibhautik and Adhidaivik information. Sūktam 10 is coached in the symbolic language of those days. It seems to convey an implied meaning, which can be stated as follows. "Prakṛti, this infinitely diverse Universe, could not have come into being from homogenous Puruṣa or Ātma".

As a logical follow up sūktas 11 and 12 introduce the concept of a flowing Sōma (Spiritual) for the birth of the Universe. Just like energy of the Sun extracts the sweet water for Indra, the wise sages extract the flowing (spiritual) Sōma from the cloud-like Ignorance covering

the Birthless Ātma. The bird hawk stands for the Universal Impeller-Ātma, which is not describable by words, as IT is not a material thing. Naturally, these two sūktas are also expressed in the mystical language. Sūktam 13 is another mystic sūktam about the two receptacles (say the Space and earth) for carrying the spiritual Sōma talked about in the previous two sūktas. They are intended to carry Sōma for two categories of born beings - immortal shining beings and mortals.

Discussion on the two paths, one leading to immortality and the other to death-birth cycle is contained in sūktam 14. Yama mentioned in sūktam 10.10 and His activities are also talked about in sūktam 10.14.

Sūktam 15 through 19 are perceptions of sages, each one of them claiming themselves as Yāmayāna, which may mean whose place of refuge is Yama or whose father is Yama. Sūktam 15 deals with Protectors, who could be imaginary divinities, enlightened souls, wise sages, or deceased forefathers. Next sūktam (16) is dedicated to Agni, which could be funeral pyre, sacrificial fire or spiritual Agni. Sūktam 17 talks about the birth of Aśvins (Ātma-twin); Pūṣā the nourisher; Sarasvati; the waters (Āpaḥ); and Sōma, flowing essence of Ātma (or Divine waters, or streams). Birth-death-birth cycle, crossing over the unreality of this cycle and attaining the Birthless State, deceased ancestors, earth and Lord of Creation are talked about in sūktam 18. The last in this set, sūktam 19 also deals with birth, rebirth, Ātma, Sōma, Indra, Agni, etc.. Mantras in all the four categories - Adhibhautik, Adhidaivik, Adhyātmik and about Ātma - are found in this set of five sūktas.

Different forms of Agni - fire, the Sun, lightning, personified energy spiritual Agni, etc. - are being talked about in sūktas 20 and 21 from (Indraputra) Vimada. The next five sūktas (22 through 26) are also from the same Ṛṣi, sūktas 22 and 23 are on Indra-Divinity or Manifested Self (or Universal-Jīvātma; sūktam 24 on Indra and Aśvins (the Ātma-twin); sūktam 25 is on Sōma-flowing essence of Ātma and 26 on Pūṣa the nurisher, who may be symbolising Ātma.

This sequence is significant - from Indra, the divinity to Ātma through Sōma, Aśvins, etc.. - all the four categories of Vēdik knowledge I, II, III and IV (in this order).

Sage Vasukra is said to be son of Indra. The first two sūktas (27, 28) can be considered as an imaginary conversation between him and Indra, who could be Jīvātma in his body; while sūktam 29 contains mostly prayers addressed to Indra. Essentially these sūktas serve to bring out the different quantities and activities (or characteristics) attributed to Indra.

Sūktam 30 is an interesting one from sage Kavaṣa. It deals with Agni and Divine Streams (or waters) - Sōma, flowing essence of Ātma. Therefore, this is to be considered as a misconstrued sūktam. Sage Kavaṣa is the Ṛṣi of sūktas 31, 32 and 33. They are presumably on Viśvēdēvās, but they carry hidden (or implied) meaning, or these are also to be treated as misconstrued sūktas like his previous one. Interestingly, the next sūktam (34), which is also said to be probably from sage Kavaṣa is on 'gambling' and its effects, indicating that gambling was in vogue even during the Vēdik era. How such a sūktam find a place among Viśvēdēva-sūktas needs careful consideration. Possibly, this sūktam may also be carrying a hidden meaning. (It could possibly be the following. Once a man gets attached to sense objects - correspond to 'gambling' - it is almost impossible to get out of this infatuation and he is doomed for ever). Even then why the sūktam finds a place between the sūktas on Viśvēdevas remains unexplained, since sūktas 35 and 36 are on Viśvēdevas again, though they are from sage Luṣa. These two can be treated as routine prayers for wealth - physical and spiritual - and for happiness. Sūktam 37 is another similar sūktam containing mantras addressed to Sūrya or the Sun from a sage who calls himself Abhitapāḥ, son of Sūrya. Sūktam 38 is supposed to be from Indra addressed to Himself, which may mean Manifested Self or Universal-Jīvātma.

Sūktas 39 and 40 are on Aśvins, who could be Ātma-twin. As this concept is not generally accepted by the common men, these two

sūktas too can be treated as misconstrued sūktas and so also sūktam 41 on Aśvins and which is of similar type.

Kṛṣṇa (Āṅgīrasa) sage is the Ṛṣi of sūktas 42, 43 and 44. They deal with qualities and deeds attributed to Indra and His association with Sōma. As both of them could be gross, subtle or spiritual, these contain the first three categories of Vēdik knowledge. Also, quite a few mantras are prayers addressed to Indra.

45 and 46 are two beautiful sūktas from sage Vatsapri on Agni, who is the embodiment of all forms of energy. In these sūktas, he talks about different kinds of Agni - gross, subtle or spiritual. Sūktam 47 is from a sage who likes to be known as Saptagu. It is addressed to Indra (or Jīvātma present in his own body) praying for Self-Knowledge. Material manifestations maintain the mind-manufactured miseries. On realisation of the unreality of birth of Matter and objects made of Matter, one attains the misery-less, Birthless State.

A sage who calls himself as Vaikuṅṭha Indra is the Ṛṣi of sūktas 48 and 49, which are addressed to Indra. In other words, Indra is proclaiming His own attributes. Here also Indra could be a divinity or spiritual. Though the sūktas are from a sage, it looks like a conversation between Indra and His invoker.

The next three sūktas; 51, 52 and 53 appears to be an imaginary conversation between Agni (embodiment of all forms of energy) and other shining beings who are basically inert. How Agni became the acceptor of sacrificial oblations on behalf of all shining beings is the main topic of these sūktas. From a scientific point of view, energy for the activities of all other imaginary shining beings is supplied by Agni. But Agni, as well as other shining beings are mental creations of the wise sages. Bṛhaduktha's two sūktas on Indra contain Adhidaivik and Ādyātmik Ṛks with reference to Indra, and a few of them to Ātma indirectly. The next sūktam (56) is also from the same sage but dedicated to Viśvēdevas. First few Ṛks deal with his own Internal Self and in the remaining Ṛks he talks about his forefathers and how they attained the Birthless State.

Seers of the next three sūktas (57, 58, 59) are three Gaupāyana brothers. Subject matter of the first two is said to be 'The mind' and the third one is about Lord of death. These brothers want to bring back the mind, which is wandering on unreal material objects of the Universe and direct it along the right path to arrive-at the Truth-Oneness. For this purpose they are seeking for the assistance of various replendent beings. Hence, these three sūktas are to be treated as misconstrued sūktas. Sūktam 60 is also from the same Gaupāyana brothers and their mother. It is on Asamāti, Indra, the soul, etc.. Some Ṛks talk about a close relative, which could be one's own Jīvātma. Sūktas 57 through 60 carry implied meaning. Careful study is necessary for understanding the implied meaning of Ṛks in the sūktas properly. In this way the stage has been set for introducing two important sūktas of Ṛgvēda. The next two sūktas, 61 and 62, from sage Nābhānēdiṣṭha are very sublime sūktas expressed in the mystic language (and hence misconstrued). He goes to the knowledge-sacrifice of the seven enlightened Ṁgirases. This might have been going on for nine or ten months to find out an explanation for the birth of this material Universe from the original state of Oneness. He was able to suggest a simple solution to this perplexing problem which can be explained as follows. He might have reasoned within himself that this living body is a complex combination of non-matter Ātma and material body. With respect to Ātma, material body is unreal. With reference to the material body, Ātma is unreal. Both can not be real at the same time. So birth of a living body made of matter from Birthless Brahman is unreal or inexplicable, as Real birth from Birthless State is impossible. It can be a product of Ignorance of Truth - Oneness. Essence of Ātma is Aja - Birthlessness. Opposite (converse) of Aja is 'ja' which means born or descended from, etc.. Ignorance of 'Aja' - Knowledge - should naturally lead to the idea of birth; or Ignorance becomes the seed for the birth of Prakṛti (or the material Universe). This one clue enabled the Ṁgirases to formulate a logical explanation for the birth of this Universe from the Birthless State. As a reward for this one ray of light of knowledge from the

youngster Nābhānēdiṣṭha, the Ṁgirases gave him thousands of rays of spiritual light, namely Self-Knowledge (Oneness of Ātma). Oral instruction is necessary for a complete understanding of these sūktas. (Puruṣa is thought as seed of the Universe in 10.90).

Sūktas 63 through 66 are on Viśvēdevas, who are imaginary entities representing certain particular aspects of Nature (or natural phenomena). 63 and 64 are from Gaya (Plātaḥ) and the other two from sage (Vāsukra) Vasukarṇa. By implication, these shining beings are thought of as being the sustainers of Nature (Prakṛti). Sūktam 63 also talks about prosperity.

Another famous (Āṅgīrasa) sage Ayāsyā is the seer of sūktas 67 and 68. He talks about Bṛhaspati (Āṅgīrasa), who is well-known as the Master of Vēdik knowledge. These two sūktas can be considered as a fitting tribute to sage Bṛhaspati as a prelude to his fine exposition of Ātma-Jñāna (Self-Knowledge) in sūktam 10.71. The two sūktas 69 and 70 that just precede this sūktam (71) is from sage Sumitra (good friend). These deal with Agni superficially. Here Agni stands for embodiment of spiritual light and not physical light energy.

Sūktam 71 is the reputed Brahma Jñāna Sūktam of (Āṅgīrasa) sage Bṛhaspati. By or through this sūktam, he came to be accepted as the Master of Vēdik knowledge. This sūktam and the four preceding sūktas are expressed in the mystic language and not easily comprehensible without oral instruction. Bṛhaspati is the Ṛṣi of sūktam 72 also. In this he talks about the birth of shining beings (divinities or enlightened souls). Birth of shining beings sets the stage for the birth or creation of Universe (Prakṛti).

Sūktas 73 and 74 are from sage Gauravīti. In these sūktas, he discusses the birth of Indra and Maruts - Universal Jīvātma and Prāṇās (or the Basic Matter, Air) - which are essential for sustaining life on the earth. Following a logical sequence, sage Sindhuṣit presents sūktam 75 on flowing stream. Superficially they appear to be water streams. But they may be representing the Mother (or cause) of all streams, namely Sōma-flowing essence of Ātma.

Grāvāṇaḥ is the subject of the next sūktam, 76. This could mean stone in the physical sense; or cloud (or ignorance) in the spiritual sense. Since flowing essence of Ātma-Sōma is extracted from the cloud-like Ignorance covering Truth, sūktam 76 should be having an implied meaning different from the superficial meaning.

Maruts are being talked about in sūktas 77 and 78. They contain mostly Adhibhautik and Adhidaivik information. However, (personified) Air - Vāyu - is considered as pratyakṣam Brahma (Manifested Self).

Agni, who could be physical, subtle or spiritual is the Dēvatā of the next two sūktas 79 and 80. Spiritual Agni is also treated as Pratyakṣam Brahma, since Agni is also a Basic Element, like air.

Sūktas 81 and 82 are perceptions of a sage, who likes to be known as Viśvakarmā and significantly Dēvatā of these sūktas is also Viśvakarmā. This word could mean all-creating One. As the two sūktas are Oneness, these two may not be easily comprehensible for a common man having not sufficient background knowledge. A sage called Manyu (which may mean The Spirit) is said to be seer of sūktas 83 and 84. Interestingly, Dēvatā of these sūktas is also Manyu. Logically, one could expect that superficial meaning of the sūktas is meant for general consumption and this is not the intended meaning.

Sūktam 85 is one of the most misconstrued sūktas of Ṛgvēda. This is chanted by the elders assembled in the marriage during the closing stages of the ceremony to bless the newly married couple, who is getting married in the presence of the witnessing Agni. If one goes by the superficial meaning of the Ṛks, he may not see any connection between two successive Ṛks in many places. This can be expected since in 10.85.3 it is specifically stated that no one consumes the Sōma mentioned in the sūktam, which only knowers of Brahman know. By implication, Sōma-flowing essence of Ātma is being talked about in this sūktam. Correspondingly Sūryā is to be taken as dawning of spiritual knowledge (Jñānodaya). Importance of the sūktam is the following. It is describing the union of Spiritual Sōma with the

Spiritual Dawn and so fit enough to be chanted by the elders during all marriage ceremonies irrespective of the Space and Time. Elders who chanted this sūktam during the Original Union of Spiritual Sōma and Spiritual Dawn should have been replendent beings, enlightened souls, Aṅgirases, etc.

Seers of sūktam 86 are said to be Indra, Vṛṣākapi and Indrāṇi, indicating the fact that this should be another misconstrued sūktam of this Maṇḍalam. Dēvatā of this sūktam is Indra. To get at the intended meaning of the Ṛks is this sūktam, appropriate meaning for these words are to be deduced first, instead of making up funny stories to explain the superficial meanings of the Ṛks. Considering Indra to be Universal Jīvātma, His mistress becomes the Mother of all born beings. 'Vṛṣākapi' means showerer (or showering) monkey. The Sun is the light-showering monkey and seer of the sūktam could be calling himself as praise-showering monkey, or he is the praiser of Universal Jīvātma, Indra. Implied meanings of the Ṛks follow automatically without any hitch with such an assumption.

Sūktas 87 and 88 are on different forms of Agni; the Sun in the Space, Vaiśvānarāgni, gross fire etc.. But basically, Agni here is the embodiment of energy; or He stands for spiritual Agni, as indicated earlier in sūktas 69 and 70. Sūktam 89 is from Rēṇu (Vaiśvāmitra) on Indra, Universal Jīvātma or Manifested Self, and this precedes another famous Ṛgvēdik sūktam 90 - Puruṣa-Sūkta - from the brilliant sage Nārāyaṇa Ṛṣi. How the enlightened sages (seven Aṅgirases) accomplished the Great Sacrifice of finding out an explanation for (the birth) or Creation of this Material Universe from Matterless, Birthless State of Oneness is summarised in 10.90.15 and 10.90.16. What they accomplished is presented in the first fourteen Ṛks of the sūktam.

Three forms of Agni - gross, subtle or spiritual - is the subject matter of sūktam 91; while Viśvēdevas (Resplendent Beings) are being talked about in sūktas 92 and 93. These three are comparatively easy for comprehension. Ṛṣies of the sūktas are Aruṇa (Vaitahavya), Mānava (Śāryāta), and Pārthya (Tānva).

Siuktam 94 is another one on 'Grāvaṇa' which is similar to sūktam 76. So nothing more need be said on this sūktam. It is said to be from sage Arbuda.

Ultimate aim of any wise man should be Realisation of Truth - Oneness of Ātma. This is the message conveyed by sūktam 95, which is one of the misconstrued sūktas in this Maṇḍalam for the simple reason that the Ṛṣies of the sūktam are Purūravas and Urvaśī who are fictitious entities. In nature Dawns appear regularly bringing in a new day. A man, if he is wise, should not spend his days brooding over and ever-complaining about what is happening all around him daily, waiting for a favourable day. On the other hand, he should concentrate his mind on this manifested Universe and try to arrive at the truth about this ever-changing Prakṛti. The Truth is the following. This Prakṛti is a super-imposition on permanent Birthless State by ignorant minds, like a picture on a screen. This is the message conveyed by the sūktam.

Dēvatā of sūktam 96 is Hari; which means two horses (in the gross sense) and rays (spiritually); of Indra. He is present as Jīvātma in each and every living body. But Jīvātma, being unreal, has no spiritual rays of its own. Indra gets them from the (moving) Witnessing Self supplied by a drop of spiritual Sōma-flowing essence of Ātma. These two rays bestow existence and consciousness on every living creature as envisaged by the wise sages.

Sūktam 97 is on herbs from sage Bhiṣak (Ātharvaṇa). How such a sūktam find its place here is quite inexplicable.

Sūktas 98, 99 and 100 are : on resplendent beings from sage Dēvāpi, on Indra from sage Vamra and on Viśvēdevas from sage Duvasyu respectively. These sūktas contain Ṛks, which convey mostly gross and subtle types of knowledge; and a few dealing with Indra, Savitā and Sōma convey information about the third (causal) world.

This is followed by sūktam 101, which is also on Viśvēdevas from sage Budha. In this sūktam Ṛks are presented in a highly mystic language and hence they are not easily comprehensible.

Sūktas 102 through 105 are Indra-sūktas from sages Madgala,

Apratiratha, Aṣṭaka, Sumitra (Kautsa) respectively. Among them 102 is similar to sūktam 99, a sūktam in the mystic language. The other should be understandable, whether Indra is taken as subtle or spiritual. Sūktam 106 from Bhūtāmaśa (Kāśyapa) is a beautiful sūktam on Aśvins who are Paramātma-Jīvātma twin most appropriately.

Gift giving is the subject matter of sūktam 107 from sage Divya. Message of the sūktam: wealth is meant to be given to the needy. This includes knowledge of all kinds including Self-Knowledge.

Another most misconstrued sūkta in this Maṇḍalam is 108. It is an imaginary conversation between Saramā (the fleet one) and Panies (bargaining sacrificers). Saramā represents Light of Knowledge (the fleetest One). The point that is being conveyed by the sūktam is the following. Giving donations with the ulterior motive of gaining particular rewards is no donation at all. Such donors are bargaining sacrificers.

Sūktam 109 is yet another mystic sūktam presumably from Juhu, which could mean presiding (female) deity of speech or wooden ladle meant for pouring oblations to a sacrificial fire. "Universal Impeller - Ātma - inspired speech (sūktam 71) in sage Bṛhaspati through shining beings Mitra, Varuṇa and Agni" is the essence of this sūktam.

The next sūktam (110) is a conventional Āpriya sūktam from sage Jamadagni. 111 through 113 are Indra sūktas from (Vairūpa) Ṛṣies Aṣṭadamṣṭra, Nabhaḥ Prabhēdana and Śataprabhēdana respectively; where Indra could be gross, subtle or spiritual manifestations.

Though dedicated to shining beings superficially, sūktam 114 from sage (Vairūpa) Sadhri is a highly mystic one. Hidden meaning of some Ṛks can be comprehended only with great effort.

Agni is the Dēvatā of sūktam 115, where Agni can be any of the three types. Sage Upastuta is the Ṛṣi of this sūktam.

116 is primarily an Indra-sūktam from Agniyuta or Agniyūpa. Sōma is also being talked about. Both of them could be physical or spiritual. Sūktam 117 is a good example of an Adhibhautik sūkta on Dhanam and Annam. Importance of giving them to the needy is

brought out clearly here.

Rakṣōhāgni is the Dēvatā of the next sūktam (118) from sage Urukṣaya. Here the 'demon' could be external to one's body or within his mind. Correspondingly, Agni could be gross, subtle or spiritual. Ahambhāva is one's own most powerful 'demon'.

Indra talks about Himself in 119. He attributes all His activities to Sōma - flowing essence of Ātma - either as Manifested Self or as Universal Jīvātma. The next sūktam (120) is also on Indra but from sage Bṛhaddiva. Indra - subtle or spiritual - is a reflection of Ātma on the mirror of ignorance.

Sage Hiraṇyagarbha is said to be the seer of the next sūktam (121), which is a well-known sūktam by (or after) his name. This is on Prajāpati. It deals with the birth of the Universe from the Birthless State, assuming the Universe to be egg-born from the Universal shining golden egg (Hiraṇyagarbha).

The next three sūktas 122, 123 and 124 are basically Agni sūktas from Ṛṣies Citramahā; Vēna; and Agni-Sōma-Varuṇa respectively. Vēna means the Sun or heat energy in the atmosphere. Here also Agni could be gross, subtle or spiritual. Sūktam 124 is an imaginary conversation between Agni, Varuṇa and Sōma and hence Ṛks in this sūktam are expected to contain hidden meaning.

Sūktam 125 on Ātma and is said to be the speech of daughter of (Āmbhṛṇi) which means a vessel (personified) for preparing Sōma. In the case of spiritual Sōma, Ignorance (personified) or Mahāmāya - the Great Illusion - is that vessel. This sūktam deals with the creation of the Universe from the Birthless State. The next three sūktas; 126 from sage Kulmalabarhiṣa (probably) and 128 from sage Vihavya on Viśvēdēvās and 127 from sage Rātri on Rātri (night personified) are comparatively simpler.

Sūktam 129 is on Ātmajñana from a sage who calls himself as Prajāpati (Lord of all born beings). As can be expected, the sūktam deals with the creation of Universe from the Birthless State. The sūktam (130) that follows is from a Ṛṣi who wants to be known as Yajña

(Great Sacrifice), who is the son of (or associated with) Prajāpati. The sūktam deals with the Great Sacrifice of Creation of this Universe (or rather the explanation). Consequently sūktas 129 and 130 are not easy for comprehension.

Sūktam 131 from Sukīrti (Kākṣivata) is on Indra and Aśvins, while 133 and 134 on Indra from sage Sudā and from Māndhātā talk about mainly the spiritual manifestations of Indra and Aśvins. 132 is a Mitra-Varuṇa sūktam mostly and contains mainly gross and subtle information. Its perceiver is sage Śakapūta. Sūktam 135 is a Yama-sūktam from (Yāmayāna) Kumāra. A beautiful description of Agni Sūrya, Vāyu, etc. is given in sūktam 136 by a set of seven Ṛṣies; while perceivers of sūktam 137 are another set of seven Ṛṣies and it is on Viśvēdēvās. 138 is an Indra-sūktam from sage Aṅga; and Savitā is being talked about by Viśvāvasu in sūktam 139, where Savitā may represent Manifested Self. The sūktam refers to Ātma also.

(Purifier) Agni talks about Agni in sūktam 140. This is followed by an exposition on Viśvēdēvās from (Ascetic) Agni in sūktam 141. Four Śārṅga sages are the seers of sūktam 142 on Agni.

Sūktam 143 is a good sūktam on Aśvins - gross, subtle and spiritual- from sage Atri. 144, the next one, is an Indra-sūktam from a sage who calls himself Suparṇa (one having beautiful wings). This word is generally applied to Garuda, the divine eagle who carries the nectar of immortality to Shining Beings and mortal men. This is a worth-while point to remember while reading this sūktam.

Mistress of Indra is the Ṛṣi of sūktam 145. If She is considered as the Mother of all born beings, then Indra becomes Universal Jīvātma. By implication, Ṛks in this sūktam carry hidden meaning.

A forest scene during the Vēdik period is beautifully described in sūktam 146, which is from a Ṛṣi named Dēvamuni.

147 and 148 are two Indra-Sūktas from sages Suvēda and Pṛthu respectively. Here Indra could be a divinity or of spiritual type.

Sage (Hairanyastupa) Arcan is the Ṛṣi of sūktam 149 on Savitā who symbolises Manifested Self.

Sūktam 150 is on Agni (personified energy) from sage Mṛṣīka and the one that follows (151) is on Śraddhā from a (female) Ṛṣi, who calls herself Śraddhā. Sūktam 152 and 153 are on Indra, the divinity, from Śāsa and from Indramātara respectively. Presumably these are assumed names. Sūktam 154 is an interesting one from sage (female) Yami (see sūktam 10.10). As mentioned there, she could be Prakṛti. In this sūktam she talks about inevitability of death to all (sacrificing) mortals. Driving away of evil spirits and Brahmaṇaspati are dealt with in sūktam 155 from (Bhāradvāja) Śirimbīṭha. Sūktam 156 from Ṛṣi Kētu is on Agni, 157 on Viśvēdēvās from Bhuvana (Āptya) and 158 on Sūrya from sage Cakṣu, who may be imaginary entities or not real names.

The next one (159) is an interesting sūktam from a Ṛṣi (female), who imagines herself to be Śacī, who may be mistress (or might) of Indra, on Śacī herself. Sage Pūraṇa (Vaiśvāmitra) is the perceiver of sūktam 160 on Indra and Sōma, who could be gross, subtle or spiritual.

Sūktam 161 from sage Yakṣmanāśana and 162 from Rakṣōhā are famous prayer sūktas on Indra and Garbharaṣanam (protector of womb of a pregnant women). Sūktas 163 from (Kāsyapa) sage Vivṛhā and 164 from Ṛṣi Pracētas (Āṅgīrasa) are also prayer sūktas on driving away diseases from a bodily-sick person and for destroying sins arising from misdeeds done knowingly or unknowingly by mind, by words or by body organs.

Sūktam 165 is an interesting one from a sage who identifies himself as a pigeon (supposed to be a messenger of death) on Viśvēdēvās outwardly. Destruction of adversaries or a co-wife is the subject of sūktam 166. Ṛṣi of the sūktam is said to be Śākvāra, which means thunderbolt with reference to Indra. It stands for spiritual light with respect to spiritual Indra.

Sūktam 167 is another sublime sūktam on Indra-divine or spiritual from the two famous sages Viśvāmitra and Jamadagni. Here Sōma could be gross, subtle or spiritual. Sage Anila, son of Vāyu is the Ṛṣi

of the interesting sūktam (168) on Vāyu. The next one 169 is a mystic sūktam from (Kākṣivata) Śābara on 'Gāvah', since this word could mean cows or array of spiritual light.

Sūktam 170 from Vibhāt (son of Sūrya) on Sūrya can have superficial or hidden meanings by taking Sōma in the physical, subtle or spiritual sense. 171 is an Indrāsūktam from sage Ṽa. It is comparatively easy to comprehend.

The next one (172) is about Uṣā (Dawn) from (Āṅgīrasa) sage Samvarta and sūktam 173 is from another (Āṅgīrasa) sage Dhruva which deals with a King who is being newly crowned by his ācārya. Though Dēvatā of sūktam 174 is said to be Rājā (stuti) from Abhivarta (Āṅgīrasa), it carries an implied meaning which one should make note of. This is true also about sūktam 175 from (Ūrdhvagrāvā) Sarpa on 'Grāvāṇḥ' which could mean stones or clouds depending on the type of Sōma. Similarly sūktam 176 from (Ārbhava) Sūnu on Ribhus and Agni; and 177 on Māya from sage Pataṅga are also to be taken as mystic ones. Sūktam 178 is from Tārksya about himself. He is believed to be bringer of immortality-bestowing Nectar to human beings. 179 and 180 are Indra-sūktas; 179 from three sages and 180 from sage Jaya. 181 may be treated as mystic sūktam from three sages on Viśvēdēvās and 182 is on Bṛhaspati from Tapuḥ Mūrdha (Bārhaspatya).

Sūktas 183 and 184 from (Prājāpatya) sages Prajāvān and Viṣṇu respectively contain Ṛks carrying hidden meanings. Sūktam 185 on Ādityā from Satyadhṛti and 186 from Ula on Vāyu are easily comprehensible. So also are the two Agni sūktas 187 and 188 from Āgnēya sages Vatsa and Śyēna respectively. Sarparājñi is said to be the Ṛṣi of sūktam 189 on Sūrya or Ātma, which implies that it carries a hidden meaning.

Sage (Mādhuchanda) Aghamaṣana is the Ṛṣi of sūktam 190, which deals with the Creation of the Universe from the State of Birthlessness.

The closing sūktam 191 is on Agni from sage (Āṅgīrasa) Samvanana and on Samjñānam. Thus Ṛgvēda, which started off

with a sūktam on Agni, befittingly closes with a sūktam on Agni and Samjñānam which means right conception of knowledge. Ṛgvēda leads its readers to Truthful Knowledge with the help of Agni-gross, subtle or spiritual.

3. Structure of Maṇḍalam 9

Introduction

As mentioned earlier, Sōma essence could be gross, subtle or spiritual. Hence, in principle, for each of the Ṛks in this Maṇḍalam, which is almost exclusively on Sōma-Pavamāna, three meanings can be derived as shown below taking Ṛk 9.1.1. as an example.

(a) gross

Oh! ghee, water, Sōma-creeper juice; extracted (or born) for drinking for Indra; please flow with the stream, which is sweet and most delighting.

(b) Subtle

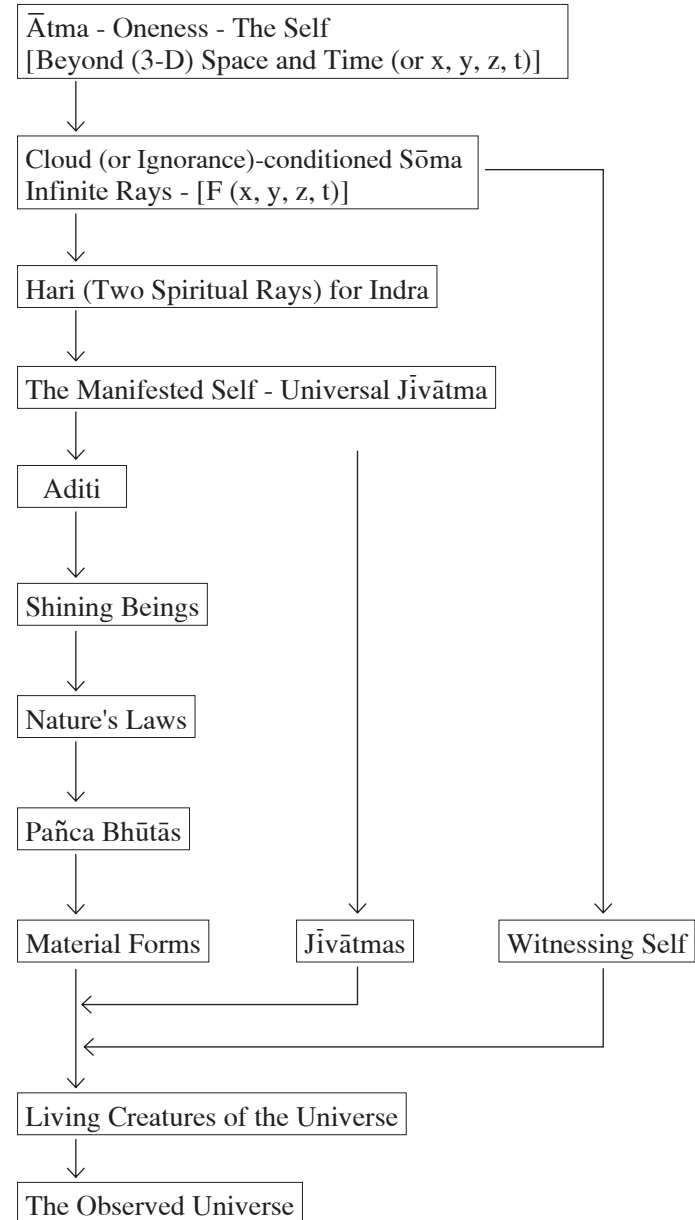
Oh! Vēdik hymns; extracted by the wise sages for drinking for Indra; please flow with the stream, which is sweet and most delighting.

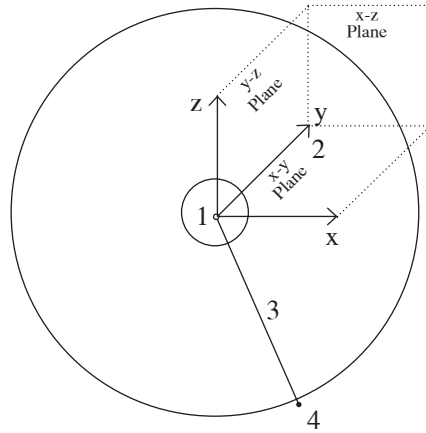
(c) Causal or Spiritual

Oh! Flowing essence of Ātma; extracted by the wise sages from the layer of Ignorance clouding around the Birthless Brahman for the enjoyment of Indra; please flow from one living creature's body to another like a stream (supplying spiritual rays of Ātma), which is delighting Indra and the living creatures.

Each reader can derive the particular meaning, for each of the Ṛks in this Maṇḍalam, that he is seeking. It is very unlikely that a reader will be seeking for all the three meanings at the same time. This is because a seeker of the third meaning would be having a lower of level of Ignorance and he will be in a position to derive the other two meanings easily. So meanings of Ṛks with reference to Spiritual Sōma are presented in the Treatise.

PAVAMĀNA-SŌMA (SPIRITUAL) (Flow-Diagram)



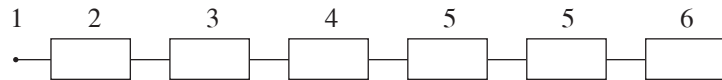


Representation of Sōma - as a function of 3-D Space.

1. Shining Sphere - Puruṣa - Seed of the Universe. 10" dia as per 10.90.1. radiating infinite spiritual rays in 3-D Space continuously.
2. Cloud-like Ignorance covering the Shining Sphere.
3. Any ray picks up the essence of water (divine) - namely movement and comes out as drop of Sōma continuously.
4. Each drop carries spiritual ray to enter the body of a living being.

The Sōma Drop goes to Indra - The Manifested Self - for the creation of Matter and forms made of Matter.

Time-wise Movement of Sōma Drop



1. A typical Sōma Drop
2. Body of an Imaginary Divinity
3. Body of an Ūrdhvaja - plants
4. Body of a Svēdaja - insects
5. Body of an Aṇḍaja - egg born
6. Body of a Garbhaja - womb born

Each drop activates the Avidya-born Jīvātma of a living creature

[Ref. 9.21].

Why study of structure of Maṇḍalam 9 is taken up as an example is the following. As a first step towards the study of the Structure of Ṛgveda, analysis of structural arrangement of Maṇḍalam 9 is taken up since this should be simpler because the Maṇḍalam is more or less exclusively devoted to Pavamānaḥ - Sōma (Flowing Sōma); (which implies, one main variable less compared to other Maṇḍalas).

There are hundred and fourteen sūktas in this Maṇḍalam which are arranged Chandas-based into nine groups as follows

Table 1				
Chandas - Based Grouping of Sūktas				
Chandas	Sūktam Number	Group	Number of Mantras	
			Total	in the respective Chandas
Gāyatrī	1 to 67	I	610	600
Jagatī	68 to 86	II	176	166
Triṣṭup	87 to 97	III	139	139
Anuṣṭup	98 to 101	IV	45	41
Uṣṇik	102 to 106	V	40	40
Brihatī (Satō)	107 to 108	VI	42	32
Dvipadāvirāt	109	VII	22	22
Others	110 - 11	VIII	15	15
Pañktiḥ	112 - 114	IX	19	19
			1108	

From the above Table it can be seen that Chandas-based grouping of the Sūktas in this Maṇḍalam seems to be quite appropriate. To obtain the Ṛṣi-based Structure, these groups can be divided into two:

a) Sūktas 1 to 67 (in Gāyatrī Chandas mostly)

Interesting or significant sūktas in this set are:

Sūktam 1 - A typical sūktam containing Ṛks which carry triple meanings.

Sūktam 5 - A conventional Āpriya sūktam (on Agni or Sōma)

Sūktam 10 - Seer of the sūktam attains the Birthless State

Sūktam 15, 16 - Process (or steps) of Creation described

Sūktam 21 - Sōma, the link between Birthless Ātma and this Universe.

Sūktam 37, 38 - Characteristics of Sōma brought out beautifully

Sūktam 41, 42 - Admirable description of Spiritual Sōma

Sūktam 48 - Origin of Sōma spelt out clearly

Sūktam 66, 67 - Sōma-enjoying shining beings talked about.

b) Sūktas 68 to 114 (in other Chandases)

The first four names of Ṛṣies appearing in Maṇḍalam 9 are Madhuchandāḥ, Mēdhātithiḥ, Śuṇaśśēpaḥ and Hiranyastūpaḥ. Excluding the name Jētā (as his name does not appear in this Maṇḍala); these are the very same names that appear in Maṇḍalam 1 and in the same order. This may, probably, be because their sūktas were well-known much before the others perceived their sūktas. Names of Gōtama and Kaśyapa appear in both Maṇḍalas (9 and 1), but they appear much later in the same order. In both sets (A and B), as sūktam number increases, number of Mantras per sūktam generally decrease (except in the last few sūktas in Set A and last two sūktas in a few Groups of Set B) as can be seen from the following Table. Interestingly the last sūktam of each of these groups except the last is a collection of perceptions from different sages. Also, sūktas 107 through 110 are such collections of perceptions (see Section 4).

Set A		Set B					
		Group II		Group III		Group IV	
Sūktam Numbers	Number of Mantras	Sūktam Numbers	Number of Mantras	Sūktam Numbers	Number of Mantras	Sūktam Numbers	Number of Mantras
9.1 to 9.4	10	9.68 to 9.70	10	9.87	9	9.98	12
9.5 (Āpriya)	11	9.71 to 9.74	9	9.88	8	9.99	8
9.6 to 9.13	9	9.75 to 9.84	5	9.89	7	9.100	9
9.14 to 9.17	8	9.85	12	9.90 to 9.92	6	9.101	16
9.18 to 9.74	7	9.86	48	9.93 to 9.95	5		

9.25 to 9.46	6			9.96	24		
9.47 to 9.52	5			9.97	58		
9.53 to 9.60	4						
9.61 to 9.66	30						
9.67	32						

Whether these points observed on this Maṇḍalam has any relevance with reference to other Maṇḍalas remain to be seen from the next Section.

4. Structure of Ṛgvēda

Introduction

Ṛgvēda is so called because it consists of Mantras called Ṛks. Ṛgvēda is divided into Aṣṭakas (Octad) and each Aṣṭakam is divided into eight chapters. However, Ṛgvēda was originally divided into ten Maṇḍalas and each Maṇḍalam consists of several sūktas. Maṇḍalam-wise distributions of sūktas are as given below:

Maṇḍalam No.	1	2	3	4	5	6	7	8	9	10
No. of sūktas	191	43	62	58	87	75	104	92	114	191

Number of Ṛks in each sūktam may vary from one to more than fifty in a few cases. This method of division of Ṛgvēda is considered to be more logical and scientific. Therefore, in this Treatise, overall meanings of each Ṛk and comments on the Ṛks are presented Maṇḍalam-wise and sūktam-wise as per the order given above. To make it more explicit; each Ṛk is identified by three numbers. The first number indicates Maṇḍalam, the second denotes sūktam number and the third specifies the number of Ṛk in that sūktam. In addition, Aṣṭakam numbers and chapter numbers are also indicated for information of the readers of the treatise.

The method of presentation in this study is based on the following variable factors (in their order of priority); 1) Ṛṣi 2) Dēvata 3) Chandas 4) Maṇḍalam number 5) Sūktam number 6) Mantram number.

However, in Maṇḍalam 9, Dēvata becomes the primary variable as it is more or less exclusively devoted to one Dēvata, namely Sōmaḥ-Pāvamānaḥ. Also, in Maṇḍalas 5, 8 and 10, both Ṛṣi and Dēvata are found to vary widely from one sūktam to another. So it is not easy to choose the primary variable for these Maṇḍalas. As Dēvata seems to vary less in Maṇḍalam 5 compared to Ṛṣi, Dēvata was chosen as the primary variable for this Maṇḍalam. But sticking to convention followed in majority of Maṇḍalas, Ṛṣi was chosen as primary variable in Maṇḍalas 8 and 10. Physical structure of the ten Maṇḍalas based on the above mentioned variable factors is as follows:

Mandalam 1			
Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Madhucchandas			
Agni	Gāyatri	1	9
Vāyu, Indra, etc	Gāyatri	2	9
Aśvins, Indra, etc	Gāyatri	3	12
Indra	Gāyatri	4	10
Indra	Gāyatri	5	10
Indra, Maruts	Gāyatri	6	10
Indra	Gāyatri	7	10
Indra	Gāyatri	8	10
Indra	Gāyatri	9	10
Indra	Anuṣṭup	10	12
Ṛṣiḥ: Jēta			
Indra	Anuṣṭup	11	8
Ṛṣiḥ: Mēdhātithi			
Agni	Gāyatri	12	12
Agni-Apriya	Gāyatri	13	12
Viśvēdēvas	Gāyatri	14	12
Indra, Maruts, etc	Gāyatri	15	12

Indra	Gāyatri	16	9
Indra, Varuṇa	Gāyatri	17	9
Brahmaṇaspati	Gāyatri	18	9
Agni, Maruts	Gāyatri	19	9
Ṛbhus	Gāyatri	20	8
Indra, Agni	Gāyatri	21	6
Aśvins, Savita, etc	Gāyatri	22	21
Vāyu, Indra, etc	Gāyatri, Anuṣṭup etc	23	24
Ṛṣiḥ: Śunaśśēpa			
Prajāpati, Agni,	Triṣṭup, Gāyatri	24	15
Varuṇa	Gāyatri	25	21
Agni	Gāyatri	26	10
Agni, Dēvas	Gāyatri, Triṣṭup	27	13
Indra, Ulūkhala, etc.	Anuṣṭup, Gāyatri	28	9
Indra	Paṅkti	29	7
Indra, Aśvins	Gāyatri, Triṣṭup	30	22
Ṛṣiḥ: Hiranyastūpa			
Agni	Jagati, Triṣṭup	31	18
Indra	Triṣṭup	32	15
Indra	Triṣṭup	33	15
Aśvins	Jagati, Triṣṭup	34	12
Agni, Mitra, Savitā, etc.	Jagati, Triṣṭup	35	11
Ṛṣiḥ: Kaṇva			
Agni/Yupa	Bṛhatī, Satōbṛhatī	36	20
Maruts	Gāyatri	37	15
Maruts	Gāyatri	38	15
Maruts	Bṛhatī, Satōbṛhatī	39	10
Brahmaṇaspati	Bṛhatī, Satōbṛhatī	40	8
Mitra, Varuṇa, Ādityās	Gāyatri	41	9
Pūṣa	Gāyatri	42	10

Rudra, Mitra, etc	Gāyatri, Anuṣṭup	43	9
Ṛṣiḥ: Praskaṇva			
Agni, Aśvins, etc	Bṛhatī, Satōbṛhatī	44	14
Agni, Dēvas	Anuṣṭup	45	10
Aśvins	Gāyatri	46	15
Aśvins	Bṛhatī, Satōbṛhatī	47	10
Uṣas	Bṛhatī, Satōbṛhatī	48	16
Uṣas	Anuṣṭup	49	4
Sūrya	Gāyatri, Anuṣṭup	50	13
Ṛṣiḥ: Savya			
Indra	Jagati, Triṣṭup	51	15
Indra	Jagati, Triṣṭup	52	15
Indra	Jagati, Triṣṭup	53	11
Indra	Jagati, Triṣṭup	54	11
Indra	Jagati	55	8
Indra	Jagati	56	6
Indra	Jagati	57	6
Ṛṣiḥ: Nōdha			
Agni	Jagati, Triṣṭup	58	9
Agni (Vaiśvānara)	Triṣṭup	59	7
Agni	Triṣṭup	60	5
Indra	Triṣṭup	61	16
Indra	Triṣṭup	62	13
Indra	Triṣṭup	63	9
Maruts	Jagati, Triṣṭup	64	15
Ṛṣiḥ: Parāśara			
Agni	DvipadaVirāt	65	10
Agni	DvipadaVirāt	66	10
Agni	DvipadaVirāt	67	10
Agni	DvipadaVirāt	68	10

Agni	DvipadaVirāt	69	10
Agni	DvipadaVirāt	70	11
Agni	Triṣṭup	71	10
Agni	Triṣṭup	72	10
Agni	Triṣṭup	73	10
Ṛṣiḥ: Gōtama			
Agni	Gāyatri	74	9
Agni	Gāyatri	75	5
Agni	Triṣṭup	76	5
Agni	Triṣṭup	77	5
Agni	Gāyatri	78	5
Agni (Vaidyuta)	Triṣṭup, Uṣṇīk	79	12
Indra	Paṅkti	80	16
Indra	Paṅkti	81	9
Indra	Paṅkti, Jagati	82	6
Indra	Jagati	83	6
Indra	Anuṣṭup, Uṣṇīk, etc	84	20
Maruts	Jagati, Triṣṭup	85	12
Maruts	Gāyatri	86	10
Maruts	Jagati	87	6
Maruts	Triṣṭup, Viratrūpa	88	6
Viśvādēvas, Aditi	Jagati, Triṣṭup, etc	89	10
Viśvādēvas	Gāyatri, Anuṣṭup	90	9
Sōma	Triṣṭup, Gāyatri	91	23
Uṣa, Aśvins	Jagati, Triṣṭup, etc	92	18
Agni, Sōma	Anuṣṭup, Triṣṭup,	93	12
Ṛṣiḥ: Kutsa			
Agni	Jagati, Triṣṭup	94	16
Agni (Uṣas)	Triṣṭup	95	11
Agni (Dravinōda)	Triṣṭup	96	9

Agni (Śuci)	Gāyatri	97	8
Agni (Vaiśvānara)	Triṣṭup	98	3
Ṛṣiḥ: Kaśyapa			
Agni (Jatavēda)	Triṣṭup	99	1
Ṛṣiḥ: Ṛjraśva, Ambarīṣa etc.			
Indra	Triṣṭup	100	19
Ṛṣiḥ: Kutsa			
Indra	Jagati, Triṣṭup	101	11
Indra	Jagati, Triṣṭup	102	11
Indra	Triṣṭup	103	8
Indra	Triṣṭup	104	9
Viśvādēvas	Paṅkti, Triṣṭup,	105	19
Viśvādēvas	Jagati, Triṣṭup	106	7
Viśvādēvas	Triṣṭup	107	3
Indra, Agni	Triṣṭup	108	13
Indra, Agni	Triṣṭup	109	8
Ṛbhus	Jagati, Triṣṭup	110	9
Ṛbhus	Jagati, Triṣṭup	111	5
Aśvins, etc	Jagati, Triṣṭup	112	25
Uṣa, Ratri	Triṣṭup	113	20
Rudra	Jagati, Triṣṭup	114	11
Sūrya	Triṣṭup	115	6
Ṛṣiḥ: Kakṣivan			
Aśvins	Triṣṭup	116	25
Aśvins	Triṣṭup	117	25
Aśvins	Triṣṭup	118	11
Aśvins	Jagati	119	10
Aśvins	Gāyatri, Kakub	120	12
Viśvādēvas, Indra	Triṣṭup	121	15
Viśvādēvas	Triṣṭup	122	15

Uṣas	Triṣṭup	123	13
Uṣas	Triṣṭup	124	13
Svanayasyadānam	Triṣṭup, Jagati	125	7
Svanaya, Rōmaśa	Triṣṭup, Anuṣṭup	126	7
Ṛṣiḥ: Parucchēpa			
Agni	Atyasti, Atidhrti	127	11
Agni	Atyasti	128	8
Indra, Indu	Atyasti, Asti, etc	129	11
Indra	Atyasti, Triṣṭup	130	10
Indra	Atyasti	131	7
Indra, Parvada	Atyasti	132	6
Indra	Triṣṭup, Anuṣṭup	133	7
Vāyu	Atyasti, Asti	134	6
Vāyu, Indra	Atyasti, Asti	135	9
Mitra, Varuṇa,	Atyasti, Triṣṭup	136	7
Mitra, Varuṇa,	Ati Śakkarī	137	3
Pūṣa	Atyasti	138	4
Viśvādēvas	Atyasti, Bṛhati, etc	139	11
Ṛṣiḥ: Dīrghatamas			
Agni	Jagati, Triṣṭup	140	13
Agni	Jagati, Triṣṭup	141	13
Agni (Apriya)	Anuṣṭup	142	13
Agni	Jagati, Triṣṭup	143	8
Agni	Jagati	144	7
Agni	Jagati, Triṣṭup	145	5
Agni	Triṣṭup	146	5
Agni	Triṣṭup	147	5
Agni	Triṣṭup	148	5
Agni	Virat	149	5
Agni	Uṣṇik	150	3

Mitra, Varuṇa,	Jagati	151	9
Mitra, Varuṇa,	Triṣṭup	152	7
Mitra, Varuṇa,	Triṣṭup	153	4
Viṣṇu	Triṣṭup	154	6
Indra, Viṣṇu	Jagati	155	6
Viṣṇu	Jagati	156	5
Aśvins	Jagati, Triṣṭup	157	6
Aśvins	Triṣṭup, Anuṣṭup,	158	6
Dyāvāpṛthivi	Jagati	159	5
Dyāvāpṛthivi	Jagati	160	5
Ṛbhus	Jagati, Triṣṭup	161	14
Aśva/Agni	Jagati, Triṣṭup	162	22
Aśva/Agni	Triṣṭup	163	13
Viśvādēvas, etc	Jagati, Triṣṭup	164	52
Ṛṣiḥ: Agastya			
Marutvan Indra	Triṣṭup	165	15
Maruts	Jagati, Triṣṭup	166	15
Maruts	Triṣṭup	167	11
Maruts	Jagati, Triṣṭup	168	10
Indra	Triṣṭup, Virāt	169	8
indra	Bṛhati, Anuṣṭup	170	5
Marutvan Indra	Triṣṭup	171	6
Maruts	Gāyatri	172	3
Indra	Triṣṭup, Virāt-	173	13
Indra	Triṣṭup	174	10
Indra	Bṛhati, Anuṣṭup	175	6
Indra	Bṛhati, Anuṣṭup	176	6
Indra	Triṣṭup	177	5
Indra	Triṣṭup	178	5
Ṛṣiḥ: Agastya, Lōpāmudra			

Rati	Triṣṭup, Bṛhati	179	6
Ṛṣiḥ: Agastya			
Aśvins	Triṣṭup	180	10
Aśvins	Triṣṭup	181	9
Aśvins	Jagati, Triṣṭup	182	8
Aśvins	Triṣṭup	183	6
Aśvins	Triṣṭup	184	6
Dyāvāpṛthivi	Triṣṭup	185	11
Viśvādēvas	Triṣṭup	186	11
Annam	Anuṣṭup, Uṣṇīk,	187	11
Agni	Gāyatri	188	11
Agni	Triṣṭup	189	8
Bṛhaspati	Triṣṭup	190	8
Aptrna Sūrya	Anuṣṭup, etc	191	16

Mandalam 2

Dēvata	Chandas	S.No	M.No
Agni	Jagati	1	16
Agni	Jagati	2	13
Agni (Apriya)	Triṣṭup, Jagati	3	11
Ṛṣiḥ: Sōmāhudiḥ			
Agni	Triṣṭup	4	9
Agni	Anuṣṭup	5	8
Agni	Gāyatri	6	8
Agni	Gāyatri	7	6
Ṛṣiḥ: Gṛtsamada			
Agni	Gāyatri, Anuṣṭup	8	6
Agni	Triṣṭup	9	6
Agni	Triṣṭup	10	6
Indra	Triṣṭup, etc	11	21

Indra	Triṣṭup	12	15
Indra	Jagati, Triṣṭup	13	13
Indra	Triṣṭup	14	12
Indra	Triṣṭup	15	10
Indra	Jagati, Triṣṭup	16	9
Indra	Jagati, Triṣṭup	17	9
Indra	Triṣṭup	18	9
Indra	Triṣṭup	19	9
Indra	Triṣṭup, Virāt	20	9
Indra	Jagati, Triṣṭup	21	6
Indra	Asti, Atisakvari	22	4
Brahmaṇaspati,	Jagati, Triṣṭup	23	19
Brahmaṇaspati,	Jagati, Triṣṭup	24	16
Brahmaṇaspati,	Jagati	25	5
Brahmaṇaspati,	Jagati	26	4
Āditya	Triṣṭup	27	17
Varuṇa	Triṣṭup	28	11
Ṛṣiḥ: Kūrma/Gṛtsamada			
Viśvādēvas	Triṣṭup	29	7
Ṛṣiḥ: Gṛtsamada			
Indra, Sōma, etc	Triṣṭup, Jagati	30	11
Viśvādēvas	Triṣṭup, Jagati	31	7
Dyāvāpṛthivi	Jagati, Anuṣṭup	32	8
Rudra	Triṣṭup	33	15
Maruts	Jagati, Triṣṭup	34	15
Apamnapad	Triṣṭup	35	15
Indra, Maruts	Jagati	36	6
Dravinōda, Aśvins	Jagati	37	6
Savita	Triṣṭup	38	11
Asvin	Triṣṭup	39	8

Sōma, Pūṣa, etc	Triṣṭup	40	6
Vāyu, Indra, etc	Gāyatri, Anuṣṭup,	41	21
Indra (Kapinjala)	Triṣṭup	42	3
Indra (Kapinjala)	Jagati, Asti	43	3

Mandalam 3

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Viśvāmītra			
Agni	Triṣṭup	1	23
Agni (Vaiśvānara)	Jagati	2	15
Agni (Vaiśvānara)	Jagati	3	11
Agni (Apriya)	Triṣṭup	4	11
Agni	Triṣṭup	5	11
Agni	Triṣṭup	6	11
Agni	Triṣṭup	7	11
yupa, Viśvādēvas,	Triṣṭup, Anuṣṭup	8	11
Agni, ēgayupa	Bṛhati, Triṣṭup	9	9
Agni	Uṣṇik	10	9
Agni	Gāyatri	11	9
Indra, Agni	Gāyatri	12	9
Ṛṣiḥ: Ṛṣabha			
Agni	Anuṣṭup	13	7
Agni	Triṣṭup	14	7
Ṛṣiḥ: Utkīla			
Agni	Triṣṭup	15	7
Agni	Bṛhati, Satō-	16	6
Ṛṣiḥ: Kata			
Agni	Triṣṭup	17	5
Agni	Triṣṭup	18	5
Ṛṣiḥ: Gādhi			

Agni	Triṣṭup	19	5
Viśvādēvas, Agni	Triṣṭup	20	5
Agni	Triṣṭup, Anuṣṭup	21	5
Agnaya (Pañcha)	Triṣṭup, Anuṣṭup	22	5
Ṛṣiḥ: Dēvaśrava/Dēvavāta			
Agni	Triṣṭup, SatōBṛhati	23	5
Ṛṣiḥ: Viśvāmītra			
Agni	Anuṣṭup, Gāyatri	24	5
Agni, Indra	Virāt	25	5
Agni (Vaiśvānara),	Jagati, Triṣṭup	26	9
Agni (Ṛtus)	Gāyatri	27	15
Agni	Gāyatri, Uṣṇik	28	6
Agni	Anuṣṭup, Triṣṭup,	29	16
Indra	Triṣṭup	30	22
Indra	Triṣṭup	31	22
Nadya, Indra, etc	Triṣṭup	32	17
Indra	Triṣṭup, Anuṣṭup	33	13
Indra	Triṣṭup	34	11
Indra	Triṣṭup	35	11
Indra	Triṣṭup	36	11
Indra	Gāyatri, Anuṣṭup	37	11
Ṛṣiḥ: Prajāpati			
Indra	Triṣṭup	38	10
Ṛṣiḥ: Viśvāmītra			
Indra	Triṣṭup	39	9
Indra	Gāyatri	40	9
Indra	Gāyatri	41	9
Indra	Gāyatri	42	9
Indra	Triṣṭup	43	8
Indra	Bṛhati	44	5

Indra	Bṛhati	45	5
Indra	Bṛhati	46	5
Indra	Triṣṭup	47	5
Indra	Triṣṭup	48	5
Indra	Triṣṭup	49	5
Indra	Triṣṭup	50	5
Indra	Jagati, Triṣṭup	51	12
Indra	Triṣṭup, Jagati	52	8
Indra, Vak, etc	Triṣṭup, Jagati	53	24
Ṛṣiḥ: Viśvāmītra/Prajāpati			
Viśvādēvas	Triṣṭup	54	22
Viśvādēvas	Triṣṭup	55	22
Viśvādēvas	Triṣṭup	56	8
Ṛṣiḥ: Viśvāmītra			
Viśvādēvas	Triṣṭup	57	6
Aśvins	Triṣṭup	58	9
Mitra	Triṣṭup, Gāyatri	59	9
Indra, Ṛbhus	Jagati	60	7
Uṣas	Triṣṭup	61	7
Indra, Varuṇa, etc	Triṣṭup, Gāyatri	62	18

Mandalam 4

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Vāmadēva			
Agni, Varuṇa	Asti, Atijagati	1	20
Agni	Triṣṭup	2	20
Agni (Rudra)	Triṣṭup	3	16
Rakshōhagni	Triṣṭup	4	15
Agni (Visvanara)	Triṣṭup	5	15
Agni	Triṣṭup	6	11

Agni	Jagati, Anuṣṭup	7	11
Agni	Gāyatri	8	8
Agni	Gāyatri	9	8
Agni	Padapañkti, Uṣṇīk	10	8
Agni	Triṣṭup	11	6
Agni	Triṣṭup	12	6
Agni, etc	Triṣṭup	13	5
Agni	Triṣṭup	14	5
Agni, Sōmaka	Gāyatri	15	10
Indra	Triṣṭup	16	21
indra	Triṣṭup, Virāt	17	21
Ṛṣiḥ: Indra/Vāmadēva/Aditi			
Indra, Vamadēva	Triṣṭup	18	13
Ṛṣiḥ: Vāmadēva			
Indra	Triṣṭup	19	11
Indra	Triṣṭup	20	11
Indra	Triṣṭup	21	11
Indra	Triṣṭup	22	11
Indra (Ṛtadēvata)	Triṣṭup	23	11
Indra	Triṣṭup, Anuṣṭup	24	11
indra	Triṣṭup	25	8
Indra, Ātma, Syēna	Triṣṭup	26	7
Syēna, Ātma, Indra	Triṣṭup, Śakkari	27	5
Indra, Sōma	Triṣṭup	28	5
Indra	Triṣṭup	29	5
Indra, Uṣas	Gāyatri, Anuṣṭup	30	24
Indra	Gāyatri, Padanicrt	31	15
Indra, Aśvins	Gāyatri	32	24
Ṛbhus	Triṣṭup	33	11
Ṛbhus	Triṣṭup	34	11

Ṛbhus	Triṣṭup	35	9
Ṛbhus	Jagati, Triṣṭup	36	9
Ṛbhus	Triṣṭup, Anuṣṭup	37	8
Dadhikra	Triṣṭup	38	10
Dadhikra	Triṣṭup	39	6
Dadhikra, Sūrya	Triṣṭup, Jagati	40	5
Indra, Varuṇa	Triṣṭup	41	11
Ṛṣiḥ: Trasadasyu			
Ātma, Indra, Varuṇa	Triṣṭup	42	10
Ṛṣiḥ: Purumīlāḥ/Ajamīlāḥ			
Aśvins	Triṣṭup	43	7
Aśvins	Triṣṭup	44	7
Ṛṣiḥ: Vāmadēva			
Aśvins	Jagati, Triṣṭup	45	7
Vāyu	Gāyatri	46	7
Vāyu, Indra	Anuṣṭup	47	4
Vaya	Anuṣṭup	48	5
Indra, Bṛhaspati	Gāyatri	49	6
Indra, Bṛhaspati	Triṣṭup, Jagati	50	11
Uṣas	Triṣṭup	51	11
Uṣas	Gāyatri	52	7
Savita	Jagati, Triṣṭup	53	7
Savita	Jagati	54	6
Viśvādēvas	Triṣṭup, Gāyatri	55	10
Dyāvāpṛthivi	Triṣṭup, Gāyatri	56	7
Ksētrapati, Śuna,	Anuṣṭup, Triṣṭup,	57	8
Agni, Sūrya, etc	Triṣṭup, Jagati	58	11

Mandalam 5

Dēvata	Chandas	S.No	M.No
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Dēvata Agni			
Budha, Gavisthira	Triṣṭup	1	12
Kumāra, Vṛṣa	Triṣṭup, Śakkarī	2	12
Vasusruta	Triṣṭup	3	12
Vasusruta	Triṣṭup	4	11
Dēvata Agni-Apriya			
Vasusruta	Gāyatri	5	11
Dēvata Agni			
Vasusruta	Pañkti	6	10
Isa	Anuṣṭup, Pañkti	7	10
Isa	Jagati	8	7
Gaya	Anuṣṭup, Pañkti	9	7
Gaya	Anuṣṭup, Pañkti	10	7
Sutambhara	Jagati	11	6
Sutambhara	Triṣṭup	12	6
Sutambhara	Gāyatri	13	6
Sutambhara	Gāyatri	14	6
Dharuna	Triṣṭup	15	5
Puru	Anuṣṭup, Pañkti	16	5
Puru	Anuṣṭup, Pañkti	17	5
Dvīta Mrktavaha	Anuṣṭup, Pañkti	18	5
Vavri, Dvīta	Gāyatri, Anuṣṭup	19	5
Prayasvanta	Anuṣṭup, Pañkti	20	4
Śaśa	Anuṣṭup, Pañkti	21	4
Vispasama	Anuṣṭup, Pañkti	22	4
Viśvacarāṇi	Anuṣṭup, Pañkti	23	4
Bandhu, Subandhu	Dvipada Virāt	24	4
Vasuyava	Anuṣṭup	25	9
Vasuyava	Gāyatri	26	9
Trivṛṇa	Triṣṭup, Anuṣṭup	27	6

Visvavara	Triṣṭup, Jagati	28	6
Dēvata Indra			
Gauraviti	Triṣṭup	29	15
Dēvata Indra-Rēnamcaya			
Babhru	Triṣṭup	30	15
Dēvata Indra-Kutsa			
Avasyu	Triṣṭup	31	13
Gītu	Triṣṭup	32	12
Dēvata Indra			
Samvarana	Triṣṭup	33	10
Samvarana	Jagati, Triṣṭup	34	9
Prabhuvāsu	Anuṣṭup, Pañkti	35	8
Prabhuvāsu	Triṣṭup, Jagati	36	6
Atri	Triṣṭup	37	5
Atri	Anuṣṭup	38	5
Atri	Anuṣṭup, Pañkti	39	5
Dēvata Indra/Sūrya/Atri			
Atri	Uṣṇik, Anuṣṭup	40	9
Dēvata Viśvēdēvas			
Atri	Triṣṭup, Atri jagati,	41	20
Atri	Triṣṭup, Virat, etc	42	18
Atri	Triṣṭup, Virat, etc	43	17
Avatsara	Triṣṭup, Virat, etc	44	15
Sadapṛna	Triṣṭup Jyōthi	45	11
Dēvata Viśvēdēvas/Dēvapatnya			
Pratikṣatra	Jagati, Triṣṭup	46	8
Dēvata Viśvēdēvas			
Pratiratha	Triṣṭup	47	7
Pratibhanu	Jagati	48	5
Pratiprabha	Triṣṭup	49	5

Svasti	Anuṣṭup, Pañkti	50	5
Svasti	Gāyatri, Anuṣṭup	51	15
Dēvata Maruts			
Śyāvāśva	Anuṣṭup, Pañkti	52	17
Śyāvāśva	Kakub, Bṛhati	53	16
Śyāvāśva	Jagati, Triṣṭup	54	15
Śyāvāśva	Jagati, Triṣṭup	55	10
Śyāvāśva	Bṛhati, Satō-	56	9
Śyāvāśva	Jagati, Triṣṭup	57	8
Śyāvāśva	Triṣṭup	58	8
Śyāvāśva	Jagati, Triṣṭup	59	8
Śyāvāśva	Triṣṭup, Jagati	60	8
Dēvata Śaśīyasī, etc			
Śyāvāśva	Gāyatri, Anuṣṭup	61	19
Dēvata MitraVaruṇa			
Śrutavit	Triṣṭup	62	9
Arcanana	Jagati	63	7
Arcanana	Anuṣṭup, Pañkti	64	7
Rātahavya	Anuṣṭup, Pañkti	65	6
Rātahavya	Anuṣṭup	66	6
Yajata	Anuṣṭup	67	5
Yajata	Gāyatri	68	5
Urucakri	Triṣṭup	69	4
Urucakri	Gāyatri	70	4
Bāhuvṛkta	Gāyatri	71	3
Bāhuvṛkta	Uṣṇīk	72	3
Dēvata Aśvins			
Paura	Anuṣṭup	73	10
Paura	Anuṣṭup, Nicṛt	74	10
Avasyu	Pañkti	75	9

Atri	Triṣṭup	76	5
Atri	Triṣṭup	77	5
Saptavadhri	Uṣṇīk, Anuṣṭup	78	9
Dēvata Uṣas			
Satyrasravas	Pañkti	79	10
Satyrasravas	Triṣṭup	80	6
Dēvata Savita			
Śyāvāśva	Jagati	81	5
Śyāvāśva	Anuṣṭup, Gāyatri	82	9
Dēvata Parjanya			
Atri	Triṣṭup, Jagati,	83	10
Dēvata Pṛthivi			
Atri	Anuṣṭup	84	3
Dēvata Varuṇa			
Atri	Triṣṭup	85	8
Dēvata Indra/Agni			
Atri	Anuṣṭup, Virat-	86	9
Dēvata Maruts			
Atri	Ati Jagati	87	9

Mandalam 6

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Bharadvāja			
Agni	Triṣṭup	1	13
Agni	Anuṣṭup, Śakkarī	2	11
Agni	Triṣṭup	3	8
Agni	Triṣṭup	4	8
Agni	Triṣṭup	5	7
Agni	Triṣṭup	6	7
Agni (Vaiśvānara)	Triṣṭup, Jagati	7	7

Agni (Vaiśvānara)	Triṣṭup, Jagati	8	7
Agni (Vaiśvānara)	Triṣṭup	9	7
Agni	Triṣṭup, etc	10	7
Agni	Triṣṭup	11	6
Agni	Triṣṭup	12	6
Agni	Triṣṭup	13	6
Agni	Anuṣṭup, Śakkari	14	6
Agni	Jagati, Śakkari	15	19
Agni	Gāyatri, Anuṣṭup	16	48
Indra	Triṣṭup, etc	17	15
Indra	Triṣṭup	18	15
Indra	Triṣṭup	19	13
Indra	Triṣṭup, Virāt	20	13
Indra, Viśvādēvas	Triṣṭup	21	12
Indra	Triṣṭup	22	11
Indra	Triṣṭup	23	10
Indra	Triṣṭup	24	10
Indra	Triṣṭup	25	9
Indra	Triṣṭup	26	8
Indra, Dānam	Triṣṭup	27	8
Indra, Gāva	Triṣṭup Jagati etc	28	8
Indra	Triṣṭup	29	6
Indra	Triṣṭup	30	5
Ṛṣiḥ: Suhōtra			
Indra	Triṣṭup, Śakkari	31	5
Indra	Triṣṭup	32	5
Ṛṣiḥ: Śunahōtra			
Indra	Triṣṭup	33	5
Indra	Triṣṭup	34	5
Ṛṣiḥ: Nara			

Indra	Triṣṭup	35	5
Indra	Triṣṭup	36	5
Ṛṣiḥ: Bharadvāja			
Indra	Triṣṭup	37	5
Indra	Triṣṭup	38	5
Indra	Triṣṭup	39	5
Indra	Triṣṭup	40	5
Indra	Triṣṭup	41	5
Indra	Anuṣṭup, Bṛhati	42	4
Indra	Uṣṇik	43	4
Ṛṣiḥ: Śamyuḥ			
Indra	Triṣṭup, Anuṣṭup	44	24
Indra, Bṛbustaksa	Gāyatri, Anuṣṭup	45	33
Indra	Bṛhati, Satō-	46	14
Ṛṣiḥ: Garga			
Sōma, Indra	Triṣṭup, Bṛhati	47	31
Ṛṣiḥ: Śamyu			
Agni, Maruts, etc	Bṛhati, Satō- etc	48	22
Ṛṣiḥ: Rjīśva			
Viśvādēvas	Triṣṭup, Śakkari	49	15
Viśvādēvas	Triṣṭup	50	15
Viśvādēvas	Triṣṭup, Uṣṇik	51	15
Viśvādēvas	Triṣṭup, Gāyatri	52	17
Ṛṣiḥ: Bharadvāja			
Pūṣa	Gāyatri, Anuṣṭup	53	10
Pūṣa	Gāyatri	54	10
Pūṣa	Gāyatri	55	6
Pūṣa	Gāyatri, Anuṣṭup	56	6
Pūṣa, Indra	Gāyatri	57	6
Pūṣa	Triṣṭup, Jagati	58	4

Indra, Agni	Bṛhati, Anuṣṭup	59	10
Indra, Agni	Triṣṭup, Gāyatri, etc	60	15
Sarasvatī	Jagati, Gāyatri, etc	61	14
Aśvins	Triṣṭup	62	11
Aśvins	Triṣṭup, Virāt,	63	11
Uṣa	Triṣṭup	64	6
Uṣa	Triṣṭup	65	6
Maruts	Triṣṭup	66	11
Mitra Varuṇa	Triṣṭup	67	11
Indra Varuṇa	Triṣṭup, Jagati	68	11
Indra Viṣṇu	Triṣṭup	69	8
Dyāva Pṛthivi	Jagati	70	6
Savita	Jagati, Triṣṭup	71	6
Indra, Sōma	Triṣṭup	72	5
Bṛhaspati	Triṣṭup	73	3
Sōma, Rudra	Triṣṭup, Jagati	74	4
Ṛṣiḥ: Pāyu			
Varma, Dhanu		75	19

Mandalam 7

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Vasiṣṭha			
Agni	Virat, Triṣṭup	1	25
Agni (Apriya)	Triṣṭup	2	11
Agni	Triṣṭup	3	10
Agni	Triṣṭup	4	10
Agni (Vaiśvānara)	Triṣṭup	5	9
Agni (Vaiśvānara)	Triṣṭup	6	7
Agni	Triṣṭup	7	7
Agni	Triṣṭup	8	7

Agni	Triṣṭup	9	6
Agni	Triṣṭup	10	5
Agni	Triṣṭup	11	5
Agni	Triṣṭup	12	3
Agni (Vaiśvānara)	Triṣṭup	13	3
Agni	Triṣṭup, Bṛhati	14	3
Agni	Gāyatri	15	15
Agni	Bṛhati, Satō-	16	12
Agni	Dvipada Triṣṭup	17	7
Indra, Sudas	Triṣṭup	18	25
Indra	Triṣṭup	19	11
Indra	Triṣṭup	20	10
Indra	Triṣṭup	21	10
Indra	Virat, Triṣṭup	22	9
Indra	Triṣṭup	23	6
Indra	Triṣṭup	24	6
Indra	Triṣṭup	25	6
Indra	Triṣṭup	26	5
Indra	Triṣṭup	27	5
Indra	Triṣṭup	28	5
Indra	Triṣṭup	29	5
Indra	Triṣṭup	30	5
Indra	Gāyatri, Virāt	31	12
Indra	Bṛhati, Satō-	32	27
Ṛṣiḥ: Vasiṣṭha/Putrās			
Indra, Vasiṣṭha	Triṣṭup	33	14
Ṛṣiḥ: Vasiṣṭha			
Viśvādēvas, etc	Triṣṭup	34	25
Viśvādēvas	Triṣṭup	35	15
Viśvādēvas	Triṣṭup	36	9

Viśvēdēvas	Triṣṭup	37	8
Savita, Vajina	Triṣṭup	38	8
Viśvēdēvas	Triṣṭup	39	7
Viśvēdēvas	Triṣṭup	40	7
Bhaga, Uṣas, etc	Jagati, Triṣṭup	41	7
Viśvēdēvas	Triṣṭup	42	6
Viśvēdēvas	Triṣṭup	43	5
Dadhikra, etc	Jagati, Triṣṭup	44	5
Savita	Triṣṭup	45	4
Rudra	Jagati, Triṣṭup	46	4
Āpa	Triṣṭup	47	4
Ṛbhus, etc	Triṣṭup	48	4
Āpa	Triṣṭup	49	4
Mitra, Varuṇa, etc	Jagati, Atijagati	50	4
Ādityas	Triṣṭup	51	3
Adityas	Triṣṭup	52	3
Dyāvāpṛthivi	Triṣṭup	53	3
Vastōspati	Triṣṭup	54	3
Vastōspati, Indra	Gāyatri, Anuṣṭup,	55	8
Maruts	DvipadaVirāt, etc	56	25
Maruts	Triṣṭup	57	7
Maruts	Triṣṭup	58	6
Maruts, Rudra	Bṛhati, Satō-	59	12
Sūrya, Mitra, Varuṇa	Triṣṭup	60	12
Mitra, Varuṇa	Triṣṭup	61	7
Sūrya, Mitra, Varuṇa	Triṣṭup	62	6
Sūrya, Mitra, Varuṇa	Triṣṭup	63	6
Mitra, Varuṇa	Triṣṭup	64	5
Mitra, Varuṇa	Triṣṭup	65	5
Mitra, Varuṇa, etc	Gāyatri, Bṛhati, etc	66	19

Aśvins	Triṣṭup	67	10
Aśvins	Virāt, Triṣṭup	68	9
Aśvins	Triṣṭup	69	8
Aśvins	Triṣṭup	70	7
Aśvins	Triṣṭup	71	6
Aśvins	Triṣṭup	72	5
Aśvins	Triṣṭup	73	5
Aśvins	Bṛhati, Satō-	74	6
Uṣas	Triṣṭup	75	8
Uṣas	Triṣṭup	76	7
Uṣas	Triṣṭup	77	6
Uṣas	Triṣṭup	78	5
Uṣas	Triṣṭup	79	5
Uṣas	Triṣṭup	80	3
Uṣas	Bṛhati, Satō-	81	6
Indra, Varuṇa	Jagati	82	10
Indra, Varuṇa	Jagati	83	10
Indra, Varuṇa	Triṣṭup	84	5
Indra, Varuṇa	Triṣṭup	85	5
Varuṇa	Triṣṭup	86	8
Varuṇa	Triṣṭup	87	7
Varuṇa	Triṣṭup	88	7
Varuṇa	Gāyatri, Jagati	89	5
Vāyu, Indra	Triṣṭup	90	7
Vāyu, Indra	Triṣṭup	91	7
Vāyu, Indra	Triṣṭup	92	5
Indra, Agni	Triṣṭup	93	8
Indra, Agni	Gāyatri, Anuṣṭup	94	12
Sarasvatī, Sarasvan	Triṣṭup, Bṛhati	95	6
Sarasvatī, Sarasvan	Bṛhati, Gāyatri	96	6

Indra, Bṛhaspati	Triṣṭup	97	10
Indra, Bṛhaspati	Triṣṭup	98	7
Viṣṇu, Indra	Triṣṭup	99	7
Viṣṇu	Triṣṭup	100	7
Ṛṣiḥ: Kumāra			
Parjanya	Triṣṭup	101	6
Parjanya	Gāyatri, Padanicrt	102	3
Ṛṣiḥ: Vasiṣṭha			
Maṇḍūka	Anuṣṭup, Triṣṭup	103	10
Indra, Sōma, etc	Jagati, Triṣṭup,	104	25

Mandalam 8

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Pragātha/Mēdhātithi			
Indra (Asaṅga)	Triṣṭup	1	34
Ṛṣiḥ: Mēdhātithi			
Indra (Vibhindu)	Gāyatri, Anuṣṭup	2	42
Ṛṣiḥ: Mēdhyātithi			
Indra (Pākasthāma)	Bṛhati-Satō, etc	3	24
Ṛṣiḥ: Dēvātithi			
Indra, Puṣa, etc	Bṛhati-Satō, etc	4	21
Ṛṣiḥ: Brahmātithi			
Aśvins, Chaidya	Gāyatri, Anuṣṭup	5	39
Ṛṣiḥ: Vatsa			
Indra, Tirindra	Gāyatri	6	48
Ṛṣiḥ: Punarvatsa			
Maruts	Gāyatri	7	36
Ṛṣiḥ: Sadvamsa			
Aśvins	Anuṣṭup	8	23
Ṛṣiḥ: Śāsakarṇa			

Aśvins	Bṛhati, Gāyatri, etc	9	21
Ṛṣiḥ: Pragatha			
Aśvins	Bṛhati, etc	10	6
Ṛṣiḥ: Vatsa			
Agni	Pratistha, Gāyatri,	11	10
Ṛṣiḥ: Parvata			
Indra	Uṣṇīk	12	33
Ṛṣiḥ: Nārada			
Indra	Uṣṇīk	13	33
Ṛṣiḥ: Gōṣūkti/Aśvasūkti			
Indra	Gāyatri	14	15
Indra	Uṣṇīk	15	13
Ṛṣiḥ: Irimbiṣṭiḥ			
Indra	Gāyatri	16	12
Indra	Gāyatri, Bṛhati, etc	17	15
Āditya, Aśvins, etc	Uṣṇīk	18	22
Ṛṣiḥ: Sōbhari			
Āditya, Agni, etc	Kakub, Satōbṛhati	19	37
Maruts	Kakub, Satōbṛhati	20	26
Indra, Chitra	Kakub, Satōbṛhati	21	18
Aśvins	Kakub, Satōbṛhati	22	18
Ṛṣiḥ: Viśvamana			
Agni	Uṣṇīk	23	30
Indra, Varu	Uṣṇīk, Anuṣṭup	24	30
Mitra, Varuṇa, etc	Uṣṇīk	25	24
Aśvins, Vāyu	Uṣṇīk, Gāyatri	26	25
Ṛṣiḥ: Manu			
Viśvēdēvas	Bṛhati-Satō	27	22
Viśvēdēvas	Gāyatri, Uṣṇīk	28	5
Viśvēdēvas	DvipadaVirāt	29	10

Viśvādēvas	Gāyatri, Uṣṇīk	30	4
Yajña, Yajamāna,	Gāyatri, Anuṣṭup,	31	18
Ṛṣiḥ: Mēdhātīthi			
Indra	Gāyatri	32	30
Ṛṣiḥ: Mēdhyātīthi			
Indra	Bṛhati, Gāyatri,	33	19
Ṛṣiḥ: Nīpātīthi			
Indra	Anuṣṭup, Gāyatri	34	18
Ṛṣiḥ: Śyavāśva			
Aśvins	Uparisthajyōti,	35	24
Indra	Śakkari, Paṅkti	36	7
Indra	Atijagati, Paṅkti	37	7
Indra, Agni	Gāyatri	38	10
Ṛṣiḥ: Nābhāka			
Agni	Mahā Paṅkti	39	10
Indra, Agni	Mahā Paṅkti, etc	40	12
Varuṇa	Mahā Paṅkti	41	10
Aśvins, Varuṇa	Triṣṭup, Anuṣṭup	42	6
Ṛṣiḥ: Virūpa			
Agni	Gāyatri	43	33
Agni	Gāyatri	44	30
Ṛṣiḥ: Trisōka			
Agni (Indra)	Gāyatri	45	42
Ṛṣiḥ: Vasa			
Indra, Pṛthusravā,	Gāyatri, Kakub,	46	33
Ṛṣiḥ: Trita			
Adityas, Uṣas	MahaPaṅkti	47	18
Ṛṣiḥ: Prāgātha			
Sōma	Triṣṭup, Jagati	48	15
Ṛṣiḥ: Bharga			

Agni	Bṛhati-Satō	49	20
Indra	Bṛhati-Satō	50	18
Ṛṣiḥ: Prāgātha			
Indra	Paṅkti, Bṛhati	51	12
Indra, Dēvas	Anuṣṭup, Gāyatri	52	12
Indra	Gāyatri	53	12
Indra	Gāyatri	54	12
Ṛṣiḥ: Kali			
Indra	Bṛhati, Satō-	55	15
Ṛṣiḥ: Jālanaddhā Matsya			
Ādityas	Gāyatri	56	21
Ṛṣiḥ: Priyamēdha			
Indra, Rikshasva	Anuṣṭup, Gāyatri	57	19
Indra, Varuṇa	Anuṣṭup, Gāyatri	58	18
Ṛṣiḥ: Puruhanma			
Indra	Bṛhati, Satō-	59	15
Ṛṣiḥ: Sudīti/Purumīlha			
Agni	Gāyatri, Bṛhati, etc	60	15
Ṛṣiḥ: Haryata			
Agni	Gāyatri	61	18
Ṛṣiḥ: Gōpavana			
Aśvins	Gāyatri	62	18
Agni (Srutarva)	Anuṣṭup, Gāyatri	63	15
Ṛṣiḥ: Virūpa			
Agni	Gāyatri	64	16
Ṛṣiḥ: Kurusuti			
Indra	Gāyatri	65	12
Indra	Gāyatri, Bṛhati	66	11
Indra	Gāyatri, Bṛhati	67	10
Ṛṣiḥ: Kṛtnu			

Sōma	Gāyatri, Anuṣṭup	68	9
Ṛṣiḥ: Ēkadyū			
Indra, Dēvas	Gāyatri, Triṣṭup	69	10
Ṛṣiḥ: Kusīdī			
Indra	Gāyatri	70	9
Indra	Gāyatri	71	9
Viśvēdēvas	Gāyatri	72	9
Ṛṣiḥ: Uśanās			
Agni	Gāyatri	73	9
Ṛṣiḥ: Kṛṣṇa			
Aśvins	Gāyatri	74	9
Aśvins	Jagati	75	5
Aśvins	Bēhati, Satō-	76	6
Ṛṣiḥ: Nōdhā			
Indra	Bēhati, Satō-	77	6
Ṛṣiḥ: Nṛmēdha/Purumēdha			
Indra	Bēhati, Satō-	78	7
Indra	Bēhati, Satō-	79	6
Ṛṣiḥ: Apālā			
Indra	Pañkti, Anuṣṭup	80	7
Ṛṣiḥ: Śrutakakṣa/Sukakṣa			
Indra	Anuṣṭup, Gāyatri	81	33
Ṛṣiḥ: Sukakṣa			
Indra	Gāyatri	82	34
Ṛṣiḥ: Bindu			
Maruts	Gāyatri	83	12
Ṛṣiḥ: Tiraścī			
Indra	Anuṣṭup	84	9
Indra, Maruts	Triṣṭup, Virat,	85	21
Ṛṣiḥ: Rēbha			

Indra	Bṛhati, Atijagati,	86	15
Ṛṣiḥ: Nṛmēdha			
Indra	Uṣṇik, Kakub,	87	12
Indra	Bṛhati, Satō-	88	8
Ṛṣiḥ: Nēma/Indra			
Indra, Suparna,	Triṣṭup, Jagati,	89	12
Ṛṣiḥ: Jamadagni			
Mitra, Varuṇa,	Bṛhati, Satō-	90	16
Ṛṣiḥ: Prayōga			
Agni	Gāyatri	91	22
Ṛṣiḥ: Sōbhari			
Agni, Maruts	Bṛhati, Satō-	92	14

Mandalam 9

Dēvata	Chandas	S.No	M.No
Dēvata Sōmapavamana			
Madhucchandas	Gāyatri	1	10
Mēdhatithi	Gāyatri	2	10
Sunassēpa	Gāyatri	3	10
Hiranyastupa	Gāyatri	4	10
Dēvata Sōma/Agni (Apriya)			
Asita	Gāyatri/Anuṣṭup	5	11
Dēvata Sōmapōmana			
Asita	Gāyatri	6	9
Asita	Gāyatri	7	9
Asita	Gāyatri	8	9
Asita	Gāyatri	9	9
Asita	Gāyatri	10	9
Asita	Gāyatri	11	9
Asita	Gāyatri	12	9

Asita	Gāyatri	13	9
Asita	Gāyatri	14	8
Asita	Gāyatri	15	8
Asita	Gāyatri	16	8
Asita	Gāyatri	17	8
Asita	Gāyatri	18	7
Asita	Gāyatri	19	7
Asita	Gāyatri	20	7
Asita	Gāyatri	21	7
Asita	Gāyatri	22	7
Asita	Gāyatri	23	7
Asita	Gāyatri	24	7
	Gāyatri	25	6
Idhmavaha	Gāyatri	26	6
Nṛmēdha	Gāyatri	27	6
Priyamēdha	Gāyatri	28	6
Nṛmēdha	Gāyatri	29	6
Bindu	Gāyatri	30	6
Ṛhugana	Gāyatri	31	6
Śyāvāśva	Gāyatri	32	6
Trita	Gāyatri	33	6
Trita	Gāyatri	34	6
Prabhuvasu	Gāyatri	35	6
Prabhuvasu	Gāyatri	36	6
Rahugana	Gāyatri	37	6
Rahugana	Gāyatri	38	6
Brhanmati	Gāyatri	39	6
Brhanmati	Gāyatri	40	6
Mēdhyatithi	Gāyatri	41	6
Mēdhyatithi	Gāyatri	42	6

Mēdhyātithi	Gāyatri	43	6
Ayasya	Gāyatri	44	6
Ayasya	Gāyatri	45	6
Ayasya	Gāyatri	46	6
Kavi	Gāyatri	47	5
Kavi	Gāyatri	48	5
Kavi	Gāyatri	49	5
Ucathya	Gāyatri	50	5
Ucathya	Gāyatri	51	5
Ucathya	Gāyatri	52	5
Avatsara	Gāyatri	53	4
Avatsara	Gāyatri	54	4
Avatsara	Gāyatri	55	4
Avatsara	Gāyatri	56	4
Avatsara	Gāyatri	57	4
Avatsara	Gāyatri	58	4
Avatsara	Gāyatri	59	4
Avatsara	Gāyatri/PuraUṣṇīk	60	4
Amahiyu	Gāyatri	61	30
Jamadagni	Gāyatri	62	30
Nidhruvi	Gāyatri	63	30
Kasyapa	Gāyatri	64	30
Bhrugu, Jamadagni	Gāyatri	65	30
Dēvata Pavamana/Agni Pavamana			
Satam Vaikhanasa	Gāyatri, Anuṣṭup	66	30
Dēvata Pavamana Sōma Pūṣa, etc			
Bharadwaja, etc	Gāyatri, Anuṣṭup	67	32
Dēvata Sōma Pōmana			
Vathsapri	Jagati, Triṣṭup	68	10
Hiranyastupa	Jagati, Triṣṭup	69	10

Rēnu	Jagati, Triṣṭup	70	10
Ṛṣabha	Jagati, Triṣṭup	71	9
Harimanta	Jagati	72	9
Pavithra	Jagati	73	9
Kaksivan	Jagati, Triṣṭup	74	9
Kavi	Jagati	75	5
Kavi	Jagati	76	5
Kavi	Jagati	77	5
Kavi	Jagati	78	5
Kavi	Jagati	79	5
Vasu	Jagati	80	5
Vasu	Jagati, Triṣṭup	81	5
Vasu	Jagati, Triṣṭup	82	5
Pavithra	Jagati	83	5
Prajāpati	Jagati	84	5
Vēna	Jagati, Triṣṭup	85	12
Akrtamasa, etc	Jagati	86	48
Usanas	Triṣṭup	87	9
Usanas	Triṣṭup	88	8
Usanas	Triṣṭup	89	7
Vasista	Triṣṭup	90	6
Kashyapa	Triṣṭup	91	6
Kashyapa	Triṣṭup	92	6
Nōdha	Triṣṭup	93	5
Kaṇva	Triṣṭup	94	5
Praskanva	Triṣṭup	95	5
Pradardana	Triṣṭup	96	24
Vasiṣṭha, etc	Triṣṭup	97	58
Ambarisha, etc	Bṛhati, Anuṣṭup	98	12
Rēbhasunu	Bṛhati, Anuṣṭup	99	8

Rēbhasunu	Anuṣṭup	100	9
Andhiyuh, etc.	Anuṣṭup, Gāyatri	101	16
Tritaḥ	Uṣṇīk	102	8
Dvitaḥ	Uṣṇīk	103	6
Kāṇvau Parvata Nāradau	Uṣṇīk	104	6
Parvata Nāradau	Uṣṇīk	105	6
Agni (Cakṣuṣa), etc.	Uṣṇīk	106	14
Sapta Ṛṣyaḥ	Bṛhati, SatōBṛhati	107	26
Gauravati, Sakti, etc.	Kakub, SatōBṛhati	108	16
Agnayaḥ, Dhiṣṇyāḥ, etc.	DvipadaVirāt	109	22
Tryarunaḥ, etc	Anuṣṭup, Bṛhati	110	12
Ananataḥ	Atyasti	111	3
Śīsuḥ	Paṅkti	112	4
Kaśyapaḥ	Paṅkti	113	11
Kaśyapaḥ	Paṅkti	114	4

Mandalam 10

Dēvata	Chandas	S.No	M.No
Ṛṣiḥ: Trita			
Agni	Triṣṭup	1	7
Agni	Triṣṭup	2	7
Agni	Triṣṭup	3	7
Agni	Triṣṭup	4	7
Agni	Triṣṭup	5	7
Agni	Triṣṭup	6	7
Agni	Triṣṭup	7	7
Ṛṣiḥ: Triśiras			
Agni, Indra	Triṣṭup	8	9
Ṛṣiḥ: Sindhudvīpa			
Āpa	Gāyatri, Anuṣṭup	9	9

Ṛṣiḥ: Yamī, Yama			
Yama, Yamī	Triṣṭup	10	14
Ṛṣiḥ: Āṅghavirdhāna			
Agni	Triṣṭup, Jagatī	11	9
Agni	Triṣṭup	12	9
Ṛṣiḥ: Vivasvān			
Havirdhana	Triṣṭup, Jagatī	13	5
Ṛṣiḥ: Yama			
Yama, Pitara, etc	Triṣṭup, Anuṣṭup	14	16
Ṛṣiḥ: Śaṅkha			
Pitara	Triṣṭup	15	14
Ṛṣiḥ: Damana			
Agni	Triṣṭup, Anuṣṭup	16	14
Ṛṣiḥ: Dēvaśrāvā			
Saranyu, Pūṣa, etc	Triṣṭup, Anuṣṭup	17	14
Ṛṣiḥ: Saṅkusuka			
Mṛtyu, Pitṛmēdha	Triṣṭup, etc	18	14
Ṛṣiḥ: Mathita			
Āpa, Gāva, etc	Anuṣṭup, Gāyatri	19	8
Ṛṣiḥ: Vimada			
Agni	Gāyatri, Virāt, etc	20	10
Agni	AstaraPaṅkti	21	8
Indra	Bṛhatī, Anuṣṭup	22	15
Indra	Triṣṭup, Jagatī, etc	23	7
Indra, Aśvins	Aṣṭarapaṅkti	24	6
Pavamana Sōma	Aṣṭarapaṅkti	25	11
Pūṣa	Uṣṇīk, Anuṣṭup	26	9
Ṛṣiḥ: Vāsukra			
Indra	Triṣṭup	27	24
Ṛṣiḥ: Vāsukra/Indra			

Indra, Vāsukra	Triṣṭup	28	12
Ṛṣiḥ: Vāsukra			
Indra	Triṣṭup	29	8
Ṛṣiḥ: Kavaṣa			
Āpa, Āpamnapat	Triṣṭup	30	15
Viśvēdēvas	Triṣṭup	31	11
Viśvēdēvas	Triṣṭup, Jagatī	32	9
Viśvēdēvas, etc	Triṣṭup, Gāyatri	33	9
Aksa, etc	Triṣṭup, Jagatī	34	14
Ṛṣiḥ: Lūśa			
Viśvēdēvas	Triṣṭup, Jagatī	35	14
Viśvēdēvas	Triṣṭup, Jagatī	36	14
Ṛṣiḥ: Abhitapā			
Sūrya	Triṣṭup, Jagatī	37	12
Ṛṣiḥ: Muṣkavān Indra			
Indra	Jagatī	38	5
Ṛṣiḥ: Ghōṣā			
Aśvins	Jagatī, Triṣṭup	39	14
Aśvins	Jagatī	40	14
Ṛṣiḥ: Suhastya			
Aśvins	Jagatī	41	3
Ṛṣiḥ: Kṛṣṇa			
Indra	Triṣṭup	42	11
Indra	Jagatī, Triṣṭup	43	11
Indra	Jagatī, Triṣṭup	44	11
Ṛṣiḥ: Vatsapri			
Agni	Triṣṭup	45	12
Agni	Triṣṭup	46	10
Ṛṣiḥ: Saptagu			
Indra, Vaikuṅṭha	Triṣṭup	47	10

Ṛṣiḥ: Vaikuṅṭha Indra			
Indra	Triṣṭup, Jagati	48	11
Indra	Triṣṭup, Jagati	49	11
Indra	Triṣṭup, Jagati	50	7
Ṛṣiḥ: Dēvas/Saucika Agni			
Agni, Dēvas	Triṣṭup	51	9
Ṛṣiḥ: Saucika Agni			
Viśvēdēvas	Triṣṭup	52	6
Ṛṣiḥ: Dēvas/Saucika Agni			
Agni, Dēvas	Triṣṭup, Jagati	53	11
Ṛṣiḥ: Bṛhaduktha			
Indra	Triṣṭup	54	6
Indra	Triṣṭup	55	8
Viśvēdēvas	Triṣṭup, Jagati	56	7
Ṛṣiḥ: Bandhu/Śrutabandhu, etc			
Viśvēdēvas	Gāyatri	57	6
Mana	Anuṣṭup	58	12
Nirrti, etc	Triṣṭup, Paṅkti, etc	59	10
Asamati, Jēva	Gāyatri, Anuṣṭup	60	12
Ṛṣiḥ: Nābhānēdiṣṭha			
Viśvēdēvas	Triṣṭup	61	27
Viśvēdēvas, etc	Jagati, Anuṣṭup	62	11
Ṛṣiḥ: Gaya			
Viśvēdēvas, etc	Jagati, Triṣṭup	63	17
Viśvēdēvas	Jagati, Triṣṭup	64	17
Ṛṣiḥ: Vāsukra			
Viśvēdēvas	Jagati, Triṣṭup	65	15
Bṛhaspati	Jagati, Triṣṭup	66	15
Ṛṣiḥ: Ayāsya			
Bṛhaspati	Triṣṭup	67	12

Bṛhaspati	Triṣṭup	68	12
Ṛṣiḥ: Sumitra			
Agni	Triṣṭup, Jagati	69	12
Agni (Apriya)	Triṣṭup	70	11
Ṛṣiḥ: Bṛhaspati			
Jñānam	Triṣṭup, Jagati	71	11
Dēvas	Anuṣṭup	72	9
Ṛṣiḥ: Gaurivīti			
Maruts	Triṣṭup	73	11
Maruts (Indra)	Triṣṭup	74	6
Ṛṣiḥ: Sindhuṣit			
Nadya	Jagati	75	9
Ṛṣiḥ: Jaratkarṇa			
Gravana	Jagati	76	8
Ṛṣiḥ: Syūmaraśmi			
Maruts	Triṣṭup, Jagati	77	8
Maruts	Triṣṭup, Jagati	78	8
Ṛṣiḥ: Saucika Agni			
Agni	Triṣṭup	79	7
Agni	Triṣṭup	80	7
Ṛṣiḥ: Viśvakrma			
Viśvakarma	Triṣṭup	81	7
Viśvakarma	Triṣṭup	82	7
Ṛṣiḥ: Manyu			
Manyu	Jagati, Triṣṭup	83	7
Manyu	Jagati, Triṣṭup	84	7
Ṛṣiḥ: Sūrya			
Sūrya, Sōma etc	Anuṣṭup, Triṣṭup	85	47
Ṛṣiḥ: Indra/Indraṇī/Vṛṣākapi			
Indra	Paṅkti	86	23

Ṛṣiḥ: Pāyu			
Raksōhagni	Triṣṭup, Anuṣṭup	87	25
Ṛṣiḥ: Mūrdhanvān			
Sūrya, Vaiśvānara	Triṣṭup	88	19
Indra	Triṣṭup	89	18
Ṛṣiḥ: Nārāyaṇa			
Puruṣa	Anuṣṭup, Triṣṭup	90	16
Ṛṣiḥ: Aruṇa			
Agni	Jagati, Triṣṭup	91	15
Ṛṣiḥ: Śāryata			
Viśvėdėvas	Jagati	92	15
Ṛṣiḥ: Tānva			
Viśvėdėvas	Anuṣṭup, Pañkti	93	15
Ṛṣiḥ: Arbuda			
Gravana	Jagati, Triṣṭup	94	14
Ṛṣiḥ: Purūravas/Urvaśi			
Urvaśi, Purūravas	Triṣṭup	95	18
Ṛṣiḥ: Baru			
Hari	Jagati, Triṣṭup	96	13
Ṛṣiḥ: Bhiṣak			
Ōsadhaya	Anuṣṭup	97	23
Ṛṣiḥ: Dėvāpi			
Dėvas	Triṣṭup	98	12
Ṛṣiḥ: Vamra			
Indra	Triṣṭup	99	12
Ṛṣiḥ: Duvasyu			
Viśvėdėvas	Jagati, Triṣṭup	100	12
Ṛṣiḥ: Budha			
Viśvėdėvas	Triṣṭup, Gāyatri	101	12
Ṛṣiḥ: Madgala			

Indra, Drughan	Bṛhati, Triṣṭup	102	12
Ṛṣiḥ: Apratiratha			
Indra, Bṛhaspati	Triṣṭup, Anuṣṭup	103	13
Ṛṣiḥ: Aṣṭaka			
Indra	Triṣṭup	104	11
Ṛṣiḥ: Sumitra/Kautsa			
Indra	Uṣṇik, Triṣṭup, etc	105	11
Ṛṣiḥ: Bhutāmsa-Kaśyapa			
Aśvins	Triṣṭup	106	11
Ṛṣiḥ: Divya/Dakṣina			
Dakṣina (Datara)	Triṣṭup, Jagati	107	11
Sarama, Panaya	Triṣṭup	108	11
Ṛṣiḥ: Juhū			
Viśvėdėvas	Triṣṭup, Anuṣṭup	109	7
Ṛṣiḥ: Jamadagni			
Agni (Apriya)	Triṣṭup	110	11
Ṛṣiḥ: Aṣṭadamṣtra			
Indra	Triṣṭup	111	10
Ṛṣiḥ: Nabhaprabhėdana			
Indra	Triṣṭup	112	10
Ṛṣiḥ: Śataprabhėdana			
Indra	Triṣṭup, jagati	113	10
Ṛṣiḥ: Sadhri			
Viśvėdėvas	Triṣṭup, Jagati	114	10
Ṛṣiḥ: Vārṣṭihavya			
Agni	Triṣṭup, Jagati	115	9
Ṛṣiḥ: Agniyuta/Agniyoṡpa			
Indra	Triṣṭup	116	9
Ṛṣiḥ: Bhikṣu			
Dhanannadanam	Jagati, Triṣṭup	117	9

Ṛṣiḥ: Urukṣaya			
Rakṣōhāgni	Gāyatri	118	9
Ṛṣiḥ: Indra-Labarūpapanna			
Indra, Gāyatri	Indra, Triṣṭup	119	13
Ṛṣiḥ: Bṛhaddiva			
Indra	Triṣṭup	120	9
Ṛṣiḥ: Hiraṇyagarbha			
Kaḥ (Prajāpati)	Triṣṭup	121	10
Ṛṣiḥ: Chitramaha			
Agni	Triṣṭup, Jagati	122	8
Ṛṣiḥ: Vēna			
Vēna	Triṣṭup	123	8
Ṛṣiḥ: Agni/Varuṇa/Sōma			
Agni, Varuṇa	Triṣṭup, Jagati	124	9
Ṛṣiḥ: Vāk/Ambhṛṇī			
Ātma	Triṣṭup, Jagati	125	8
Ṛṣiḥ: Amhōmuk			
Viśvėdėvas	Brihati, Triṣṭup	126	8
Ṛṣiḥ: Kuśika/Rātri			
Rāthri	Gayati	127	8
Ṛṣiḥ: Vihavya			
Viśvėdėvas	Triṣṭup, Jagati	128	9
Ṛṣiḥ: Prajāpati			
Bhāvavṛttam	Triṣṭup	129	7
Ṛṣiḥ: Yajña			
Bhāvavṛttam	Jagati, Triṣṭup	130	7
Ṛṣiḥ: Sukīrti			
Indra, Aśvins	Triṣṭup, Anuṣṭup	131	7
Ṛṣiḥ: Śakapūta			
Mitrā, Varuṇa, etc	Prastara Paṅkti	132	7

Ṛṣiḥ: Sudas			
Indra	Śakkarī, Paṅkti	133	7
Ṛṣiḥ: Yauvanāśva/Gōdha			
Indra	Mahāpaṅkti	134	7
Ṛṣiḥ: Kumāra			
Yama	Anuṣṭup	135	7
Ṛṣiḥ: Jūti/Vātajūti/etc			
Kēsina (Agni)	Anuṣṭup	136	7
Viśvėdėvas	Anuṣṭup	137	7
Ṛṣiḥ: Aṅga			
Indra	Jagati	138	6
Ṛṣiḥ: Viśvāvasu			
Savita, Ātma	Triṣṭup	139	6
Ṛṣiḥ: Agni-Pāvaka			
Agni	Vistarapaṅkti	140	6
Ṛṣiḥ: Agni-Tāpasa			
Viśvėdėvas	Anuṣṭup	141	6
Ṛṣiḥ: Jarita, Drōṇa,etc			
Agni	Jagati, Triṣṭup	142	8
Ṛṣiḥ: Atri			
Aśvins	Anuṣṭup	143	6
Ṛṣiḥ: Tārksya			
Gāyatri	Brihati, Gāyatri, etc	144	6
Ṛṣiḥ: Indrāni			
Sapatnibadhanam	Anuṣṭup	145	6
Ṛṣiḥ: Dėvamuni			
Aranyani	Anuṣṭup	146	6
Ṛṣiḥ: Suvėdas			
Indra	Jagati, Triṣṭup	147	5
Ṛṣiḥ: Pṛthu			

Indra	Triṣṭup	148	5
Ṛṣiḥ: Arcan			
Savita	Triṣṭup	149	5
Ṛṣiḥ: Mṛlika			
Agni	Bṛhati, Jyōthi	150	5
Ṛṣiḥ: Śraddhā			
Sraddha	Anuṣṭup	151	5
Ṛṣiḥ: Śāsa			
Indra	Anuṣṭup	152	5
Ṛṣiḥ: Dēvajāmaya, Indramātara			
Indra	Gāyatri	153	5
Ṛṣiḥ: Maya			
Bhavavritam	Anuṣṭup	154	5
Ṛṣiḥ: Śirimbiṭha			
Alaksmighanam,	Anuṣṭup	155	5
Ṛṣiḥ; Kētu			
Agni	Gāyatri	156	5
Ṛṣiḥ: Bhuvana			
Viśvādēvas	Triṣṭup (Dvipada)	157	5
Ṛṣiḥ: Cakṣu			
Sūrya	Gāyatri	158	5
Ṛṣiḥ: Śacī			
Saci	Anuṣṭup	159	6
Ṛṣiḥ: Pūraṇa			
Indra	Triṣṭup	160	5
Ṛṣiḥ: Yakṣmanāśana			
Indra	Triṣṭup, Anuṣṭup	161	5
Ṛṣiḥ: Rakṣōhā			
Garbhaksanam	Anuṣṭup	162	6
Ṛṣiḥ Vivṛha			

Yakṣmanasanam	Anuṣṭup	163	6
Ṛṣiḥ: Pracētis			
Dussvapnasanam	Anuṣṭup, Triṣṭup	164	5
Ṛṣiḥ: Kapōta			
Viśvādēvas	Triṣṭup	165	5
Ṛṣiḥ: Rṣabha			
Sapatnasanana	Anuṣṭup, Paṅkti	166	5
Ṛṣiḥ: Viśvāmītra/Jamadagni			
Sōma, Varuṇa	Jagati	167	4
Ṛṣiḥ: Anila			
Vāyu	Triṣṭup	168	4
Ṛṣiḥ: Śabara			
Gava	Triṣṭup	169	4
Ṛṣiḥ: Vibhrāt			
Sūrya	Jagati, Paṅkti	170	4
Ṛṣiḥ: Ita			
Indra	Gāyatri	171	4
Ṛṣiḥ: Samvarta			
Uṣas	Dripadavirat	172	4
Ṛṣiḥ: Dhruva			
Raja	Anuṣṭup	173	6
Ṛṣiḥ: Abhivarta			
Raja	Anuṣṭup	174	5
Ṛṣiḥ: Ūrdvagrāva Sarpa			
Gravana	Gāyatri	175	4
Ṛṣiḥ: Sūnu			
R̥bhus, Agni	Anuṣṭup, Gāyatri	176	4
Ṛṣiḥ: Pataṅga			
Mayabhēda	Jagati, Triṣṭup	177	3
Ṛṣiḥ: Ariṣṭanēmi			

Tarkṣaya	Triṣṭup	178	3
Ṛṣiḥ: Śibi, etc			
Indra	Anuṣṭup, Triṣṭup	179	3
Ṛṣiḥ: Jaya			
Indra	Triṣṭup	180	3
Ṛṣiḥ: Pratha, Sapratha, etc			
Viśvādēvas	Triṣṭup	181	3
Ṛṣiḥ: Tapuhmūrtha			
Bṛhaspati	Triṣṭup	182	3
Ṛṣiḥ: Prajāvān			
Yajamānapati,	Triṣṭup	183	3
Ṛṣiḥ: Viṣṇu-Prajāpatya			
Viṣṇu, Sinīvāli,	Anuṣṭup	184	3
Ṛṣiḥ: Satyadhṛti			
Āditya	Gāyatri	185	3
Ṛṣiḥ: Ula			
Vāyu	Gāyatri	186	3
Ṛṣiḥ: Vatsa			
Agni	Gāyatri	187	5
Ṛṣiḥ: Śyēna			
Jatavēda Agni	Gāyatri	188	3
Ṛṣiḥ: Sarparājñī			
Ātma (Sūrya)	Gāyatri	189	3
Ṛṣiḥ: Aghamarṣaṇa			
Bhāvavṛttam	Anuṣṭup	190	3
Ṛṣiḥ: Samvanana			
Agni, Samjñānam	Anuṣṭup, Triṣṭup	191	4

Inference

From an overall view of the data on the ten Maṇḍalas of Ṛgvēda presented here, the following points can be noticed.

1. Agni is the first Dēvata appearing in all Maṇḍalas except 8 and 9. While Indra appears as the first Dēvata in Maṇḍalam 8; Sōma-Pavamānaḥ is appearing as the first Dēvata in Maṇḍalam 9. This could possibly be because, in the early Vēdik period, the sages might have thought that, being the source of physical energy, Agni is the driving force behind all activities that go on in the Universe. Later, Indra as Universal Manifested Self (or Jīvātma) got precedence over Agni. Still later the wise sages must have realized the unreality of Jīvātma, and Sōma was conceived of as the connecting link between Birth-less Brahman and the manifested Universe; or Sōma gets precedence over Indra.
2. Generally in all Maṇḍalas, Chandasas containing more number of letters are found to precede those having lesser number. In other words perceptions or hymns on one Dēvata from any Ṛṣi follows this pattern. Conversely, hymns in Gāyatrī, Uṣṇik, Anuṣṭup, etc appear after Jagati, Triṣṭup etc.
3. On closer scrutiny of the data presented here, one can notice that, number of mantras per sūktam shows a decreasing trend as sūktam number increases; all other factors remaining the same. By implication, an increase in number of mantras between two successive sūktas is a sure sign indicating a change in one or more factors: Ṛṣi, Dēvata or Chandas.
4. Maṇḍalam 9 almost exclusively deals with the Causal World of flowing Sōma. A detailed study of the data presented here on other Maṇḍalas would show that:
 - a) In Maṇḍala 1, more sūktas talk about the gross and subtle worlds compared to Maṇḍalam 10, though physically they look alike, both containing 191 sūktas.
 - b) Level of abstraction increases from Maṇḍalam 1 through 8.
 - c) In one sense, Maṇḍalam 1 contains perceptions from many wise sages whose names do not appear prominently in later Maṇḍalas

(perhaps except Maṇḍalam 9) (eg: sages Dīrghatamas, Kutsa, Agastya, etc).

5. Sūktam 1.164 from sage Dīrghatamas is unique in the sense that it serves as a summary of all the knowledge contained in Ṛgvēda. It unequivocally proclaims for the good of humanity in general, the very essence of Ṛgvēda, namely "One-ness is Truth". Manifested diversity is unreal or an appearance only.
6. Maṇḍalas 2 through 7 form one set; being perceptions of a particular sage and sages belonging to his set (or Gōtra) and each Maṇḍalam starting with an Agni sūktam. The hymns in these Maṇḍalas convey the four-fold knowledge of Ṛgvēda.
7. As for the contents of Ṛgvēda it is known to be the carrier of 4 kinds of knowledge of increasing grossness as follows:
 1. Birthless Brahman - Satya Lōka
 2. Causal World - Tapa and Jana Lōkas
 3. Perceived Subtle World - Maha and Sva Lōkas
 4. Perceived Gross World - Bhuva and Bhū Lōkas

Gross world is experienced through external sensory organs. The subtle world is perceived within the mind without the aid of sensory organs. The Causal world is experienced by a discriminating mind when looking inward towards the origin of the manifested Universe. This four-fold nature of Ṛgvēda is perceivable in every Maṇḍalam, perhaps except the 9th, from the data given here.
8. Many of the sūktas and mantras of Ṛgvēda are coached in the symbolic language of those wise sages and they carry more than one meaning. Hence, they are quite often misinterpreted and misconstrued. In this respect sūktas and mantras appearing in later Maṇḍalas (8, 9 or 10) are generally more difficult for comprehension compared to those appearing in earlier Maṇḍalas.
9. Maṇḍalam 8 is rather peculiar; since it starts with an Indra sūkta and He is the Dēvata of more than 50% of the sūktas. So this can be treated as an Indra Maṇḍalam, similar to Sōma-Pavamānaḥ of Maṇḍalam 9. This means that Indra gets precedence over Agni in Maṇḍalam 8; only to get replaced by soma - flowing essence of

Ātma- in Maṇḍalam that follows.

10. Ṛṣies of nearly half the number of sūktas of Maṇḍalam 10 are imaginary entities like Yama, Yami, Indra, Agni, Nārāyaṇa etc. Obviously these sūktas should be perceptions of Ṛṣies who are imagining themselves to be such and such deities. Consequently, in more than 50% sūktas of Maṇḍalam 10, mantras carry more than one meaning and hence misinterpreted or misconstrued. Unfortunately, their meanings are misunderstood by the common man. How the wise sages performed in their minds the Great Sacrifice of Creation and became accomplishees of explaining the creation of this Universe from Birthless Brahman is described in many sūktas of this Maṇḍalam.
11. In short, how Ṛta (Nature and its laws) were arrived at from Satya is clearly spelt out in this last Maṇḍalam.
12. The logic of the sequence in which the major Dēvatas are presented in Ṛgvēda can be explained taking as 2 typical examples, the set of sūktas from the 2 great sages Madhuchandas and Dirghatamas. In earlier Maṇḍalas, especially the first, Dēvata from all Ṛṣies is found to be Agni, the illuminator of all objects made of matter - gross as well as subtle. For example in the first ten sūktas of Ṛgvēda from sage Madhuchandas the order in which the Dēvatas appear in the different sūktas is: Agni (sūktam 1) ; Vāyu, Indra-Vāyu, Mitra-Varuṇa (sūk. 2) ; Aśvins, Indra, Viśvādēvas, Sarasvati (sūk. 3) ; Indra (Sūk 4 and 5) ; Indra, Maruts (sūk. 6); Indra (sūk. 7 to 10). In the 25 sūktas from sage Dīrghatamas; the first seven sūktas are on Agni, then 3 sūktas on Mitra-Varuṇa, the 3 that follow are on Viṣṇu, the next 2 on Aśvins, 2 on Dyāvāpṛthivi, 1 on Rbhus, 2 on Aśva or Agni. The last one contains a collection of Dēvatas and it can be treated as a summary of the previous 24 sūktas from him. From this it can be noticed that; among the illuminated objects; order of Dēvatas appearing in Ṛgvēda is; a) one of the forms of basic matter such as Vāyu, b) subtle objects like Mitra, Varuṇa, etc., c) Causal Forms such as Viṣṇu, Aśvins etc, d) Self realized enlightened souls like Bṛhaspati, Ṛbhūs, etc.

[It is to be reiterated here that the points given above were revealed

to the scribe by the Universal Impeller. Comprehensive study of all Maṇḍalas is necessary to confirm the veracity of this hypothesis.]

PS : Proper understanding of the mantas of Ṛgvēda depends upon 'Nature' of the reader as characterized by the capabilities of his sensory organs, the mind and his ahaṃbhāva - the 7 limitations mentioned in 10.90.15.

Appendix I

5. Ṛgvēdik Ṛṣis

Introduction

Ṛk 1.155.3 states : "Such noble deeds enhance their great strength. Some sons bestow joy and happiness on their mothers by their vitality and enjoyment powers. A son gets his first name from his father, when he (the son) is a few days old. The second he gets after his education and training; and the third from his exemplary deeds, by which he shines like the Sun". Names of Ṛgvēdik Ṛṣis belong to the third category. In other words, these are not their first names; but names by which they wanted themselves to be known and remembered for all times to come. For example, seer of the (above quoted) Ṛk calls himself 'Dīrghatamā', which means 'one who has been in darkness (of ignorance) for a long time'. Based on this hypothesis, names of Ṛgvēdik Ṛṣis are presented in this appendix in the order in which they appear in Ṛgvēda.

Maṇḍalaṃ 1		
S.No.	Name	Its Significance
1.1	Madhucchandās	One having pleasing look
1.2	Jētā	Victorious
1.3	Mēdhātithi	Intelligent guest
1.4	Śunaśśēpa	Learned person whose knowledge in that of an enlightened soul
1.5	Hiraṇyastūpa	One having golden tuft of hair

1.6	Kaṇva	Praiser
1.7	Praskaṇva	Grandson of a praiser
1.8	Savya	One who is fit for sacrifice
1.9	Nōdhā	Nine-fold, or one having nine parts (or limbs)
1.10	Parāśara	Destroyer of evil thoughts (or instincts)
1.11	Gōtama	One who glorifies or praises well
1.12	Kūtsa	One who is bright as lightning
1.13	Kaśyapa	Possessor of black teeth
1.14	Ṛjraśva	One having reddish horse
1.15	Kakṣivān	Learned scholar well-versed in science
1.16	Parucchēpa	One who has tail as a limb
1.17	Dīrghatamā	One who has been in darkness (or ignorance) for a long time
1.18	Agastya	Mountain thrower-thrower of cloud or ignorance
1.19	Lōpamudra	One who never neglects her daily duties

Maṇḍalaṃ 2

2.1	Grithsamada	Inspired by the wise
2.2	Sōmāhuti	Sōma offering sacrifice(r)
2.3	Kūrma	One who is like a tortoise, swimming in ocean of misery

Maṇḍalaṃ 3

3.1	Visvāmītra	Friend of all
3.2	Ṛṣabha	The best among sages
3.3	Utkīlaḥ (Kātyaḥ)	Opened up (being in a hole of darkness)
3.4	Kaṭa	Strychnos Potatorum (or cleaning nut-plant)
3.5	Gāthi	Singer of Vēdik hymns
3.6	Dēvaśravā	One having shining renown
3.7	Dēvavāta	Agreeable to shining beings

3.8	Prajāpati	Father (or Lord) of all born beings
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Maṇḍalaṃ 4

4.1	Vāmadēva	Noble shining sage
4.2	Trasadasyu	Shaker of infidels (atheists)
4.3	Purumīḷha	Possessor of unborn (male) sheep

Maṇḍalaṃ 5

5.1	Budha	One who is awake (from sleep or ignorance)
5.2	Gaviṣṭhira	Stayer in the ray
5.3	Vṛṣa	Male (man)
5.4	Vasuśruta	Person renowned for wealth
5.5	Iṣa	Seeker of knowledge
5.6	Gaya	Possessor of acquired wealth
5.7	Sutambhara	Bearer of extrated Sōma
5.8	Dharuṇa	Bearer, or supporter, or holder
5.9	Puru	Possessor of much wealth (or knowledge)
5.10	Dvita Mriktavāha	Bearer of two-fold hurt (or injury)
5.11	Vavri	Coverer
5.12	(Endeavouring) Ātrēyās	Exerting sons of Atri (see 5.29)
5.13	Sasa	One who is sleeping in ignorance
5.14	Viśvasāmā	Person similar to all
5.15	Dyumna Viśvacarṣani	Possessor of universally known wealth
5.16	Bandhu	Friend (or relative)
5.17	Subandhu	Good friend (or relative)
5.18	Viprabandhu	Learned friend (or relative)
5.19	Śrutabandhu	Renowned friend (or relative)
5.20	(Vasūyavaḥ) Ātrēyās	Sons (or gainers) of wealth of Atri (see 29)

5.21	Traivriṣṇya	Possessor of three virtues
5.22	Viśvavārā	Bestower of all treasures
5.23	Gauravīti	Highly esteemed
5.24	Babhru	Man with deep brown hair (or bald-headed)
5.25	Avasyu	Desirer of favour or assistance
5.26	Gātu	Singer of Vēdik hymns
5.27	Samvaraṇa	Concealer, or coverer, or concealing
5.28	Prabhūvasu	One in whom knowledge has sprung up
5.29	Atri	One who is beyond three-fold miseries
5.30	Avatsāra	One who flies away
5.31	Sadāpriṇa	All-time Cherisher
5.32	Pratikṣatra	One who is embodiment of might
5.33	Pratirtha	Adversary in war
5.34	Pratibhānu	In whom brightness is present
5.35	Pratiprabha	In whom splendour is present
5.36	Svasti	Deity of Prosperity
5.37	Śyāvāśva	Possessor of brown horse (or spiritual rays of light)
5.38	Śrutavit	Possessor of celebrated wealth
5.39	Arcanāna	Person having rattling carriage
5.40	Rātahavya	Person who willingly presents offerings
5.41	Yaja	Sacrificer
5.42	Yajata	Worthy of worship
5.43	Urucakri	Performer of large work
5.44	Bāhuvrikta	One having bent or twisted arm
5.45	Paura	Filler (or increaser) of wealth
5.46	Saptavadhri	One fettered by seven thongs (as applied to a soul)
5.47	Satyaśravā	One having Truthful (or true) renown
5.48	Bhauma	Dedicated to (or coming from) earth

5.49	Ēvayāmarut	Protected (or accompanied) by quick-moving Maruts
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Maṇḍalaṃ 6

6.1	Bharadvāja	Bearer (or bearing) speed and strength (or knowledge)
6.2	Suhōtra	Offerer of good sacrifices
6.3	Śūnahōtra	Offerer of auspicious sacrifices
6.4	Nara	Leader of men
6.5	Śamyu	Happy, fortunate or benevolent
6.6	Ṛjīśva	Who is growing straight upwards
6.7	Pāyu	Protector (or guardian)

Maṇḍalaṃ 7

7.1	Vasiṣṭha	Most excellent (sage)
7.2	Vasiṣṭhaputras	Sons of Vasiṣṭha
7.3	Kumāra	Youth or son

Maṇḍalaṃ 8

8.1	Mēdhātithi	Wise guest
8.2	Priyamēdha	Lovable intellectual
8.3	Mēdhyātithi	Guest of Intellectuals
8.4	Dēvātithi	Guest of shining beings (enlightened souls)
8.5	Brahmātithi	Guest of the Creator Brahma
8.6	Vathsa	Darling child, boy, son
8.7	Saddhvamsa	Disperser of Truth
8.8	Śaśakarṇa	Hare-eared, one having ear of a hare (sharp ear)
8.9	Pragātha	Praiser
8.10	Parvata	Mountain-like cloud

8.11	Nārada	Messenger between shining beings and mortals
8.12	Gōṣūkti	Friendly speaker (praiser) of cows
8.13	Aśvasūkti	Friendly praiser of horses
8.14	Irumbiṭhi	Instigator (of the sky perhaps)
8.15	Sōbhari	Bearer of destruction
8.16	Viśvamanā	Perceiver of everything
8.17	Manu	Thoughtful person
8.18	Nīpātithi	Guest of the deep, or foot of a mountain
8.19	Śyāvāśva	Possessor of brown horse
8.20	Nābhāka	Destroyer of Ignorance
8.21	Arcanāna	Possessor of a rattling carriage
8.22	Virūpa	Many coloured (or variegated)
8.23	Triśōka	Three-fold sorrow (one who is sufferer of)
8.24	Aśvyāvaśa	Desirer of Truth (or son of horse or ray)
8.25	Trita	Three-fold warrior (or Perceiver of triad)
8.26	Pragātha	Praiser
8.27	Bhargga	Possessor of splendour
8.28	Kali	The loosing die (die marked with one dot)
8.29	Matsyāḥ Jālanaddhaḥ	Fish bound around by a net
8.30	Puruhanmā	Person with many strokes
8.31	Purumīḷha	Possessor of many male sheep
8.32	Haryata	Desirable person
8.33	Saptavadhri	Person fettered by seven thongs
8.34	Gōpavana	Lord of plenty of rays
8.35	Kurusūti	One who is born in the Kuru country
8.36	Kritnu	Clever person
8.37	Ēkadyu	Solitary assailer
8.38	Kuśīdya (Kusīdā)	Lazy, inert, person

8.39	Uṣanā	Zealous person
8.40	Kriṣṇa	Dark person
8.41	Viśvaka	All-containing praiser
8.42	Dyumñika	Powerful man
8.43	Nōdhā	Nine-fold (or one having nine limbs or parts) (1.9)
8.44	Nṛmēdha	Man-Sacrificer
8.45	Purumēdha	One endowed with wisdom
8.46	Apālā	Unprotected
8.47	Śrutakakṣa	Knower of the well-known hiding place
8.48	Sukakṣa	Knower of the good hiding place
8.49	Bindu	Globule, or spot, or drop, etc
8.50	Tiraścī	Horizontal (or across) mover
8.51	Nēma	One (or several) sage (s)
8.52	Jamadagni	One who is like a moving fire
8.53	Prayōga	Offerer of oblations

Maṇḍalaṃ 9

9.1	Madhucchandās	(1.1)
9.2	Mēdhātithī	(1.3)
9.3	Śunaśśēpa	(1.4)
9.4	Hiraṇyastūpa	(1.5)
9.5	Asita	One who is unbound
9.6	Dṛḷhacyuta	One who is moved (or shaken) from bonds
9.7	Idmavāha	Conveyor of oblations
9.8	Nṛmēdha	(8.44)
9.9	Priyamēdha	(8.2)
9.10	Bindu	(8.49)
9.11	Gōtama	(1.11)
9.12	Śyāvāśva	(5.37)

9.13	Trita	(8.25)
9.14	Prabhūvasu	(5.28)
9.15	Rahūgaṇa	One belonging to a family from a lonely place
9.16	Bṛhanmati	Highminded soul
9.17	Mēdhyātithi	(8.3)
9.18	Ayāsya	Agile, dexterous, valiant
9.19	Kavi	Seer of Vēdik hymns, praiser, wise, sage
9.20	Ucathya	One who is deserving praise
9.21	Vathsāra	Son of Kaśyapa (possessor of black teeth) (1.13)
9.22	Mahīyu	One who keeps away from the great world
9.23	Jamadagni	(8.52)
9.24	Nidhruvi	Constant, persevering, faithful (person)
9.25	Kaśyapa	(1.3)
9.26	Bhṛgu	Kindler of sound-producing (or sacrificial) fire
9.27	Śatamvaikhānasāḥ	A (group of) hundred hermits
9.28	Bharadvāja	(6.1)
9.29	Vathsapri	A gladener like the spring
9.30	Rēṇu	One who is like pollen of flowers
9.31	Riṣabha	The most excellent among sages
9.32	Harimanta	Yellow-coloured person
9.33	Pavitra	Sinless (or beneficent) sage
9.34	Kakṣivān	(1.15)
9.35	Kavi	(9.19)
9.36	Vasu	Dweller, excellent, good, sweet, etc.
9.37	Prajāpati	(see 18 of Appendix II), (3.8)
9.38	Vēna	Eager, loving, anxious (person)
9.39	Ākṛṣṭāḥ Māsāḥ	Attracted Block-heads

9.40	Gṛthsamada	(2.1)
9.41	Uśanā	(8.39)
9.42	Vasiṣṭha	(7.1)
9.43	Nōdhā	(8.43)
9.44	Kaṇva	(1.6)
9.45	Praskaṇva	(1.7)
9.46	Pratardana	Destroyer of enemies
9.47	Ambariṣa	Young animal, colt, the Sun, atmosphere, etc.
9.48	R̥jiśva	(6.6)
9.49	Rēbhasūnū	Sons of a praiser
9.50	Andhigu	Goer in darkness
9.51	Dvita	Believer in dualism (dualist)
9.52	Parvata	(8.10)
9.53	Nārada	(8.11)
9.54	Agniḥ-cakṣuḥ	All-perceiving soul of energy
9.55	Manu	(8.17)
9.56	Gauravītiḥ	(5.23)
9.57	Aiśvarāḥ	Superhuman power
9.59	Tryaruṇaḥ	Possessor of three red rays
9.60	Trasadasyuḥ	(4.2)
9.61	Anānataḥ	Person who is not bent (or not humbled)
9.62	Śīśuḥ	Scholar

Maṇḍalaṃ 10

10.1	Trita	(8.25)
10.2	Triśīrāḥ	Possessor of three heads
10.3	Sindhudvīpaḥ	Dweller of an island in an ocean
10.4	Yami, Yama	Symbolise Prakṛti, Puruṣa (the seed of the Universe)

10.5	(Āṅgi) Havirdhānaḥ	Sōma plants - conveying vehicle relating to the base of the word
10.6	Vivasvān	The Brilliant One - stands for Ātma probably
10.7	Yama	Stands for controller of all births and deaths (Puruṣa)
10.8	Śankhaḥ	Battle trumpet, a shell (conch)
10.9	Damaṇaḥ	Passionless person
10.10	Dēvaśravāḥ	Person having shining renown
10.11	Samkusukaḥ	Irresolute man
10.12	Matithaḥ	Afflicted person
10.13	Vimadaḥ (Prājāpatyaḥ)	Man free from pride or arrogance
10.14	Vimadaḥ (Indraputrāḥ)	Same as above
10.15	Vasukraḥ	Excellent illuminator
10.16	Kavaṣaḥ	Shield, emitting (or emitter of) sound, faulty person, etc.
10.17	Akṣaḥ	Gambling die, wheel, axle, cart, etc.
10.18	Luśaḥ (Dhānakaḥ)	Dhanaka's son
10.19	Abhitapāḥ	One irradiating with heat
10.20	Suhastyāḥ	Skillful handed person
10.21	Kṛṣṇa	(8.40)
10.22	Vathsapri	(9.29)
10.23	Saptagu	Possessor of seven cows
10.24	Indra (Vaikuṇṭha)	3 of Appendix II (Statue or image of Viṣṇu)
10.25	Dēvās, Agni	Shining Beings, Soul of energy
10.26	Agni (Śaucīka)	Soul of energy (cleanser)
10.27	Brihdukthaḥ	Loudly praised sage
10.28	Bandhu	(5.16)
10.29	Subandhu	(5.17)

10.30	Śrutabandhu	(5.18)
10.31	Viprabandhu	(5.19)
10.32	Bandhu's mother	Mother of Bandhūs
10.33	Nābhānēdiṣṭhaḥ	One who is close to the central point (origin)
10.34	Gayah (Plāṭah)	One who has acquired wealth (of knowledge)
10.35	Vasukarṇa	Possessor of excellent ear
10.36	Ayāsyah	(9.8)
10.37	Sumitra	Good friend
10.38	Bṛhaspati	(See 31 of Appendix II)
10.39	Gauravītiḥ	(9.23)
10.40	Sindhukṣit	Dweller of an island in an ocean
10.41	Jaralkarṇa	Possessor of old ear
10.42	Sūmaraśmi	Splendour of the sky
10.43	Sapti	Horse, steed, or courser
10.44	Viśvakarmā	Accomplisher of all works (see 66 of Appendix II)
10.45	Manyu	Spirit (sacrifice) etc (67 of Appendix II)
10.46	Sūryā	Daughter (spiritual dawn) of the Sun
10.47	Indra, Vṛṣākapi	3 of Appendix II, Praiser showering monkey
10.48	Indrāṇi	Power of Indra, could be Mother Prakṛti (Nature)
10.49	Pāyu	(6.7)
10.50	Rēnu	(9.30)
10.51	Mūrdhanvān	Containing the word Mūrdhan - the highest point
10.52	Nārāyaṇa	One whose abode is water or human beings
10.53	Aruṇa	Reddish brown person
10.54	Śaryāta	Fighter
10.55	Tānva	One's own son
10.56	Arbuda	Serpent-like demon

10.57	Urvaśi	Widely extending Dawn (personified)
10.58	Varu	Most eminent among the sages
10.59	Bhiṣak	Healer
10.60	Dēvāpiḥ	Friend of shining beings
10.61	Vamraḥ	Ant-like person
10.62	Duvasyuḥ	Worshiper
10.63	Bhudhaḥ	(5.1)
10.64	Mudgalaḥ	Swallower of happiness
10.65	Apratirathaḥ	Possessor of irresistible chariot
10.66	Aṣṭakaḥ	One consisting eight parts (or limbs)
10.67	Bhūtāmśaḥ	Part of Reality
10.68	Divyaḥ	Wonderful sage
10.69	Paṇayaḥ	(76 of Appendix II)
10.70	Saramā	(75 of Appendix II)
10.71	Juhūḥ	Tongue of Agni (flame)
10.72	Jamadagni	(8.52)
10.73	Aṣṭadamaṣṭraḥ	One having eight tusks
10.74	Śataprabhēdanaḥ	Piercer of a hundred enemy (clouds)
10.75	Sadhrik	Person going to the same goal
10.76	Upastutaḥ	Praised sage
10.77	Agniyutaḥ (Agniyūpaḥ)	One who is united with Agni
10.78	Bhikṣuḥ	(Spiritual) mendicant
10.79	Urukṣayaḥ	Occupier of Spacious dwellings
10.80	Brihaddivaḥ	One belonging to the lofty sky
10.81	Hiraṇyagarbhaḥ	Golden egg
10.82	Citramahāḥ	Sage of distinguished greatness
10.83	Vēnaḥ	Sage (anxious or yearning) person (78 of Appendix II)
10.84	Varuṇaḥ	(4 of Appendix II)

10.85	Sōmaḥ	(9 of Appendix II)
10.86	Āmbhriṇīvāk	The word (personified) which is roaring terribly
10.87	Kalmalabarhiṣaḥ	Dispeller (ing) of darkness - sacrificial grass (personified)
10.88	Vāmadēvaḥ	Noble shining sage
10.89	Nabhaḥ Prabhēdanaḥ	Piercer of cloud
10.90	Rātri	Bestower (or stillness) of night darkness
10.91	Vihavyaḥ	One to be invoked
10.92	Prajāpatiḥ	(See 18 of Appendix II)
10.93	Yajñāḥ	(See 21 of Appendix II)
10.94	Sukīrti	Well-praised sage
10.95	Śakapūtaḥ	One purified with cow dung
10.96	Sudāḥ	Munificent person
10.97	Māndhātā, Gōdhā	Son of thoughtful (or pious) man, fostering cows
10.98	Kumāra	(7.3)
10.99	Jūtī, Vātā Jūtī	Flowing without interruption, Impelled by wind
10.100	Bharadvāja	(6.1)
10.101	Aṅga	Limb or body
10.102	Viśvāvasu	Beneficial to all
10.103	Jarītā, Drōṇaḥ (etc)	Decayed, Sōma vessel, friend of bush, etc. related to a bow
10.104	Atriḥ	(5.29)
10.105	Suparṇaḥ	One having beautiful wings
10.106	Indrāṇī	Mistress (or power) of Indra-could be Mother Prakṛti or Nature
10.107	Dēvamuniḥ	shining hermit
10.108	Suvēdaḥ	Well-versed in sciences

10.109	Prithuḥ	Smart, clever, dexterous (person)
10.110	Arcan	One having a rattling carriage
10.111	Mṛlīkaḥ	Favouer
10.112	Śraddhā	Faith, Believer
10.113	Śāsaḥ	Commander
10.114	Indra mātarāḥ	Indra's mothers
10.115	Śirimbiṭhaḥ	Cloud (ignorant man)
10.116	Kētūḥ	Bright appearance, rays of light, flag, banner, ensign etc.
10.117	Cakṣuḥ	Eye
10.118	Śacī	Power of speech, renderer of assistance, etc
10.119	Pūraṇaḥ	Accomplisher of noble deeds (or completer, filler etc)
10.120	Yakṣamanāśanaḥ	Remover of sickness
10.121	Rakṣōhā	Destroyer of demons (or demonic thoughts)
10.122	Vivrihā	One who separates oneself from others
10.123	Pracētāḥ	Observant, attentive, clever, wise (person)
10.124	Kapōtaḥ	Dove-like person
10.125	Śākvaraḥ, Riṣa- bhaḥ	Mighty or strong, most excellent of sages
10.126	Visvāmitra	(3.1)
10.127	Anilaḥ	Wind (or Air) personified
10.128	Śabaraḥ	Variegated person
10.129	Vibhrāt	Shining one
10.130	Iṭaḥ	One who makes haste
10.131	Samvartaḥ	Water carrying cloud
10.132	Dhruvaḥ	Immovable (permanent) one
10.133	Ūrdhvagrāvā	One who has raised the stone for pressing Sōma essence
10.134	Sūnuḥ	Son

10.135	Pataṅgaḥ	Flying insect, butterfly, etc.
10.136	Ariṣṭanēmiḥ	The felly whose wheel is unhurt
10.137	Śibiḥ	Best of prey
10.138	Jayaḥ	Conqueror
10.139	Prathaḥ	Celebrity
10.140	Tapurmūrdhaḥ	Burning-headed (Agni)
10.141	Prajāvān	Granter of off-springs
10.142	Tvaṣṭā	(58 of Appendix II)
10.143	Satyadhriti	Holder (or keeper) of Truth
10.144	Ula	Kind of a wild animal
10.145	Vatsa	Darling, off-spring
10.146	Śyēna	Hawk, falcon, eagle (like person)
10.147	Sārparājñi	Queen of serpents
10.148	Agamaṣaṇa	Effacer of sins
10.149	Samvanaṇa	Facinating man or facinator
10.150	Śamyu	Benevolent, happy, fortunate sage

Appendix II

6. Dēvatas of (in) Ṛgveda

Introduction

Literally, Dēvata means Godhead, divinity, image of a deity, idol, etc. But with reference to Ṛgveda, the word signifies the subject matter of the concerned sūktaṃ. Ṛgveda is said to be depository of four kinds of knowledge.

I - Gross (observed) world

II - Subtle (perceived) world

III - The Causal world of Sōma

IV - Ātma - The Self.

Ātma is not a name and is beyond all words. It stands for Birthless Brahman or Birthless State. Ōṃ represents this (Birthless) State. However, the wise sages used many words to signify Ātma; such as : Paramātmā, Shining Space, Reddish One, Brownish One, Satya, THAT, IT, etc.

Dēvatas of Ṛgvedik sūktams could be any of the four types mentioned above. Moreover, all gross objects in this Universe are supposed to be made up of five basic forms of Matter in order of increasing grossness : The Space, Air (which is a gas), Agni (energy, Water (representing liquids), and the Earth (standing for solid matter). Subtle or Causal objects, which are products of human mind, obviously possess no gross forms. In Ṛgveda, all objects - whether living or non-living; with gross forms or without - are treated alike for the sake of uniformity or easier dealing, perhaps. In other words, Ṛgvedik Dēvatas are considered as living forms, or personifications of the quality (or attributes) that each one possesses. A list of important Dēvatas of Ṛgveda follows.

1. Agni is energy (personified). Gross forms of Agni can be different types of energy such as : heat, mechanical, electrical, chemical, atomic, geo-thermal, tidal, etc. The Sun, lightning, fire inside the earth or outside, Jaṭharāgni (inside the stomach), and energy that maintains the heart beat in all living creatures, and so on are some typical forms of gross Agni. The soul of energy or the universal Source of energy (or power) (personified) - Vaiśvānarāgni, Dadhikrā, Aśva, etc. - can be thought of as spiritual Agni (Pratyakṣaṃ Brahman). (Possibly, the very ancient sages might have mistaken this spiritual Agni for Ātma. But soon they must have realised that Agni, as such, is manifested form of matter only and a symbol of Ātma and not Ātma - the Birthless State).
2. Vāyu :- is to be considered as personified air in the atmosphere, which is one of the five Basic Elements. Air appears as Pañca Praṇās within bodies of living creatures. Moving air is wind or Maruts. The soul of air is also considered as Pratyakṣaṃ Brahman. The source of all Basic Elements is Ātma and the cause of their appearance is ignorance of

- IT.
3. Indra :- is conceived of as Universal Manifested Self (or Jīvātma) His two horses represent rays of spiritual Light of Ātma. They are supposed to bestow existence (Sat) on objects made of Matter - gross or subtle - and consciousness (Cit) on all living organisms.
 4. Mitra-Varuṇa :- These two are thought of as two entities Lording over the Universe during the day and night respectively. This may imply that Mitra could be the soul of the Sun and Varuṇa that of the objects appearing in the night. Varuṇa is considered to be the Lord of oceans.
 5. Aśvins :- They are said to be twin. In the gross form they can be the Space and earth, the Sun and Moon, etc. In the subtle form, they are conceived of as divine physicians, Indra-Viṣṇu, Nara-Narāyaṇa and so on. Spiritually, Aśvins could be Jīvātma-Paramātma combination, which is supposed to move from one body of a living being to another carried by drops of spiritual Sōma, flowing essence of Ātma.
 6. Viśvādēvās :- are supposed to be imaginary divine entities who are responsible for the manifestation of certain aspects of Nature (Prakṛti); or they are presiding deities of certain and natural phenomena. They are supposed to be thirty three in number - twelve Ādityās (corresponding to twelve months, perhaps), eleven Rudrās, eight Vasūs, etc.
 7. Sarasvatī :- is known to be presiding deity of learning or knowledge of all kinds - objective as well as subjective.
 8. Brahmaṇaspati :- may be thought of as Lord of Self-Knowledge (Ātmaññāna).
 9. Sōma :- is basically a pleasure-giving essence. Juice of Sōma creeper, water in the cloud and Moon are examples of physical (or gross) Sōma. Vēdik hymns are subtle Sōma. Flowing essence of Ātma (discussed in detail in introduction to Maṇḍalaṃ 9 of the Treatise on ṚgVēda) is to be considered as spiritual Sōma.
 10. Sadasaspati :- is the presiding deity of the Assembly (or sacrifice) with particular reference to the Creation of the Universe.
 11. Ribhūs :- are probably wise scientists, architects, engineers, etc of the Vēdik period; who, by their deeds, became identified with Indra (or

- their own Jīvātmas). Possibly, they might have been behind the concept of Indra as Universal Jīvātma.
12. Savita :- is associated with the Sun; or He could be considered as the Soul of the Sun (which symbolises the Universal Jīvātma), or Ātma.
 13. Dēvīs of Shining Beings :- in physical terms can be taken as protective powers attributed to them (or those of enlightened sages)
 14. Dyavā-prithivī :- are the Space and earth.
 15. Viṣṇu :- meaning thereby the all-pervading One, who could be the Manifested Self or Puruṣa (the seed of the Universe discussed in detail in Sūktaṃ 10.90). He is symbol of Ātma.
 16. Āpaḥ :- is personified waters (in the atmosphere or on the earth). This word is usually in plural number.
 17. Pūṣā :- means the nourisher; in the gross sense, the Sun represents Pūṣā. The soul of the Sun could then be spiritual Pūṣā.
 18. Prajāpati :- could mean Lord of all born beings (or Puruṣa effectively).
 19. Aryama :- is supposed to be Dispenser of justice.
 20. Bhaga :- is usually taken as Lord of prosperity
 21. Yajña :- In the broadest sense, all actions of living beings can be considered as its sacrificial oblations to its Witnessing Self; or its sacrifice to Paramātma present in its body. To be more specific, a sacrifice performed by physical body with gross oblations is to be termed as gross sacrifice. A knowledge-sacrifice such as : teaching, seminar, discussion, conference, etc; is to be considered as a subtle form of sacrifice. A spiritual sacrifice is one in which the performer offers his soul (ego) as oblation. (Protagonists of gross sacrifices may not agree with this point of view).
 22. Uṣā :- Usually means physical dawn. Dawning of spiritual knowledge could be considered as Uṣā (spiritual)(Jñānodaya).
 23. Maruts :- They are said to be sons of Rudra; seven Gaṇās totalling 49 (7 x 7). Physically Maruts stands for winds and wind is moving air (see 2. Vāyu).
 24. Rudra :- means terrible, terrific, roaring, driving away evil, or one

- who makes men weep, etc. This word is an epithet of Siva - Lord of destruction. Rudras are considered to be eleven in number.
25. Sūrya (masculine) :- is one of the names of Sun (personified).
 26. Vaiśvānarāgni :- One form of Agni (see 1. Agni)
 27. Jaṭharāgni :- is a form of energy present in the stomach of every living being; and it is released by slow combustion of food matter within its stomach. This is the energy that keeps the living being alive and active.
 28. Aśva :- usually means horse, which symbolises power and speed. In few sūktas in Ṛgvēda, 'Aśva' may mean Agni (spiritual, perhaps).
 29. Annam :- basically means food of all kinds.
 30. Tṛṇa :- could be grass; or any herb or plant.
 31. Bṛhaspatī :- is the great master of Vēdik knowledge; or Lord of prayer (or devtion). He is said to be son of sage Aṅgiras.
 32. Aditi :- can be thought of as Prakṛti (or Mother Nature).
 33. Ādityās :- are sons of Aditi, which means that they are personifications of diverse phenomena occurring in Nature.
 34. Apāmnāpāt :- is one which does not allow water to fall down. It may mean latent heat of vapourisation of water - a form of Agni.
 35. Draviṇōdā :- means giver of gift.
 36. Nadyaḥ (plural) :- could be flowing streams (in generaly, rivers). In the spiritual sense, they correspond to spiritual Sōma streams.
 37. Dadhikrā :- is considered as personified morning Sun. He is assumed to be a horse, which is a source of power (Universal). The 'power' could be physical or spiritual.
 38. Kṣētrapati :- Lord or master of the temple, which can be the body (the heart in particular) of a living being. He can be Paramātma (or Jīvātma) and can be called Universal Impeller.
 39. Śuna :- a plough (personified).
 40. Śunasīrau :- probably personifications of share and plough.
 41. Ghrita :- means ghee, a Sōma essence like water, fertilizing rain.
 42. Parjjanya :- generally means rain-bearing cloud, or cloud, or rain.
 43. Dāna :- is gift and Dakṣiṇā may mean donation.
 44. Vasiṣṭha :- is one who is the most excellent sage.

45. Vāstōṣpati :- is protector of the House - Ātma (or Jīvātma).
46. Sarasvān :- can be thought of as protector or guardian of Sarasvati (see item 7)
47. Maṇḍūkās :- normally means frogs. They may stand for noise-making clouds, or speech-making seekers of Truth.
48. Trasadasyuḥ :- shaker of infidels (or atheists).
49. Pavamāna :- could mean getting (or being) purified, purified and also flowing.
50. Sōmaḥ Pavamānaḥ :- therefore means flowing (or purified) Sōma (see item 9).
51. Yama, Yami :- Based on contents of the sūktam (10.10); yami is a (female) destroyer of bodies. Yama is Her twin brother, who is not associated with the body. So they can be thought of as Prakṛti and Puruṣa. Both are products of ignorance of Birthless State of Brahman.
52. Havirdhāna Śakatē :- two oblation-carrying vehicles, the Space and earth.
53. Aṅgiras :- a sage shining like burning charcoal (or flameless fire). A charcoal fire does not illuminate anyother object (atleast that is the assumption). This is true about Ātma also. Spiritual light of Ātma does not illuminate any other object (in that state of One-ness). So Aṅgiras is one who is shining with Self-Knowledge.
54. Pitarāḥ :- are forefathers, parents or inferior protectors.
55. Saraṇyu :- means fleet footed - cloud, wind, spring or Jīvātma.
56. Mrityudhātā :- is bestower of death.
57. Tvaṣṭa :- is known as divine architect, or Creator of the Universe
58. Gāvāḥ (plural) :- could be lands, speeches, rays.
59. Akṣa :- is die for gambling.
60. Kitavah :- means a gambler.
61. Kriṣi :- cultivation of soil.
62. Manas :- means mind.
63. Nirṛti :- is deity in charge of death.
64. Grāvāṇaḥ :- are stones (or clouds) used for extraction of Sōma.
65. Viśvakarmā :- means all-creating One.

66. Manyuḥ :- could mean spirit or mind.
67. Sūryā :- daughter of the Sun could be physical dawn or Uṣā (spiritual), Jñānodaya.
68. Rakṣahāgni :- is Agni, who is a killer of demons (or demonic thoughts).
69. Puruṣa :- stands for seed of the Universe (see 10.90 for details).
70. Purūravas :- is a constandy complaining man, who is unhappy with his wordly life.
71. Urvasī :- a fleeting damsel like the all-pervading, daily appearing Dawn; or Uṣā (spiritual).
72. Hari :- two horses (or rays) of Indra. These could be spiritual rays of light, which bestow existence and consciousness on living beings.
73. Ōṣadhyah (plural) :- means herbs and plants.
74. Saramā :- means the fleet one (light of knowledge being the fleetest).
75. Panies :- are bargaining sacrificers seeking worldly wealth for pomp and power.
76. Kaḥ :- Name of Prajāpati (see 18). It stands for Ātma - The Self.
77. Vēṇah :- means the Sun or heat in the atmosphere.
78. Kēśī :- stands for the Sun having hair-like flames.
79. Sapatnibādhana :- opposition (or harassing) of fellow wife.
80. Āranyāni :- forests
81. Śraddhā :- faith
82. Mṛyamāna :- one who is destined to face death.
83. Śacī :- personified might of Indra.
84. Garbharakṣanaṃ :- protection of womb
85. Yakṣamanāśanaṃ :- removal of ailments
86. Sapatnanāśanaṃ :- destruction of rivals or adversaries.
87. Abhiṣiktōrāja :- a king who is being crowned.
88. Māyā :- illusion or delusion.
89. Tārksya :- is considered to be a mighty eagle who brings the immortality, bestowing Nectar to this world of mortals. This is only a mental concept.
90. Bhāvavṛttaṃ :- realating to the creation of the Universe.

Appendix - III

7. Sūktam Classification

Introduction

Ṛgvēda is known to be a depository of four kinds of knowledge.

- I. Gross observed world
- II. Subtle perceived world
- III. Causal world of Sōma
- IV. Ātmajñāna - Self Realisation.

Hence Ṛgvēdik sūktas can be classified under these heads as follows. (This classification is purely based on the perception of the scribe of the Treatise and is not be treated as absolute).

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.1	I, II			✓			Agni
1.2	I, II	III		✓			Vāyu, Indra, Mitra, Varuṇa
1.3	I, II		III	✓			Aśvins, Indra
1.4	I, II	III		✓			Indra
1.5	I, II	III		✓			Indra
1.6	I, II	III		✓			Indra, Maruts
1.7	I, II		III	✓			Indra
1.8	I, II	III			✓		Indra
1.9	I, II	III		✓			Indra
1.10	I, II	III		✓			Indra
1.11	I, II		III	✓			Indra
1.12	I, II			✓			Agni

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.13	I, II		III	✓			Agni, Tanūnapat, Narāśamsa, etc.
1.14	I, II		III	✓			Viśvėdėvās
1.15	I, II	III		✓			Indra, Maruts, Agni, Mitra, Varuṇa, Dravinōdā
1.16	I, II	III			✓		Indra
1.17	I, II		III		✓		Indra, Varuṇa
1.18	I, II			✓			Brahmaṇaspati, Indra, Sōma, Dakṣiṇā, etc.
1.19	I, II				✓		Agni, Maruts
1.20	I, II	III		✓			Ribhūs
1.21	I, II		III		✓		Indra, Agni
1.22	I, II	III	IV	✓			Aśvins, Savita, Agni, Dēvis, etc.
1.23	I, II	III	IV	✓			Vāyu, Indra, Mitra, Varuṇa etc.
1.24	I, II	III	IV	✓			Prajāpati, Agni, Savita, Bhaga, Varuṇa
1.25	I, II			✓			Varuṇa
1.26	I, II				✓		Agni
1.27	I, II	III			✓		Agni, Dėvās
1.28	I, II				✓		Indra, Ulūkhalā, Musala, Prajāpati, etc.
1.29	I, II				✓		Indra
1.30	I, II	III		✓			Indra, Aśvins, Uṣā
1.31	I, II	III		✓			Agni

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.32	I, II		III	✓			Indra
1.33	I, II		III		✓		Indra
1.34	I, II	III		✓			Aśvins
1.35	I, II		III	✓			Agni, Mitra, Varuṇa, Rātri, Savita
1.36	I, II	III			✓		Agni, Yūpa
1.37	I, II				✓		Maruts
1.38	I, II		III		✓		Maruts
1.39	I, II				✓		Maruts
1.40	II	III	IV	✓			Brahmaṇaspati
1.41	I, II				✓		Varuṇa, Mitra, Aryamā, Ādityās
1.42	I, II				✓		Pūṣa
1.43	I, II	III		✓			Rudra, Mitra, Varuṇa, Sōma
1.44	I, II			✓			Agni, Aśvins, Uṣā
1.45	I, II		III	✓			Agni, Dėvās
1.46	I, II	III	IV	✓			Aśvins
1.47	I, II	III			✓		Aśvins
1.48	I, II		III		✓		Uṣā
1.49	I, II				✓		Uṣā
1.50	I, II	IV		✓			Sūrya
1.51	I, II	III	IV	✓			Indra
1.52	I, II	III			✓		Indra
1.53	I, II	III		✓			Indra

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.54	I, II		III	✓			Indra
1.55	I, II		III		✓		Indra
1.56	I, II				✓		Indra
1.57	I, II		III		✓		Indra
1.58	I, II				✓		Agni
1.59	I, II		III	✓			Vaiśvānarāgni, Agni
1.60	I, II				✓		Agni
1.61	I, II	III			✓		Indra
1.62	I, II	III		✓			Indra
1.63	I, II	III		✓			Indra
1.64	I, II			✓			Maruts
1.65	I, II	III			✓		Agni
1.66	I, II				✓		Agni
1.67	I, II	III		✓			Agni
1.68	I, II		IV		✓		Agni
1.69	I, II	III		✓			Agni
1.70	I, II	III			✓		Agni
1.71	I, II	III	IV	✓			Agni
1.72	III	II	IV	✓			Agni
1.73	I, II	III		✓			Agni
1.74	I, II				✓		Agni
1.75	I, II				✓		Agni
1.76	I, II				✓		Agni
1.77	I, II		III		✓		Agni

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.78	I, II				✓		Agni
1.79	I, II	III			✓		Vaidyutāgni, Agni
1.80	I, II				✓		Indra
1.81	I, II		III		✓		Indra
1.82	I, II				✓		Indra
1.83	I, II		III	✓			Indra
1.84	I, II	III		✓			Indra
1.85	I, II	III			✓		Maruts
1.86	I, II				✓		Maruts
1.87	I, II				✓		Maruts
1.88	I, II				✓		Maruts
1.89	I, II	III	IV	✓			Viśvādēvās, Dēvās, Aditi
1.90	I, II				✓		Viśvādēvās
1.91	II, III	I	IV	✓			Sōma
1.92	I, II				✓		Uṣā, Aśvins
1.93	I, II	III			✓		Agni, Sōma
1.94	I, II				✓		Agni
1.95	I, II			✓			Agni, Uṣā
1.96	I, II	III		✓			Dṛāvinōdās, Agni
1.97	I, II				✓		Śuci, Śudtha, Agni
1.98	II, III				✓		Vaiśvānarāgni
1.99	III			✓			Jatavēdasāgni
1.100	II	III		✓			Indra

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.101	I, II				✓		Indra
1.102	I, II	III			✓		Indra
1.103	I, II	III			✓		Indra
1.104	I, II	III			✓		Indra
1.105	I, II	III	IV	✓			Viśvēdēvās
1.106	I, II				✓		Viśvēdēvās
1.107	I, II				✓		Viśvēdēvās
1.108	I, II	III		✓			Indra, Agni
1.109	I, II	III			✓		Indra, Agni
1.110	I, II	III			✓		Ribhūs
1.111	I, II	III			✓		Ribhūs
1.112	I, II	III		✓			Dyāvapṛthivi, Agni, Aṣvins
1.113	I, II	III		✓			Uṣā, Rātri
1.114	I, II				✓		Rudra
1.115	I, II				✓		Sūrya
1.116	III, II	IV	I	✓			Aṣvins
1.117	III, II	I		✓			Aṣvins
1.118	III, II	I			✓		Aṣvins
1.119	II	III			✓		Aṣvins
1.120	I, II	III			✓		Aṣvins
1.121	I, II	III			✓		Viśvēdēvās, Indra
1.122	I, II	III		✓			Viśvēdēvās

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.123	I, II	III		✓			Uṣā
1.124	I, II			✓			Uṣā
1.125	I, II	III			✓		Dānastuti
1.126	I, II	III		✓			Svanaya-Bhāvayavya, Rōmaśa
1.127	I, II	III		✓			Agni
1.128	I, II	III		✓			Agni
1.129	I, II	III			✓		Indra, Indu
1.130	I, II	III	IV		✓		Indra
1.131	II, III	I			✓		Indra
1.132	II, III				✓		Indra, Parvata
1.133	I, II	III			✓		Indra
1.134	I	II	III		✓		Vāyu
1.135	I, II	III		✓			Vāyu, Indra
1.136	I, II				✓		Mitra, Varuṇa, Liṅgōktāḥ
1.137	I, II	III			✓		Mitra, Varuṇa
1.138	II, III	I		✓			Pūṣā
1.139	I	II	II	✓			Viśvēdēvās, Mitra, Varuṇa, Aśvins etc.
1.140	I, II			✓			Agni
1.141	I, II	III		✓			Agni
1.142	I, II				✓		Āpri, Sūktam

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.143	I, II				✓		Agni
1.144	I, II				✓		Agni
1.145	II	III		✓			Agni
1.146	I, II	III		✓			Agni
1.147	II	III		✓			Agni
1.148	II	III		✓			Agni
1.149	I, II	III			✓		Agni
1.150	III				✓		Agni
1.151	I, II				✓		Mitra, Varuṇa
1.152	II	III	IV	✓			Mitra, Varuṇa
1.153	II	III			✓		Mitra, Varuṇa
1.154	II, III		IV	✓			Viśṇu
1.155	II	III	IV	✓			Viśṇu, Indra
1.156	II	III	IV	✓			Viśṇu
1.157	II	III			✓		Aśvins
1.158	II	III			✓		Aśvins
1.159	I	II	III		✓		Dyāvapṛthivī
1.160	I	II			✓		Dyāvapṛthivī
1.161	I	II	III	✓			Ribhūs
1.162	I, II	III	IV	✓			Aśvins
1.163	I, II	III	IV	✓			Aśvins
1.164	I, II	III	IV	✓			Viśvədēvās, Agni, Sōma, Surya, etc
1.165	I	II	III	✓			Marutvān, Indra

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.166	I, II				✓		Maruts
1.167	I	II	IV		✓		Indra, Maruts
1.168	I, II				✓		Maruts
1.169	II	III			✓		Indra
1.170	I	II	III	✓			Indra
1.171	I	II			✓		Maruts, Marutvān, Indra
1.172	I	II			✓		Marut
1.173	I	II	III	✓			Indra
1.174	I, II	III			✓		Indra
1.175	I, II	III			✓		Indra
1.176	II, III	I			✓		Indra
1.177	II, III	I			✓		Indra
1.178	II, III	I			✓		Indra
1.179	I				✓		Rati
1.180	II	III			✓		Aśvins
1.181	I, II	III		✓			Aśvins
1.182	I, II	III			✓		Aśvins
1.183	I, II	III			✓		Aśvins
1.184	II	III	I		✓		Aśvins
1.185	I	II	III	✓			Dyāvapṛthivī
1.186	I, II	III			✓		Viśvədēvās
1.187	I				✓		Annam

Maṇḍalaṃ 1							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
1.188	I, II	III			✓		Agni
1.189	I	II	III		✓		Agni
1.190	II				✓		Bṛhaspati
1.191	I				✓		Ap, Triṇa, Sūrya

Maṇḍalaṃ 2							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
2.1	I, II		III	✓			Agni
2.2	I, II		III	✓			Agni
2.3	I, II		III		✓		Āpriśūktam
2.4	I, II		III		✓		Agni
2.5	I, II				✓		Agni
2.6	I, II		III		✓		Agni
2.7	I, II					✓	Agni
2.8	I, II		III			✓	Agni
2.9	I, II				✓		Agni
2.10	I, II		III	✓			Agni
2.11	I, II	III	IV	✓			Indra
2.12	I, II	III	IV	✓			Indra
2.13	I, II	III	IV	✓			Indra
2.14	I, II	III		✓			Indra
2.15	I, II	III	IV	✓			Indra

Maṇḍalaṃ 2							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
2.16	I, II	III			✓		Indra
2.17	I, II	III	IV	✓			Indra
2.18	II	III	IV		✓		Indra
2.19	I, II	III			✓		Indra
2.20	I, II	III		✓			Indra
2.21	I, II	III			✓		Indra
2.22	II, III		I	✓			Indra
2.23	II, III		I	✓			Brahmaṇaspati, Bṛhaspati
2.24	III	II	I	✓			Brahmaṇaspati, Indra
2.25	III	II	I	✓			Brahmaṇaspati,
2.26	III	II	I	✓			Brahmaṇaspati,
2.27	I	II	III	✓			Ādityās
2.28	II	I	III		✓		Varuṇa, Dussvapnanāśinī
2.29	II	I			✓		Viśvėdėvās
2.30	I, II		III	✓			Indra, Sōma, Sarasvatī, Bṛhaspati, Maruts
2.31	I, II				✓		Viśvėdėvās
2.32	I, II				✓		Dyāvapṛthivī, Indra, Rākā etc.
2.33	I, II		III	✓			Rudra
2.34	I, II		III		✓		Maruts
2.35	I	II		✓			Apāmnapt
2.36	I, II		III		✓		Indra, Madhu, Tvaṣṭā, Śukdj, etc.

Maṇḍalaṃ 2							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
2.37	I, II	III	IV		✓		Draviṇōdas, Aśvins, Agni
2.38	I, II				✓		Savita
2.39	I, II	III		✓			Aśvins
2.40	I, II	III		✓			Sōma, Pūṣa, Aditi
2.41	I, II		III		✓		Vāyu, Indra, Mitra, Varuṇa, Agni, etc.
2.42	I	III			✓		Kapiñjalarūpī Indra
2.43	I	III			✓		Indra (Śakuna)

Maṇḍalaṃ 3							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
3.1	I, II		III	✓			Agni
3.2	I, II			✓			Agni
3.3	I, II	III			✓		Vaiśvānarāgni
3.4	I, II		III		✓		Āprīsūktataṃ
3.5	I, II		III	✓			Agni
3.6	I, II	III		✓			Agni
3.7	I, II	III	IV		✓		Agni
3.8	II	III	I		✓		Yūpa, Yūpāḥ, Viśvādēvās, etc.
3.9	I, II				✓		Agni, Ēkayūpa
3.10	I, II		III		✓		Agni
3.11	I, II	III		✓			Agni

Maṇḍalaṃ 3							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
3.12	I, II	III			✓		Indra, Agni
3.13	I, II				✓		Agni
3.14	I, II		III		✓		Agni
3.15	I, II		III		✓		Agni
3.16	I, II		III		✓		Agni
3.17	I, II	III		✓			Agni
3.18	I, II	III			✓		Agni
3.19	I, II		III		✓		Agni
3.20	I, II				✓		Viśvādēvās, Agni
3.21	I, II			✓			Agni
3.22	I, II		III	✓			Purīṣyās, Agnayaḥ
3.23	I, II	III			✓		Agni, Ṛtus
3.24	I, II		III		✓		Agni
3.25	I, II		III		✓		Agni, Ṛtus
3.26	I, II	III	IV	✓			Agni
3.27	I, II	III	IV		✓		Agni, Ṛtvija
3.28	I, II				✓		Indra
3.29	I, II	III		✓			Nadyaḥ, Viśvāmitra, Indra
3.30	I, II	III		✓			Indra
3.31	I, II	III	IV	✓			Indra
3.32	I, II	III		✓			Indra
3.33	I, II				✓		Indra
3.34	III	II	I		✓		Indra
3.35	III, II	I	IV		✓		Indra

Maṇḍalaṃ 3							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
3.36	II, III	I			✓		Indra
3.37	I, II	III			✓		Indra
3.38	III, II	I	IV	✓			Indra
3.39	III	IV	II	✓			Indra
3.40	III	II, I			✓		Indra
3.41	III	II, IV	I		✓		Indra
3.42	III	II, I			✓		Indra
3.43	I, II	III			✓		Indra
3.44	II, III	I	IV		✓		Indra
3.45	II, III	I	IV		✓		Indra
3.46	II, III				✓		Indra
3.47	II, III	I			✓		Indra
3.48	II, III	I			✓		Indra
3.49	II, III	I			✓		Indra
3.50	III, II	I			✓		Indra
3.51	II, III				✓		Indra

Maṇḍalaṃ 3							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
3.52	II	I				✓	Indra
3.53	III	II	I	✓			Indra, Parvata, Vāk, Sasarpārī, etc.
3.54	I, II	III	IV	✓			Viśvēdēvās
3.55	IV	III	II, I	✓			Viśvēdēvās
3.56	IV, III	II	I	✓			Viśvēdēvās
3.57	II	I	III		✓		Viśvēdēvās
3.58	III	II			✓		Aśvins
3.59	II				✓		Mitra
3.60	I, II	III			✓		Ṛbhus, Indra
3.61	I, II				✓		Uṣā
3.62	I, II	III	IV	✓			Indra, Varuṇa, Bṛhaspati, Pūṣa, etc.

Maṇḍalaṃ 4							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
4.1	I, II	III	IV	✓			Agni, Varuṇa
4.2	I, II	III	IV	✓			Agni
4.3	I, II	III	IV		✓		Agni, Rudra
4.4	I, II	III			✓		Rakṣōhāgni
4.5	III	II	IV	✓			Vaiśvānarāgni
4.6	I, II	III			✓		Agni

Maṇḍalaṃ 4							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
4.7	I, II	III	IV		✓		Agni
4.8	I, II	III			✓		Agni
4.9	I, II		III		✓		Agni
4.10	I, II		III		✓		Agni
4.11	I, II		III		✓		Agni
4.12	I, II		III		✓		Agni
4.13	I	III		✓			Agni
4.14	I	III			✓		Agni
4.15	I, II	III			✓		Agni, Sōmaka, Sāhadēvyah, Aṣvins
4.16	I, II	III	IV		✓		Indra
4.17	I, II	III	IV	✓			Indra
4.18	III	II		✓			Vāmadēva, Indra
4.19	I, II	III	IV		✓		Indra
4.20	III	IV	II I		✓		Indra
4.21	II, III	I	IV		✓		Indra
4.22	II, III	I	IV		✓		Indra
4.23	III, II	I	IV	✓			Indra, Ṛtadēvatā
4.24	III, II	I			✓		Indra
4.25	III, II	I			✓		Indra

Maṇḍalaṃ 4							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
4.26	III, II	IV	I	✓			Indra, Ātma, Śyēna
4.27	III, II	IV	I	✓			Śyēna, Indra
4.28	III, II	IV	I		✓		Indra, Sōma
4.29	II, III	I			✓		Indra
4.30	II	III	IV	✓			Indra, Uṣā
4.31	I, II	III			✓		Indra
4.32	I, II	III		✓			Indra, Indrāśvau
4.33	II, I	III	IV	✓			Ṛbhus
4.34	II, I	III		✓			Ṛbhus
4.35	II, I	III	IV	✓			Ṛbhus
4.36	II, III	IV	I	✓			Ṛbhus
4.37	II, III	IV	I	✓			Ṛbhus
4.38	I, II		III		✓		Dyāvāpṛdhvī, Dadhikrā
4.39	I, II		III		✓		Dadhikrā
4.40	I, II		III		✓		Dadhikrā, Sūrya
4.41	I, II		III		✓		Indra, Varuṇa
4.42	I, II		III		✓		Ātma, Indra, Varuṇa
4.43	II, I	III			✓		Aśvins
4.44	III	II, I			✓		Aśvins

Maṇḍalaṃ 4							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
4.45	III	II		✓			Aśvins
4.46	I, II		III		✓		Vāyu, Indra
4.47	I, II		III		✓		Vāyu, Indra
4.48	I, II				✓		Vāyu
4.49	I, II		III		✓		Indra, Bṛhaspati
4.50	I, II	I	III		✓		Bṛhaspati, Indra
4.51	I	II	III	✓			Uṣā
4.52	I	II	III	✓			Uṣā
4.53	III	II	I	✓			Savita
4.54	III	II	I	✓			Savita
4.55	I, II		III		✓		Viśvādēvās
4.56	I, II		III	✓			Dyāvapaṛthivī
4.57	I, II	III	IV	✓			Kkṣētrapati, Śuna, Śunasirī, Sītā
4.58	I, II	III		✓			Agni, Sūrya, etc.

Maṇḍalaṃ 5							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
5.1	I, II				✓		Agni, Varuṇa
5.2	I, II		III	✓			Agni
5.3	I, II	III	IV		✓		Agni
5.4	I, II		III		✓		Agni
5.5	I, II		III		✓		Āpriśūktam

Maṇḍalaṃ 5							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
5.6	I, II	III			✓		Agni
5.7	I, II	III			✓		Agni
5.8	I, II	III	IV		✓		Agni
5.9	I, II		III		✓		Agni
5.10	I, II		III		✓		Agni
5.11	I, II		IV		✓		Agni
5.12	I, II	III			✓		Agni
5.13	I, II	III			✓		Agni
5.14	I, II				✓		Agni
5.15	I, II		III		✓		Agni
5.16	I, II		IV		✓		Agni
5.17	I, II		III		✓		Agni
5.18	I, II		IV		✓		Agni
5.19	I, II	IV			✓		Agni
5.20	I, II	III			✓		Agni
5.21	I, II	III	IV		✓		Agni
5.22	I, II				✓		Agni
5.23	I, II	III			✓		Agni
5.24	I, II				✓		Agni
5.25	I, II	III			✓		Agni
5.26	I, II		III		✓		Agni
5.27	I, II	III			✓		Agni, Indra
5.28	I, II	III			✓		Agni
5.29	I, II	III		✓			Indra

Maṇḍalaṃ 5							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
5.30	III, II	I	IV	✓			Indra, Ṛṇaṅcaya
5.31	III, II	I	IV	✓			Indra, Kutsa, (and Uśanasa)
5.32	II, I	III		✓			Indra
5.33	III, II	I	IV	✓			Indra
5.34	III, II	I	IV	✓			Indra
5.35	I, II	III		✓			Indra
5.36	II, III	I	IV		✓		Indra
5.37	I, II	III			✓		Indra
5.38	I, II	III			✓		Indra
5.39	II, III	I			✓		Indra
5.40	III, II	IV	I	✓			Indra, Sūrya, Atri
5.41	II, I	III	IV	✓			Viśvēdēvās
5.42	II, I	III	IV	✓			Viśvēdēvās, Rudra
5.43	II, I	III	IV	✓			Viśvēdēvās
5.44	II, III	I	IV	✓			Viśvēdēvās
5.45	I, II	III	IV	✓			Viśvēdēvās
5.46	I, II				✓		Viśvēdēvās, Dēvapatnīs
5.47	I, II	III			✓		Viśvēdēvās

Maṇḍalaṃ 5							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
5.48	I, II	III			✓		Viśvēdēvās
5.49	I, II	III	IV		✓		Viśvēdēvās
5.50	I, II	III			✓		Viśvēdēvās
5.51	I, II	III			✓		Viśvēdēvās
5.52	II, I		IV		✓		Maruts
5.53	I, II	III			✓		Maruts
5.54	I, II		IV		✓		Maruts
5.55	I, II	III			✓		Maruts
5.56	I, II				✓		Maruts
5.57	I, II				✓		Maruts
5.58	I, II				✓		Maruts
5.59	I, II				✓		Maruts
5.60	I, II				✓		Maruts and / or Agni
5.61	I, II	III		✓			Maruts, Śaśīyāsī, Purumīlaḥ, etc.
5.62	I, II		IV	✓			Mitra, Varuṇa
5.63	I, II		IV		✓		Mitra, Varuṇa
5.64	I, II		IV		✓		Mitra, Varuṇa
5.65	I, II				✓		Mitra, Varuṇa
5.66	I, II		IV		✓		Mitra, Varuṇa
5.67	I, II		IV		✓		Mitra, Varuṇa
5.68	I, II		IV			✓	Mitra, Varuṇa
5.69	I, II					✓	Mitra, Varuṇa
5.70	I, II					✓	Mitra, Varuṇa

Maṇḍalaṃ 5							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
5.71	I, II					✓	Mitra, Varuṇa
5.72	I, II			✓			Mitra, Varuṇa
5.73	I, II	III	IV	✓			Aśvins
5.74	I, II	III		✓			Aśvins
5.75	I, II	III	IV	✓			Aśvins
5.76	I, II	III		✓			Aśvins
5.77	I, II						Aśvins
5.78	I, II	III	IV	✓			Aśvins
5.79	I, II	III	IV		✓		Uṣā
5.80	I, II	III	IV		✓		Uṣā
5.81	III	II, I		✓			Savita
5.82	I, II	IV	II, I	✓			Savita
5.83	I, II				✓		Prajanya
5.84	I, II				✓		Pr̥thivī
5.85	I, II	III		✓			Varuṇa
5.86	I, II	III	IV	✓			Indra, Agni
5.87	I, II			✓			Maruts

Maṇḍalaṃ 6							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
6.1	I, II	III	IV	✓			Agni
6.2	I, II				✓		Agni

Maṇḍalaṃ 6							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
6.3	I, II				✓		Agni
6.4	I, II	III		✓			Agni
6.5	I, II		IV		✓		Agni
6.6	I, II		IV		✓		Agni
6.7	I, II	III		✓			Vaiśvānarāgni
6.8	I, II	III	IV	✓			Vaiśvānarāgni
6.9	I, II	IV		✓			Vaiśvānarāgni
6.10	I, II				✓		Agni
6.11	I, II				✓		Agni
6.12	I, II				✓		Agni
6.13	I, II		IV		✓		Agni
6.14	I, II	III			✓		Agni
6.15	I, II	III		✓			Agni
6.16	I, II	III		✓			Agni
6.17	I, II	III	IV	✓			Indra
6.18	I, II	III	IV	✓			Indra
6.19	I, II	III	IV	✓			Indra
6.20	I, II		IV	✓			Indra
6.21	I, II	III	IV	✓			Indra, Viśvādēvās
6.22	I, II	III	IV		✓		Indra
6.23	I, II	III			✓		Indra
6.24	I, II	III		✓			Indra
6.25	I, II	III		✓			Indra
6.26	I, II	III	IV	✓			Indra

Maṇḍalaṃ 6							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
6.27	III	II	IV	✓			Indra, Dānaṃ
6.28	III	II	IV	✓			Gāvaḥ (Indra)
6.29	III	II, I		✓			Indra
6.30	III	I, II			✓		Indra
6.31	I, II				✓		Indra
6.32	I, II	III			✓		Indra
6.33	I, II	III		✓			Indra
6.34	I, II	III			✓		Indra
6.35	I, II	III			✓		Indra
6.36	I, II	III	IV	✓			Indra
6.37	I, II	III			✓		Indra
6.38	I, II	III	IV		✓		Indra
6.39	I, II	III			✓		Indra
6.40	I, II	III		✓			Indra
6.41	I, II	III		✓			Indra
6.42	I, II	III			✓		Indra
6.43	I, II	III			✓		Indra
6.44	I, II	III	IV	✓			Indra
6.45	I, II	III			✓		Indra, Bṛbustakṣā
6.46	I, II	III	IV		✓		Indra
6.47	II, I	III	IV	✓			Sōma, Indra, Bṛhaspati, Prastōka, etc.
6.48	I, II	III	IV		✓		Agni, Maruts, Pūṣā, Priśni, Dyāvabhumi
6.49	I, II	III			✓		Viśvādēvās

Maṇḍalaṃ 6							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
6.50	I, II	III	IV		✓		Viśvādēvās
6.51	I, II	III	IV		✓		Viśvādēvās
6.52	I, II	III	IV		✓		Viśvādēvās
6.53	II, I		IV		✓		Pūṣā
6.54	II, I	IV			✓		Pūṣā
6.55	II, I		IV		✓		Pūṣā
6.56	II, I		IV	✓			Pūṣā
6.57	II, III	I			✓		Indra, Pūṣā
6.58	II, I		IV	✓			Pūṣā
6.59	I, II	III			✓		Indra-Agni
6.60	I, II	III	IV	✓			Indra-Agni
6.61	II, I				✓		Sarasvati
6.62	III, II			✓			Aṣvins
6.63	III, II	IV	I	✓			Aṣvins
6.64	I, II				✓		Uṣā
6.65	I, II		IV	✓			Uṣā
6.66	I			✓			Maruts
6.67	II, I		IV		✓		Mitra-Varuṇa
6.68	II, I	III	IV		✓		Indra-Varuṇa
6.69	I, II	III			✓		Indra-Varuṇa
6.70	I, II				✓		Dyāvapṛthivī
6.71	III, II		IV		✓		Savita

Maṇḍalaṃ 6							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
6.72	III, II			✓			Indra-Sōma
6.73	II	III			✓		Bṛhaspati
6.74	I	II	III		✓		Sōma-Rudra
6.75	I	II	III, IV	✓			Varma, Dhanus, Jyā, Iṣuthi etc.

Maṇḍalaṃ 7							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
7.1	I, II	III	IV	✓			Agni
7.2	I, II				✓		Āprīśūktam
7.3	I, II				✓		Agni
7.4	I, II	III	IV	✓			Agni
7.5	I, II	III	IV	✓			Vaiśvānarāgni
7.6	I, II	III	IV		✓		Vaiśvānarāgni
7.7	I, II	III	IV		✓		Agni
7.8	I, II				✓		Agni
7.9	I, II	III	IV		✓		Agni
7.10	I, II				✓		Agni
7.11	I, II				✓		Agni
7.12	I, II				✓		Agni
7.13	I, II	III			✓		Agni
7.14	I, II				✓		Agni

Maṇḍalaṃ 7							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
7.15	I, II		IV		✓		Agni
7.16	I, II		IV		✓		Agni
7.17	I, II				✓		Agni
7.18	I, II	III	IV	✓			Indra, Sudās
7.19	I, II	III	IV	✓			Indra
7.20	I, II	III	IV	✓			Indra
7.21	I, II	III	IV	✓			Indra
7.22	I, II	III			✓		Indra
7.23	I, II	III			✓		Indra
7.24	I, II	III	IV		✓		Indra
7.25	I, II				✓		Indra
7.26	I, II				✓		Indra
7.27	I, II	III	IV	✓			Indra
7.28	I, II	III	IV		✓		Indra
7.29	I, II				✓		Indra
7.30	I, II	III	IV		✓		Indra
7.31	I, II	III			✓		Indra
7.32	I, II	III	IV	✓			Indra
7.33	I, II	III	IV	✓			Vasiṣṭhāputrās, or Indra, Vasiṣṭha
7.34	I, II				✓		Viśvādēvās, Ahi, Ahibudhnya
7.35	I, II				✓		Viśvādēvās
7.36	I, II				✓		Viśvādēvās
7.37	I, II	III		✓			Viśvādēvās

Maṇḍalaṃ 7							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
7.38	I, II	III	IV	✓			Savita, Vājinaḥ
7.39	I, II		IV	✓			Viśvėdėvās
7.40	I, II		IV	✓			Viśvėdėvās
7.41	I, II		IV	✓			Viśvėdėvās, Bhaga, Uṣā
7.42	I, II				✓		Viśvėdėvās
7.43	I, II				✓		Viśvėdėvās
7.44	I, II				✓		Viśvėdėvās, Dadhikarā
7.45	I, II				✓		Savita
7.46	I, II				✓		Rudra
7.47	I, II			✓			Āpaḥ
7.48	I, II			✓			Ṛbhus, Viśvėdėvās
7.49	I, II				✓		Āpaḥ
7.50	I, II				✓		Mitra, Varuṇa, Agni, Viśvėdėvās, Nadīs
7.51	I, II				✓		Ādityās
7.52	I, II		IV		✓		Ādityās
7.53	I, II				✓		Dyāvāpṛthivī
7.54	I, II		IV		✓		Vāstōṣpati
7.55	I, II	III	IV	✓			Vāstōṣpati, Indra
7.56	I, II		IV	✓			Maruts
7.57	I, II				✓		Maruts
7.58	I, II		IV	✓			Maruts
7.59	I, II	III		✓			Maruts, Rudras
7.60	I, II		IV	✓			Sūrya, Mitra-Varuṇa
7.61	I, II		IV	✓			Mitra-Varuṇa

Maṇḍalaṃ 7							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
7.62	I, II	III			✓		Sūrya, Mitra-Varuṇa
7.63	I, II			✓			Sūrya, Mitra-Varuṇa
7.64	I, II		IV	✓			Mitra-Varuṇa
7.65	I, II		IV		✓		Mitra-Varuṇa
7.66	I, II		IV	✓			Mitra-Varuṇa, Ādityās, Sūrya
7.67	I, II	III		✓			Aṣvins
7.68	I, II	III		✓			Aṣvins
7.69	I, II	III		✓			Aṣvins
7.70	I, II	III	IV	✓			Aṣvins
7.71	I, II	III	IV	✓			Aṣvins
7.72	I, II	III			✓		Aṣvins
7.73	I, II		III		✓		Aṣvins
7.74	I, II	III	IV	✓			Aṣvins
7.75	I, II	III	IV		✓		Uṣā
7.76	I, II	III	IV	✓			Uṣā
7.77	I, II		III	✓			Uṣā
7.78	I, II	III	IV	✓			Uṣā
7.79	I, II				✓		Uṣā
7.80	I, II				✓		Uṣā
7.81	I, II	III		✓			Uṣā
7.82	I, II	III	IV	✓			Indra-Varuṇa
7.83	I, II	III	IV	✓			Indra-Varuṇa
7.84	I, II	III	IV	✓			Indra-Varuṇa
7.85	I, II	III	IV	✓			Indra-Varuṇa

Maṇḍalaṃ 7							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
7.86	II	III	IV	✓			Varuṇa
7.87	I, II	III	IV	✓			Varuṇa
7.88	I, II	III		✓			Varuṇa
7.89	II, III				✓		Varuṇa
7.90	I, II			✓			Vāyū, Indra-Vāyu
7.91	I, II				✓		Vāyū, Indra-Vāyu
7.92	I, II				✓		Vāyū, Indra-Vāyu
7.93	I, II	III	IV	✓			Indra-Agni
7.94	I, II				✓		Indra-Agni
7.95	I, II	III			✓		Sarasvati, Sarasvān
7.96	I, II	III			✓		Sarasvati, Sarasvān
7.97	I, II	III	IV		✓		Indra, Bṛhaspati, Brahamaṇaspati
7.98	I, II	III			✓		Indra, Bṛhaspati
7.99	I, II	III			✓		Viṣṇu, Indra
7.100	I, II	III		✓			Viṣṇu
7.101	I, II	III		✓			Parjanya
7.102	I, II	III			✓		Parjanya
7.103	I, II	III		✓			Maṇḍūkās
7.104	I, II	III		✓			Gravāṇaḥ, Maruts, Pṛthivi, etc.

Maṇḍalaṃ 8							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
8.1	I, II	III	IV	✓			Indra, Āsaṅga
8.2	I, II	III	IV	✓			Indra, Vibhindu
8.3	I, II	III	IV	✓			Indra, Pākasthāmā
8.4	I, II	III	IV	✓			Indra (Pūṣā), Kuruṅga
8.5	I, II	III	IV	✓			Aṣvins, Kaśu, etc
8.6	I, II	III	IV	✓			Indra, Tirindiraḥ, Pāraśavyaḥ
8.7	I, II	III	IV	✓			Maruts
8.8	I, II	III	IV	✓			Aśvins
8.9	I, II	III	IV	✓			Aśvins
8.10	I, II	III			✓		Aśvins
8.11	I, II		III, IV		✓		Agni
8.12	I, II	III	IV	✓			Indra
8.13	I, II	III	IV	✓			Indra
8.14	I, II	III	IV	✓			Indra
8.15	I, II	III	IV	✓			Indra
8.16	I, II				✓		Indra
8.17	I, II	III	IV	✓			Indra
8.18	I, II	III	IV		✓		Ādityās, Aṣvins, Agni, Sūryā, Anilaḥ
8.19	I, II	III	IV		✓		Agni, Ādityās, Trasadasyu
8.20	I, II				✓		Maruts
8.21	I, II	III	IV	✓			Indra, Citra
8.22	I, II	III	IV	✓			Aṣvins

Maṇḍalaṃ 8							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
8.23	I, II	III	IV		✓		Agni
8.24	I, II	III	IV	✓			Indra, Varu
8.25	I, II	III	IV	✓			Mitra-Varuṇa, Viśvādēvās
8.26	I, II	III	IV	✓			Aśvins, Vāyu
8.27	I, II	III	IV	✓			Viśvādēvās
8.28	I, II				✓		Viśvādēvās
8.29	I, II	III	IV		✓		Viśvādēvās
8.30	I, II				✓		Viśvādēvās
8.31	I, II	III	IV	✓			Yajña, Yajamāna, Dampatī, etc
8.32	I, II	III	IV	✓			Indra
8.33	I, II	III	IV	✓			Indra
8.34	I, II	III	IV	✓			Indra
8.35	I, II			✓			Aśvins
8.36	I, II				✓		Indra
8.37	I, II				✓		Indra
8.38	I, II				✓		Indra-Agni
8.39	I, II	III			✓		Agni
8.40	I, II	III			✓		Indra-Agni
8.41	I, II	III, IV		✓			Varuṇa
8.42	I	II	III, IV		✓		Varuṇa, Aśvins
8.43	I	II	III, IV	✓			Agni

Maṇḍalaṃ 8							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
8.44	I	II	III, IV	✓			Agni
8.45	I	II	III, IV	✓			Agni-Indra, Indra
8.46	I, II	IV	III	✓			Indra, Pṛthuśravāḥ, Vāyu
8.47	I, II	III	IV	✓			Ādityās, Uṣā
8.48	I, II	III	IV	✓			Sōma
8.49	I	II	III			✓	Agni
8.50	I, II	III	IV	✓			Indra
8.51	I, II		III		✓		Indra
8.52	I, II	III	IV		✓		Indra, Dēvās
8.53	I, II	III			✓		Indra
8.54	I, II	III	IV	✓			Indra
8.55	I, II	III	IV	✓			Indra
8.56	I, II	III	IV		✓		Ādityās
8.57	I, II	III	IV	✓			Indra, Ṛkṣāsvamēdhau
8.58	I, II	III	IV	✓			Indra, Viśvādēvās, Varuṇa
8.59	I, II	III	IV	✓			Indra
8.60	I, II	III	IV	✓			Agni
8.61	I, II	III	IV	✓			Agni
8.62	I, II	III	IV	✓			Aśvins
8.63	I, II	III		✓	✓		Agni, Ārkṣaḥ, Śrutarvā
8.64	I	II	III		✓		Agni
8.65	I	II			✓		Indra
8.66	I	II	III		✓		Indra

Maṇḍalaṃ 8							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
8.67	I	II			✓		Indra
8.68	I	II	III	✓			Sōma
8.69	I	II	III	✓			Indra, Dēvās
8.70	I	II	III		✓		Indra
8.71	I	II	III		✓		Indra
8.72	I	II	III		✓		Viśvēdēvās
8.73	I	II	III		✓		Agni
8.74	I	II	III		✓		Aśvins
8.75	I	II			✓		Aśvins
8.76	I	II	III		✓		Aśvins
8.77	I	II	III		✓		Indra
8.78	I	II	III		✓		Indra
8.79	I	II	III		✓		Indra
8.80	I	II	III	✓			Indra
8.81	I	II	III	✓			Indra
8.82	I	II	III	✓			Indra, Ṛbhūs
8.83	I	II			✓		Maruts
8.84	I	II	III	✓			Indra
8.85	I	II	III	✓			Indra, Maruts, Bṛhaspati
8.86	I	II	III	✓			Indra
8.87	I	II	III		✓		Indra
8.88	I	II			✓		Indra
8.89	I, II	II	IV	✓			Indra, Suparṇṇa, Vajra, Vāk
8.90	I	II		✓			Mitra, Varuṇa, Ādityās, Aśvins, etc

Maṇḍalaṃ 8							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
8.91	I	II			✓		Agni
8.92	I	II			✓		Agni, Maruts

Maṇḍalaṃ 9							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
9.1 to 9.114	III	II	I				Causal world of Sōma

Maṇḍalaṃ 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.1	I, II				✓		Agni
10.2	I, II			✓			Agni
10.3	I, II				✓		Agni
10.4	I, II				✓		Agni
10.5	I, II	III		✓			Agni
10.6	I, II	III			✓		Agni
10.7	I, II	III			✓		Agni
10.8	I, II	III			✓		Agni, Indra
10.9	I, II				✓		Āpaḥ
10.10	III, IV			✓			Yamaḥ, Yamī

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.11	I, II	III			✓		Agni
10.12	I, II	III			✓		Agni
10.13	III, IV				✓		Havirdhānē
10.14	III, IV			✓			Yamaḥ, Pitarah, Śvānau, etc.
10.15	II	III	IV		✓		Pitarah
10.16	I, II	III			✓		Agni
10.17	II	III	IV		✓		Saraṇyū, Pūṣā, Sarasvati, Āpaḥ, Sōma
10.18	I, II	III	IV		✓		Mṛtyu, Dhātā, Tvaṣṭā, Pitrimēdha
10.19	II	III	IV		✓		Āpaḥ, Gāvaḥ, Agni- Sōma
10.20	I, II	III			✓		Agni
10.21	I, II	III				✓	Agni
10.22	II, III				✓		Indra
10.23	II, III				✓		Indra
10.24	II, III				✓		Indra-Aśvins
10.25	I, II	III			✓		Pavamānaḥ, Sōma
10.26	II				✓		Pūṣā
10.27	II, III	IV		✓			Indra
10.28	I, II	III			✓		Indra, Vasukra
10.29	II, III				✓		Indra
10.30	I, II	III	IV	✓			Āpaḥ, Apāmnapat

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.31	II, III	IV		✓			Viśvēdēvās
10.32	II	III	I		✓		Viśvēdēvās
10.33	II	III	IV		✓		Viśvēdēvās, Indra, Trasa- dasyu, etc.
10.34	I					✓	Akṣa, Kitavan, Kriśi
10.35	I, II	III	IV		✓		Viśvēdēvās
10.36	I, II	III	IV		✓		Viśvēdēvās
10.37	I, II			✓			Sūrya
10.38	I, II	III			✓		Indra
10.39	I, II	III		✓			Aśvins
10.40	I, II	III	IV	✓			Aśvins
10.41	II				✓		Aśvins
10.42	I, II	III			✓		Indra
10.43	I, II	III			✓		Indra
10.44	I, II	III			✓		Indra
10.45	I, II	III	IV	✓			Agni
10.46	I, II	III	IV	✓			Agni
10.47	II	III	IV		✓		Indra (Vaikuṇṭhaḥ)
10.48	I, II	III	IV		✓		Indra
10.49	I, II	III	IV		✓		Indra
10.50	II				✓		Indra
10.51	I, II					✓	Agni, Dēvās
10.52	I, II	III			✓		Viśvēdēvās
10.53	I, II	III			✓		Agni, Dēvās
10.54	II	III	IV		✓		Indra

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.55	I, II	III	IV		✓		Indra
10.56	I, II	III	IV	✓			Viśvėdėvās
10.57	I, III				✓		Viśvėdėvās (or Manaḥ)
10.58	I, II				✓		Manaḥ Āvartamānaḥ
10.59	I, II	III	IV		✓		Nirṛti, Sōma, Asumīti, Dvyāvapṛthivī
10.60	I, II	III	IV	✓			Asamati, Indra, Jīvaḥ, Hastaḥ
10.61	II	III	IV	✓			Viśvėdėvās
10.62	II	III	IV	✓			Viśvėdėvās, Aṅgirasah, Dānaḥ
10.63	I, II				✓		Viśvėdėvās, Pathyā Svastiḥ
10.64	II	III			✓		Viśvėdėvās
10.65	II	III	IV	✓			Viśvėdėvās
10.66	II, III			✓			Viśvėdėvās
10.67	II, III	IV		✓			Bṛhaspati
10.68	II, III	IV		✓			Bṛhaspati
10.69	II				✓		Agni
10.70	I, II				✓		Āprīsūktaḥ
10.71	IV			✓			Ātmajñānaḥ
10.72	II	III	IV	✓			Dėvās
10.73	I, II	III			✓		Maruts (Indra)
10.74	I, II	III	IV		✓		Maruts (Indra)
10.75	I, II	III			✓		Nadies

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.76	I, II	III	IV		✓		Grāvāṇaḥ
10.77	I, II		IV		✓		Maruts
10.78	I, II			✓			Maruts
10.79	I, II	III		✓			Agni
10.80	I, II			✓			Agni
10.81	III, IV			✓			Viśvakarmā
10.82	IV	III	II, I	✓			Viśvakarmā
10.83	II, IV			✓			Manyaḥ
10.84	III	IV		✓			Manyaḥ
10.85	I, II	III		✓			Sōma, Sūryāvivāhaḥ
10.86	II, III			✓			Indra
10.87	I, II	III		✓			Rakṣōhāgni
10.88	I, II	III		✓			Sūrya, Vaiśvānarāgni
10.89	I, II	III			✓		Indra
10.90	III, IV			✓			Puruṣaḥ
10.91	I, II					✓	Agni
10.92	I, II	III	IV	✓			Viśvėdėvās
10.93	I, II	III	IV			✓	Viśvėdėvās
10.94	I, II	III				✓	Grāvāṇaḥ
10.95	II, III			✓			Urvaśī, Purūravas
10.96	I, II	III		✓			Hari
10.97	I, II				✓		Ōṣadhyah

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.98	I, II		III		✓		Dēvās
10.99	I, II	III			✓		Indra
10.100	I, II	III		✓			Viśvēdēvās
10.101	I, II	III	IV	✓			Viśvēdēvās (or Ṛtvijaḥ)
10.102	II	III	IV	✓			Drughanaḥ (or Indra)
10.103	I, II	III	IV		✓		Indra, Bṛhaspati, Apvādēvi, Maruts
10.104	I, II	III			✓		Indra
10.105	I, II	III			✓		Indra
10.106	I, II	III		✓			Aśvins
10.107	I	II	III, IV		✓		Dakṣiṇā
10.108	II, III			✓			Sarame, Paṇayaḥ
10.109	I, II	III		✓			Viśvēdēvās
10.110	I, II				✓		Āpriśūktam
10.111	I, II	III			✓		Indra
10.112	I, II	III			✓		Indra
10.113	I, II	III	IV		✓		Indra
10.114	I, II	III	IV	✓			Viśvēdēvās
10.115	I, II	III			✓		Agni
10.116	I, II	III			✓		Indra
10.117	I			✓			Dhanānnadānam
10.118	I, II					✓	Rakṣōhāgni
10.119	I, II	III		✓			Indra
10.120	I, II	III	IV		✓		Indra

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.121		III	IV	I, II	✓		Kaḥ (Prajāpatiḥ)
10.122	I, II				✓		Agni
10.123	I, II			✓			Vēnaḥ
10.124	I, II	III	IV		✓		Agni, Agnērātmā, Varuṇa, Sōma, Indra
10.125	II	III		✓			Ātmā
10.126	I, II				✓		Viśvēdēvās
10.127	I, II					✓	Rātri
10.128	I, II				✓		Viśvēdēvās
10.129	IV			✓			Bhāvavṛttam
10.130	III	IV		✓			Bhāvavṛttam
10.131	II					✓	Indra, Aśvins
10.132	I, II					✓	Dyūbhūmayāśvinaḥ, Mitra-Varuṇa
10.133	I, II					✓	Indra
10.134	I, II				✓		Indra
10.135	II, III				✓		Yama
10.136	I, II				✓		Kēśnaḥ
10.137	I, II				✓		Viśvēdēvās
10.138	I, II	III			✓		Indra
10.139	I, II	III			✓		Savita, Ātma
10.140	I, II				✓		Agni
10.141	I, II				✓		Viśvēdēvās
10.142	I, II				✓		Agni
10.143	II, III				✓		Aśvins

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.144	I, II	III		✓			Indra
10.145	I, II				✓		Sapatnībādhanam
10.146	I			✓			Araṇyānī
10.147	I, II	III			✓		Indra
10.148	II, III				✓		Indra
10.149	II, III				✓		Savita
10.150	II				✓		Agni
10.151	II				✓		Sraddhā
10.152	II				✓		Indra
10.153	I, II					✓	Indra
10.154	I			✓			Bhāvavṛttam
10.155	I, II					✓	Alakṣamīghnam, Bṛhmaṇaspati, Viśvēdēvās
10.156	I, II					✓	Agni
10.157	II					✓	Viśvēdēvās
10.158	II					✓	Sūryaḥ
10.159	II				✓		Śacī
10.160	I, II	III			✓		Indra
10.161	I, II			✓			Indra (or Rājayakṣamaghnam)
10.162	I			✓			Garbharakṣanam
10.163	I			✓			Yakṣamanāśanam
10.164	II			✓			Dusvapnanāśanam
10.165	II				✓		Viśvēdēvās

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.166	II				✓		Sapatnanāśanam
10.167	I, II	III			✓		Indra, Sōma, Varuṇa, Bṛhaspati, etc.
10.168	I	III		✓			Vāyu
10.169	I	III		✓			Gāvaḥ
10.170	I	III		✓			Sūryaḥ
10.171	II, III				✓		Indra
10.172	I					✓	Uśā
10.173	I			✓			Rājā
10.174	III	IV		✓			Rājā
10.175	I	III			✓		Grāvāṇaḥ
10.176	II, III				✓		Ṛbhūs, Agni
10.177	IV				✓		Māyā (Bhēdaḥ)
10.178	II	IV			✓		Tārksya
10.179	I, II					✓	Indra
10.180	II					✓	Indra
10.181	III, IV				✓		Viśvēdēvās
10.182	II					✓	Bṛhaspati
10.183	III	IV			✓		Yajamānaḥ, Yajamānapatnī, etc.
10.184	I, II	III			✓		Viṣṇu, Tvaṣṭa, Sīnīvāli, Aśvins, etc.
10.185	II					✓	Āditya
10.186	I					✓	Vāyu

Maṇḍalam 10							
Sūktam Number	Category			Importance			Dēvata (Subject matter)
	Major	Minor	Cursory	High	Medium	Low	
10.187	I, II	III				✓	Agni
10.188	I, II	III				✓	Jatāvēdāganī
10.189	I, II					✓	Ātmā (Sūryaḥ)
10.190	III, IV			✓			Bhāvavṛttam
10.191	II, I	III		✓			Agni, Samjñānam

Appendix - IV

8. Analysis of a typical Sūktam

Sūktam 1.164

Mantrās in the Sūkta can be classified into different categories as follows :

Mantram Numbers	Subject Matter	Category
1, 2, 3	Gross forms of energy - most prominent form	I Observed (effect)
4, 5, 6, 7	Inquiring questions on the Cause	II Inference
8, 9	Manifestation of inert forms	I, II Observed (effect)
10	Manifestation of the Space or Nature	I, II Observed (effect)
11, 12, 13, 14, 15	Manifestation of Time	I, II Observed (effect)
16	Soul is free from sex	II, III Inference

17, 18, 19	Objects appear and disappear due to Indra-Sōma	III (Hypothesis)
20, 21, 22	Dualist point of view	III (Proposed)
23	Definition of Knower of Truth	IV, II (Proposed)
24	Structure of Vēdās	II (observation)
25	Concept of a Non-dualist Creator of Universe	IV (Proposed)
26, 27, 28, 29	Review of knowledge gained from observation	II (Observation)
30, 31, 32	Paramātma and Soul differentiated	IV, III (Inference)
33	Realisation of Shining Space (Ātma) in the heart Space	IV (Inference)
34, 35, 36	Inquiring about the creation of Universe from Ātma	II, IV
37, 38	Explanation of the Cause of perception of Universe	IV (Inference)
39, 40, 41, 42	Om̐ - symbol of Vēdās and also Ātma	IV (Inference)
43 and 50	Derivation of Nature's Laws by sages explained	II (Inference)
44	Manifested forms of Matter (observed effect)	II (Recalled)
45, 46	Four-fold Knowledge contained in Ṛgvēda - Ātma revealed	IV Final goal
47, 48, 49	Description of the manifested world	II (Recalled)
51, 52	Conclusion	II

In this way all Sūktams in Ṛgvēda can be analysed and categorised as shown in Appendix III.

a) **Detailed analysis of sūktas** : - As the next step, method of analysis presented in Appendix IV can be extended to all sūktas perceived by a sage in one Maṇḍalam as indicated below.

For illustration, sūktas perceived by sage Dīrghatamas in Maṇḍalam 1 can be taken up as a typical example. They number twenty five (from 1.140 through 1.164). Of these sūktās, the last one (1.164) is to be considered as a summary of the previous twenty four sūktās, which can be classified Dēvatā-wise as follows:

Devata	Sūktam Numbers
Agni	1.140, 1.141, 1.143, 1.144, 1.145, through 1.150
Āpriya-sūktam	1.142
Mitrā, Varuṇa	1.151, 1.152, 1.153
Viṣṇu	1.154, 1.155 (mantrās 4 to 6), 1.156
Viṣṇu-Indra	1.155 (mantrās 1,2,3)
Aśvins	1.157, 1.158
Dyāvāprithvī	1.159, 1.160
Ribhūs	1.161
Aśvaḥ (Agni)	1.162, 1.163

In the next stage, each of the sūktas is to be analysed (as indicated in Appendix IV).

A whole Maṇḍalam can be analysed now in this fashion by consolidating all sūktās in this Maṇḍalam, Ṛṣi-wise. Such a detailed analysis of the ten Maṇḍalams is expected to bring to light the logic behind the present structure of Ṛgvēda, which was arrived at by the wise sages in a knowledge-sacrifice co-ordinated by the great sage Vēda-Vyāsa (Kriṣṇa-Dvaipāyana).

For facilitating further studies these mantrās may be arranged in two ways. a) Dēvatā-based and b) Ṛṣi-based.

a). Dēvatā-based arrangement

- i) Adhibhautik : Agni, Vāyu, Āpaḥ, Dyāvāprithvī and others made up of these five basic elements.
- ii) Adhidaivik : Indra, Aditi, Ādityās, Rudrās, Vasūs, Viśvādēvās, Ṛbhū, Bṛhaspati, Brahmaṇspati, deitified forms of Agni, Vāyu, Āpaḥ, Dyāvāprithivī etc.
- iii) Adyātmik : Sōma, Indra, Aśvins, Viṣṇu, Savitā, Pūsā, Varuṇa, Dadhikrā (Aśvaḥ), Vaiśvānarāgni etc.
- iv) Turīya : or Truth, Ātma. Paramātma, Brahman, That, IT, Shining Space; Bright One; One-ness and symbolically Mitra, Varuṇa etc. as per 1.164-46. A tentative sūktaṃ classification is already presented in Appendix III into the following categories (Based on this data; mantrās can be further classified).
- v) Magnificent Sacrifice (Creation of the Material Universe).
- vi) Symbolic Mantrās.
- vii) Misconstrued Mantrās, which includes the whole of Maṇḍalam 9.
- viii) Sublime Prayers.

Some selected sūktas of Ṛgvēda are indicated in Appendix V.

b) Ṛṣi-based Arrangement

Maṇḍalam-wise collected Mantrās on each Dēvatā and perceived by one Ṛṣi.

For example;

1. Madhucchandāḥ :- Agniḥ numbers within the brackets indicate Maṇḍalam number and sūktam numbers respectively. (1.1); Vāyuḥ, Indraḥ, Mitrāḥ, Varuṇaḥ (1.2); etc to (1.10); and Sōmaḥ-Pavamānaḥ (9.1)

2. Jētō :- Indraḥ (1.11)

The study may probably be extended as follows

1. List the names of Dēvatās in Alphabetical order (Dēvanāgarī script) in an Index : say D1, D2, D3 etc.
2. Consolidate the mantrās on each one of the Dēvatās - Maṇḍalam-wise.
3. Based on a detailed analysis, classify them into different categories

(I,II,III, etc.), so as to arrive at the attributes assigned by the ancient sages to each Dēvata.

Such a systematic investigation should help to establish the identify of each one of them and remove the confusion existing about Dēvatās in general and some of them in particular (eg: Indra, Sōma, Aśvins, Agni, Āpaḥ)

4. Prepare another index listing the names of Ṛṣies in Alphabetical order.
5. Consolidate the mantrās perceived by each of them, Maṇḍalam-wise and classify them into different categories; so that one should be able to reveal the depth and extent of knowledge he perceived in each category. Summation of knowledge of all the Ṛṣies should give an insight of the knowledge - physical and spiritual - contained in Ṛgvēda.
6. Providing explanatory Notes : As far as the scribe of the Treatise in concerned the most important future work will be providing foot notes for any mantra or sūktam as and when they are called for, based on the reaction of the Treatise readers.
7. Preparation of a Glossary:- This calls for a group effort and may need tremendous man power. The work involves the following steps.
 - a) All important and special words appearing in the Vēdās are to be picked out and arranged in alphabetical order.
 - b) Equivalent words used for them in the Treatise are to be gathered next. This task is rather tricky because the same word may be used in more than one sense. (eg. Agni, Indra, Sōma, Aśvins, the Space, Pavamāna etc. In contrast, many words (or epithets) may have been used in different places for specifying the same entity. (eg: 1. Vriṣākapi, Sūrya, Savitā, Ādityā, Pūṣā, etc. for the Sun. 2. Ātmā, Paramātmā, Satyam, That (IT), the Bright One, The Shining Space, etc. for Brahman.

To explain the work involved in the preparation of the Glossary consider a typical example say Agni.

In Sūktam 1.1, Agni is said to be : Ṛk1.Purōhitaḥ, Yajnyadēvaḥ, Ritvijah, Hotā, Ratnadhātamaḥ; Ṛk 2. iḍḍyaḥ Ṛk 5. Hōtā, Kavikratuḥ,

Satyaḥ, Citraśravastamaḥ, Dēvaḥ; Ṛk 6. Aṅgaḥ, Aṅgiraḥ; Ṛk 7. Dōṣāvastaḥ; Ṛk 8. Adhvarāṇām Rājā, Ṛtasya Gōpā, Svēdamē dīdiviḥ, Vardhamānaḥ; Ṛk 9. Sūpāyanaḥ. All these words can be used as equivalent for Agni or in place of Agni. Meanings of these that appear in the Treatise could be the following :

Ṛk 1. One who is seated (or placed) in front, the sacrificial deity, performer of sacrifice in all seasons, receiver of sacrificial offerings, possessor (or dispenser) of the best jewel; Ṛk 2. fit for worship (or worship worthy); Ṛk 5. Receiver (or giver) of sacrificial offerings, intelligence and Truth (personified), of most wonderful fame; Ṛk 6. Friend, pervader of all limbs; Ṛk 7. Illuminating (or Illuminator) of night darkness; Ṛk 8. Lord of nourishing sacrifices, maintainer of Nature's Laws, one who is lighting up brilliantly (in) one's own Abode, all pervading; and Ṛk 9. easily approachable, respectively. This procedure is to be extended to cover all Mantrās on Agni in all ten Maṇḍalās of Ṛgvēda. Thus the Glossary containing all the important and particular words appearing in Ṛgvēda can be prepared with great effort. (However, once the whole Treatise along with the Vēdik Text has been keyed in the computer, human effort can be considerably reduced, making use of the advanced DTP facilities that are now available).

8. Presentation of pictorial illustration:- This is another area which may be explored, since many important and difficult-to-comprehend Mantrās and or Sūktams are amenable for such a presentation. (eg. 1.164.20, 7.55, Spiritual Sōma, 10.11,10.90, 10.121, etc.)
 - a) First these are to be identified with the help of artistically minded scholars.
 - b) Then preparation of appropriate illustrative pictures for them can be initiated in the next stage.

The purpose of the Treatise will be well-served, if the misbelief of the common man, as well as intellectuals regarding Ṛgvēda can be wiped out from their minds completely. This Appendix has been included keeping in mind this final goal.