

इष्टान् भोगान् हि वः देवाः दास्यन्ते यज्ञ-भाविताः ।  
तैः दत्तान् अ-प्र-दाय एभ्यः यः भुङ्क्ते स्तेनः एव सः ॥

*iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ ।  
tair dattān apradāyai 'bhyo yo bhunkte stena eva saḥ ॥*

इष्टान् *iṣṭān* desired भोगान् *bhogān* objects हि *hi* so वः *vaḥ* to you देवाः *devāḥ* the gods दास्यन्ते *dāsyante* will give यज्ञभाविताः *yajñabhāvitāḥ* nourished by sacrifice तैः *taiḥ* by them दत्तान् *dattān* given अप्रदाय *apradāya* without offering एभ्यः *ebhyaḥ* to them यः *yaḥ* who भुङ्क्ते *bhunkte* enjoys स्तेनः *stenaḥ* thief एव *eva* verily सः *saḥ* he

“Cherished by Yajna, the Devas shall bestow on you the enjoyments you desire.” A thief verily is he who enjoys what is given by them without returning them anything. 12

This world abounds in facilities and amenities that have come about as a result of the sacrifices of several people. The new born baby is nursed and brought up. That is “sacrifice” of the parents. The youth receives education. It comes from sacrifice made by the builders of educational institutions. The food that man consumes, the house that he lives in, the clothing that he wears, the means of transport that is available to him—all these are the outcome of sacrifices made by other people. While availing himself of all these advantages, man ought to ask himself as to how his own life is going to be useful to the others. As are one’s sacrifices so are the blessings that emanate from them. Whatever man does must be more beneficial to others than to himself. His doings become *Yajna* in proportion to their public