Vedic literature comprises mainly two parts-Saṁhitā and Brāhmaṇa. Saṁhitās or mantras may be described as collections of hymns, prayers, incantations, benedictions and sacrificial formulas. Brāhmaṇas are voluminous prose texts containing theological matter, especially observations on sacrifices and mystical significance of different sacrificial rites and ceremonies. The Saṁhitā or Mantra section is the centre from where the Brāhmaṇa texts have developed.

The plurality of Vedic Gods has been classified by Yaska in Nirukta in three different places – Prithivisthāna, Antarikṣasthāna and Dyusthāna. In preparing this research work, this classification of the Vedic Gods have been followed with utmost sincerity and accordingly three chapters have been mainly dedicated to the three places, as mentioned by Yāska. The major Gods enlisted in Nighantu have been discussed in three chapters while the minor Gods of all the three regions have been discussed in a separate chapter.

The interpretations of the Vedic Gods have mainly undergone through two lines, i.e., their naturalistic and spiritual interpretations. Western scholars have emphasized on the naturalistic aspects of the Vedic Gods while our tradition believing interpreters have given more stress on the spiritual aspects. This dissertation have undertaken a study of both the schools of interpretations and attempted to synchronize both the schools to reach the goal of finding out the totality of the Vedic Gods represented in the Vedic texts.
As base text, the hymns of the Rigveda Sarhita have been studied, along with the commentaries of the Sāyanāchārya, the stalwart of all the commentators. Other available commentaries have also been studied. The naturalistics interpretations of Vedic gods as well as their spiritual aspects have been dwelt upon in separate chapters. It is being admitted here that in case of the minor gods, it is found that they are associated with the major gods and therefore, their spiritual interpretations have not been put in the dissertation separately. However, in case of a few gods, spiritual interpretations have been incorporated.

This dissertation has been prepared with utmost sincerity and every possible effort has been made to remain loyal to the commentaries and texts to find out a totality of the Vedic gods though went in two lines i.e. naturalistics and spiritual so far.