

Purā, in the days of yore, in the beginning of creation; *sṛṣṭvā*, having created; *prajāh*, the beings, the people of the three castes; *saha-yajñāh*, together with the sacrifices; Prajāpati, the creator of beings, *uvāca*, said; ‘*Anena*, by this sacrifice; *prasavisyadhvam*, you multiply.’ *Prasava* means origination, growth. ‘You accomplish that. *Esah astu*, let this sacrifice be; *vah*, your; *iṣṭa-kāma-dhuk*, yielder of coveted objects of desire.’ That which yields (*dhuk*) coveted (*iṣṭa*) objects of desire (*kāma*), particular results, is *iṣṭa-kāma-dhuk*.

How?

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

11. ‘You nourish the gods with this. Let those gods nourish you. Nourishing one another, you shall attain the supreme Good.’

‘*Bhāvayata*, you nourish; *devān*, the gods, Indra and others; *anena*, with this sacrifice. Let *te devāh*, those gods; *bhāvayantu*, nourish; *vah*, you—make you contented with rainfall etc. Thus *bhāvayantah*, nourishing; *parasparam*, one another; *avāpsyatha*, you shall attain; the *param*, supreme; *sreyah*, Good, called Liberation, through the attainment of Knowledge;’ or, ‘you shall attain heaven—which is meant by *param śreyah*.’ (25)

Moreover,

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

12. ‘Being nourished by sacrifices, the gods will indeed give you the coveted enjoyments. He is certainly a thief who enjoys what have been given by them without offering (these) to them.’

‘*Yajña-bhāvitāh*, being nourished, that is being satisfied, by sacrifices; *devāh*, the gods; *dāsyante hi*, will indeed give, will distribute; among *vah*, you; the *iṣṭān*, coveted; *bhogān*, enjoyments, such as wife, children, and cattle. *Sah*, he; is *eva*, certainly; a *stenah*, thief, a stealer of the wealth of gods and others; *yah*, who;