

“Nourishing the Balance of the Universe” **Keynote address by** **Pujya Sri Swami Dayananda Saraswati**

Om. Namaste to everybody.

It was very inspiring to see and hear in various languages, in various forms, the human expression, of his/her devotion to the Lord, to Isvara. I don't know why some people are so committed to destroy these forms. It's a violence against traditions, against cultures, against people, against the core beings of the humanity. When you are born your parentage is given, the place of birth is given, time of birth is given, the body is given, male/female, the environment is given, the scheme of things, the galaxies, systems, forces, laws, contemporary people, life forms, all are given. There is nothing that I, as an individual, can really create as something new. If I can make something, well, the possibility is given. Every software is a possibility. Every hardware is a possibility. It's given. What is given has got to be protected, nourished, not distorted, and that is nourishing, I say. My body doesn't belong to me.

There is a Sanskrit drama in which one's body becomes an object of dispute. Devadatta has his body. He claims, "This is my body." Then, mother has a claim, "I brought this body into this world. I brought this body up. This body belongs to me." The father gets into the box and claims fifty-fifty, "I have my own contribution to this body and therefore I should have fifty

percent of the body." The fellow is married and his wife gets into the box, "I am the better half of this fellow, if not better, at least the other half, I have got a claim over this body." The children are represented by attorneys who claim that the body belongs to these children until, at least, they grow up. The state can get into the box, the employer can get into the box, all the bacteria can get into the box, the potatoes can get into the box, all these cows and goats, and unknown animals, also, can get into the box, claiming this body as their own possession because the claimants have equal right. Therefore, the judge in the case got confused. He decided, "Nobody has a claim over this body, including Mr. Devadatta." Therefore, he said, "I am going to appoint a managing trustee and the managing trustee must be able to know hunger when there is hunger, thirst when there is thirst in this body. If there is a back pain, he should know. The managing trustee should know. If there is a headache, the person should know." All the bacteria became silent. All the people became silent. Nobody came forward. Neither Mr. Devadatta came forward. He thought, "If all these people have a claim over this body, I don't care. This is not my body." Well, the judge said, "Nobody has a claim, no doubt, neither Mr. Devadatta has a claim when all others have a claim, but Devadatta occupies, in the scheme of things, a significant place from

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where Devadatta is capable of knowing hunger, thirst, any pain occurring in this body. Therefore, in the scheme of things, this trusteeship of Mr. Devadatta, trusteeship for this physical body, is given and he has the significant position. Therefore, I am appointing Mr. Devadatta as the managing trustee of this body.”

The extension of this story is, everyone of us is a managing trustee of what is given. The indigenous cultures, indigenous languages, indigenous forms, religious traditions, are given; they are not created in history. They are given and they need to be protected. We are all managing trustees, understand. We are managing trustees of these colorful cultures, which really enrich the human heritage.

In India we have that kind of freedom to protect; even the intruders we allow them to protect. In fact, India has got a culture in which the majority of the people are Hindus, but they feel they are persecuted by certain other intruding traditions. The only country in the world in which the majority would feel persecuted, in as much as, the majority seems to have a cultural genius to accommodate, it has that openness to accommodate. All the indigenous cultures had that openness. They were so open that now we have to find out where they are. We can meet them only in conferences like this. Very unfortunate. We have allowed ourselves to be wiped out. And we are allowing ourselves to be wiped out. Without being violent, we can raise our voice, in all conferences, in all situations, that we have a right to be what we are. The Sun is Sun, Moon is Moon. The Moon doesn't want to become the Sun, much less the Sun wants to become the Moon, better

they are as they are. Better we are as we are. We don't require to change you. You need not require to change us. May we enjoy what we have and nourish each other the balance, I don't know what is the meaning of this “balance” here, but nourish each other what we have. Devan bhavayatanena dedevah bhavayantu yah; parasparam bhavayantaha sreyah paramavyapsate. It is given. Therefore, you do what is to be done. You are in a position where you need to contribute what is to be done. Be a contributor. What is to be done is your contribution. At any given place and time, the script becomes very evident, “This is what I have to do.” Do what is to be done; acknowledge all the forces, all the devas; let the devas do what they have to do; you do what you have to do. You have sreyas only, that is the way to live in harmony with the setup, with the scheme of things; we will say, with Ishvara. All that is here is Ishvara, God. We don't give a location for God, “God is somewhere there.” We say all that is here is Ishwara, so when you nourish your culture, your religion, your people, the forces, you nourish yourself in the process and you also make sure that the particular environment is not in any way disturbed by your being here. And make people also understand what this nourishing is. Thank you very much. Om tat sat.

Pujya Swamiji's message on March 4 in Dev Sanskriti Vishwa Vidhyalaya (www.dsvv.ac.in) can be viewed at the link below.

Special Message - Swami Dayanand Saraswati Ji and Ad. Dr. Pranav Pandya Ji (Mar 4, 2012)
<http://www.youtube.com/watch?v=z1AS5Vu7AVQ>