

## Unleashing the Inner Potential: Vivekanda's Legacy for Modern Youths

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**Abstract:** A multi faceted personality, largely known as sanyasi had a dream of Indian regarding the young society. Amidst the decline of the younger generation's ideas and values, Narendraji emerged and provided guidance on how to curb this ongoing degeneration. He was a sannyasi who possessed intelligence, fearlessness, and valour. An ascetic was born on 12 January 1863 into the Datta family in Calcutta (Simla) and graced this world with their presence. The individual in question was named Narendranath Dutt. His father, Vishwanath Dutt, was a renowned lawyer, while his mother, Bhuvaneshwari Devi, was deeply devoted to God. Vivekananda aspired to construct a novel India, placing utmost confidence in the potential of the younger generation. His objective was to arouse the everlasting potential residing within the young individual. Currently, the young society of contemporary India is experiencing disillusionment and a lack of purpose; the youth are without direction and hope, and are uninformed of their own means of protection. These wayward young individuals can only be revived when they establish a connection with Swamiji whose ideology, philosophy and doctrines have immense potential to navigate these youth to a bright future. Swamiji's inspiring and idealistic speech encompasses spiritual consciousness, social consciousness, economic consciousness, science consciousness, as well as the narrative of India's past and future, and the story of Indian culture. Swamiji frequently reiterated. In order to transform the aimless youth society into a prosperous and harmonious society, it is imperative that a multitude of individuals first cultivate qualities such as wisdom, compassion, patriotism, holiness, and reverence. The day when such individuals awaken, India will truly become magnificent and significant. This awakening will occur when numerous men and women selflessly sacrifice their personal desires for pleasure and wholeheartedly dedicate themselves to the welfare of the millions of people trapped in the cycle of poverty and illiteracy.

**Keywords:** Swami, Youth, Women, New India, Youth society awareness, Spiritual awareness, Nationalist spirit, Self-assurance.

### Introduction

India is today on the rise and beckons for strong leadership. But leaders are not made overnight nor can leadership be passed through hereditary lineage. Leaders are to be groomed with highest values, knowledge, and awareness of the society and strong sense of purpose. Vivekananda's teachings imbue the inexorable truth of life and helps jettison the many illusions of modern world. India's youth today have immense opportunities to learn and play a decisive role in nation building. But whilst doing so, one must not lose sight of the Swami ji's calling for maintaining dignity, love and compassion Swami

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Vivekananda, a renowned monk, was born on 12 January 1863 in Calcutta. During his boyhood, he was named Narendranath. His father, Vishwanath Dutt, was a lawyer in the High Court of Calcutta. Narendra pursued his education in a non-traditional manner. While he initially received primary education in the city, his family decided to delay his education due to concerns about his association with rebellious children. Subsequently, he enrolled in an institute founded by Ishwar Chandra Vidyasagar. Naren excelled in various areas, including art, sports, and Sanskrit. Most notably, he was known for his unwavering commitment to truthfulness, lacking any knowledge of deceit.

In 1877, he accompanied his father to Raipur, where he encountered a lack of opportunities for Bengali education. Consequently,

he was compelled to remain at home. During this period, he developed a penchant for reasoning and exhibited a strong sense of self-assurance. Subsequently, he returned to Calcutta, where he resumed his education. Following his completion of schooling, he enrolled in Presidency College, Calcutta, and pursued further studies in philosophy at the Scottish Church College. Subsequently, Narendranath came into contact with two influential members of the Brahmo Samaj, Devendranath Thakur and Keshavchandra Sen. Narendranath became preoccupied with a pressing question: Who possesses the ability to grant me a glimpse of the divine? Eventually, he encountered Paramhansa Sri Sri Ramakrishna, a spiritual seeker residing in Dakshineswar, whose profound spiritual influence transformed Narendranath. He is widely regarded as a highly influential spiritual educator and philosopher in India. He was a disciple of Ramakrishna Paramahansa and the founder of Ramakrishna Math and Ramakrishna Mission.

Following the untimely demise of his father, Narendranath abandoned his college education and embarked on a job search, only to be met with disappointment. It was during this period that he once again encountered Sri Ramakrishna and accepted him as his spiritual mentor. Sri Ramakrishna elucidated that just as we are visible to others, we too have the capacity to perceive them in the same manner. However, Narendranath found these explanations unsatisfactory. He yearned for Ramakrishna to substantiate this claim. Over time, Narendranath experienced a profound revelation in his life and emerged as Sri Ramakrishna's most prominent disciple. Vivekananda admired his guru's capacity to transform people through this skill and wrote the following: "We saw how often Sri Ramakrishna would encourage people who we thought were worthless and change the whole course of their lives! His method of teaching was phenomenal."<sup>1</sup> Under his guru's tutelage, he learned that divinity resides within all human beings, thus emphasising that service to humanity is the ultimate form of worship.

With a strong focus on the teachings of his Guru, he proceeded to establish the Ramakrishna Math, an organisation dedicated to serving the underprivileged, regardless of their social status, language, or caste. Subsequently, after embracing a monastic life, he adopted the name Swami Vivekananda.

In 1893, he delivered a renowned speech at the World Conference of Religions in Chicago, where he eloquently conveyed the belief in the unity of God and the convergence of all religions. He felt obliged to preach against materialism, violence, and fanaticism in the Euro-American world, to draw his audiences away from muscular Christianity, and to counter the hardness of their minds and bodies through the teaching of yoga. Against the busy-ness of western industry and punctuality, he asserted the primacy of meditation and timelessness, and explained that processes of concentration were not ends but means. He told them not to think about faith, but to focus on realization and to jettison doctrines of sin and redemption that kept them imprisoned in notions of Christian duty. He did not seek miraculous cures as Christian Scientists did, but instead advised perseverance in the search for transcendence. His speech garnered global attention, captivating audiences not only in America but also worldwide for the reasons that whatever he had been teaching was an eternal and universal truth. A young philosopher present recalled years later how there was a "gasp running through the hall" when Vivekananda contradicted the doctrine of "original sin", a staple of their religious upbringing<sup>2</sup>: "it is a sin to call a man so; it is a standing libel on human nature"<sup>3</sup> His words fell on fertile soil, as they chimed with Americans' growing rejection of a punitive God and reconsideration of their childhood relationship to the story of Genesis

Defending religions being in practice in India as opposed to that of westerners he defiantly shook off colonial template and asserted that, "If I, as an Oriental, have to worship Jesus of Nazareth, there is only one way left to me, that is, to worship him as God and no thing else. . . ."<sup>4</sup>

His eloquence earned him widespread acclaim, with everyone freely expressing their admiration. In the similar way, he preached that the "true secret of evolution is the manifestation of the perfection which is already in every being"<sup>5</sup> Along with many of the Unitarians and Transcendentalists he addressed, he focused on nurture and cultivation, on the notion of "infilling of nature", and the simile of peasants irrigating fields.<sup>6</sup> This statement appealed to his western followers, who saw the idea of the "essential self" as something innate, precious, and indestructible that manifested through spiritual nurture. Once again, he spoke in the language that he believed his audience would understand, urging them towards "self-realization", while

simultaneously harping on what he saw as enslaving obsessions, such as Christian duty and sin. Vedanta, he argued, embraced the lessons of “good” science to free up spiritual potential, while rejecting “bad” science and its predestructive and immoral lessons.

His photographs were featured in newspapers across America, and his lectures were published in their entirety. Such was the demand for his lectures that special arrangements had to be made to accommodate the large crowds. As a result, he received an invitation from England and spent three months travelling and preaching the Hindu religion in America before heading to England for another three months. In a remarkable lecture in London in 1896, entitled “Vedanta and Privilege”, he wrote that “the idea of privilege is the bane of human life. Two forces. . . are constantly at work, one making caste, and the other breaking caste; . . . And whenever privilege is broken down, more and more light and progress come to a race”. He continued: “the work of Advaita. . . is to break down all these privileges. . . It is the hardest work of all . . . If there is any land of privilege, it is the land which gave birth to this philosophy.”<sup>7</sup> He continued this pattern, making multiple trips between America and England, delivering lectures each time. After three years, Swami Vivekananda returned to India from abroad, but his health began to decline. Nevertheless, he was warmly welcomed throughout India.

On July 4, 1902, Swami Vivekananda, a prominent Indian nationalist, passed away. He was dedicated to addressing India's poverty and actively encouraged the country's youth to progress.

### **His Preoccupation with Young People**

The current generation is increasingly fixated and preoccupied. The youth lack direction and optimism, and are unaware of the importance of self-defense. These young individuals can only be revitalised when they align themselves with Swamiji. Swamiji's inspiring and idealistic speeches encompass spiritual awareness, social awareness, economic awareness, scientific awareness, as well as India's historical and future narrative. Swamiji used to emphasise repeatedly- He possessed a brilliant vision for youths in India encompassing glittering ideas that “What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made.”<sup>8</sup>

In order to transform the misdirected youth society into the present youth society, it is imperative to cultivate numerous individuals who embody qualities such as knowledge, compassion, love for their country, and a willingness to make sacrifices for it. These individuals should be revered and held in high esteem. When such a person emerges, India will experience a significant transformation, becoming a magnificent and prosperous nation. He professed that “My hope of the future lies in the youths of character- intelligent, renouncing all for the service of others, and obedient who can sacrifice their lives in working out my ideas and thereby do good to themselves and the country at large”<sup>9</sup>

This transformation will occur when thousands of men and women selflessly prioritise the welfare of millions of people trapped in poverty and illiteracy, setting aside their own personal desires. Only then will India awaken and flourish, becoming a land where humanity reaches its highest potential in terms of kindness, generosity, purity, tranquilly, introspection, and spirituality.

He further endorsed that the youth power of a nation is its greatest asset, as it holds the potential to shape its future. However, in contemporary society, young people are neglecting their cultural heritage and engaging in a range of criminal activities, such as rape and the promotion of terrorism. All of these sources provide insights into the direction in which the youth of our nation are propelling our country throughout the crisis. This scenario is quite lamentable. It is imperative to raise awareness among young people about the importance of respecting women. The essence that Swamiji sought to inspire throughout his lifetime is the emancipation of humanity. Swamiji's exclusive attention was limited to humans. Vivekananda persevered in his lifelong pursuit of glory as human beings relinquished their inferiority, inferiority, and humility. He believed that “Each one of you has a glorious future if you dare believe me. Have a tremendous faith in yourselves, like the faith I had when I was a child and which I am working out now .have that faith, each one of you, in yourself –that eternal power is lodged in every soul- and you will receive the whole India.”<sup>10</sup>

Among humans, Vivekananda's voice was particularly eloquent for the female gender. Throughout history, women have been stigmatised, marginalised, and discriminated against. Although women may hold prominent positions in mythology,

the actual reality differs significantly. Due to its male-dominated nature, the empowerment of women has not yet been achieved. Vivekananda was deeply concerned about the unfortunate circumstances faced by women. He expressed the belief that in societies or countries where women are not given proper respect, they will inevitably face misfortune and hinder the advancement of that culture or country. Vivekananda believed that the functioning of a community requires the participation of both men and women, just as a bird needs both its wings to fly. Men and women are interdependent and fulfil different roles that complement each other.

As far as the youth's participation towards nationalism is concerned, it has been clubbed with spiritualism through which he taught youths not to give up to colonial ideological subjection. He laboured to understand how one changed while remaining oneself, an existential concern to which he always returned. Such issues were personal, but also profoundly cultural and political: how did a people or a nation alter itself, or find new sources of strength, without surrendering its values and identity? These questions resonated keenly in India as people reckoned with the moral, psychological, and material impacts of colonialism and its humiliations. He presented an entirely different image of Indian overseas when he rejected the occult as foreign to the Hindu traditions he sought to cultivate, and was irked when audiences assumed that, as a yogi, he would be able to perform magical tricks not dissimilar to the Indian snake charmers who drew crowds to American vaudeville theatres.<sup>11</sup>

As early as 1894, he wondered if the Indian youth could become "occidental" in energy, activism, and equality, while remaining "Hindu in religion." By "religion" he meant not only spiritual concerns, but also cultural values.<sup>12</sup> How could India remain open to the world without losing itself in harmful western ideas? How were Indians, both as individuals and as a nation, to realise themselves?

According to him, his nationalism is not driven by materialistic motives, but rather by a totally spiritual essence, which is believed to be the foundation of all the vitality in Indian society. Swami Vivekananda's nationalism is rooted in religion, which is considered vital to the Indian people, in contrast to the secular nature of western nationalism. The individual's nationalism is founded on a deep concern for the well-being of the people,

as well as a commitment to freedom and equality. This nationalism is expressed via the integration of spirituality into the world, based on the principles of universal brotherhood and the practice of "Karmyoga" - a system of ethics aimed at achieving both political and spiritual liberation through selfless service. He expressed his belief that he considers every Indian to be his brother, regardless of their social status or background. He sees India as his homeland, and its gods and society as deeply important to him. He regards the land of India as sacred and holds its well-being as his own. Therefore, he proclaimed that the structure of the nation should be established according to the concept of religious ideology. As an advocate for this concept, he revitalized the timeless principles of the Vedas and Upanishads to bolster the nation's progress and belief in its distinctiveness. While the rise of Nationalism is commonly associated with Western influence, Swami Vivekananda's nationalism is firmly grounded in Indian spirituality and morality. He made significant contributions to the development of nationalism in colonial India and played a pivotal role in guiding India into the 20th Century. Swami Vivekananda's nationalism is closely linked with spiritualism.

Vivekananda had a strong interest in studying history. Upon analyzing the existing historical facts, it is evident that four primary social factors govern society in a sequential manner and each of them has its own significance. This fact must not be taken as his advocacy for promoting but by doing so he defended the social value of caste as a bulwark against western individualism and as a means of collective identity and social action, urging a more dynamic and open vision of its meaning and practice. But he refused to countenance caste spiritual prerogatives and argued that both lower castes and women should have a Sanskrit education.<sup>13</sup>

Over the centuries, the power has been held by the elite classes in Indian society, namely Brahmin, Kshatriya, Vaisya, and Sudra. Vivekananda predicted that Sudra rule is inevitable in the foreseeable future, and no one will be able to oppose it. Simultaneously, he forecasted that under Sudra governance, there would be a proliferation of general education, albeit the quantity of exceptional individuals or prodigious talents would be limited. Historical records indicate that Sudras were marginalized and stigmatized in many eras of civilization. They were denied any opportunities to

get an education. If a Sudra gets assimilated into a higher social class, he will become detached from his original society and may not possess any inclination to contribute to the advancement of his own community. Vivekananda stood up for upliftment of Dalits and opposed the Brahmins who maintained that, because Dalits had nothing to renounce, the higher path was closed to them.<sup>14</sup> Vivekananda's insistence that Advaita could and should be democratized therefore had radical elements, which he justified in the name of compassion.<sup>15</sup> Vivekananda saw the progression of social advancement and maturation in India and predicted that a Sudra Raj, or a ruler from the lower caste, was fated to emerge in India in the future years and centuries. Expanding upon his notion of socialism, to a greater extent. Vivekananda emphasized the idea that Sitilpru socialism should be founded on a social structure that permits the coexistence of various abilities and occupations, while completely eliminating privilege. A form of socialism should be introduced through the promotion of cultural values and mutual respect. The proposed motto is "Advancing from caste to socialism by means of culture." It emphasizes the importance of integrating socialism with culture, ensuring cultural equality as its foundation. Genuine socialism should be achieved by a lengthy process of progressive evolution, resulting in a gradual reduction of social and economic inequities. In a remarkable lecture in London in 1896, entitled "Vedanta and Privilege", he wrote that "the idea of privilege is the bane of human life. Two forces. . . are constantly at work, one making caste, and the other breaking caste; . . . And whenever privilege is broken down, more and more light and progress come to a race". He continued: the work of Advaita. . . is to break down all these privileges. . . It is the hardest work of all . . . If there is any land of privilege, it is the land which gave birth to this philosophy.<sup>16</sup> Sensing the delicate pattern of events in society, Vivekanda came down on orthodoxy blazingly. He believed that Rather than withdrawing from the world to assure purity, he argued against the "fictitious differentiation between religion and the life of the world", another revision of orthodoxy, this time one demanding a changed idea of karma yoga.<sup>17</sup> He wanted more than pious devotions, insisting instead that service to one's fellow human beings was the ultimate service to God. Like so many other Indian fin-de-siècle theorists, he looked

to the Bhagavad Gita, and insisted on the need to detach oneself from the results of one's actions. He believed, moreover, that precisely because renouncers had nothing to lose—not household, possessions, or caste—they could more easily maintain an otherworldly subjectivity while also tackling problems related to Indian youth.

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He expressed his belief that he considers every Indian to be his brother, regardless of their social status or background. He sees India as his homeland, and its gods and society as deeply important to him. He regards the land of India as sacred and holds its well-being as his own. Vivekananda had a strong interest in studying history. Upon analyzing the existing historical facts, it is evident that four primary social factors govern society in a sequential manner: Knowledge, military might, riches, and physical labor.. Simultaneously, he forecasted that under Sudra governance, there would be a proliferation of general education, albeit the quantity of exceptional individuals or prodigious talents would be limited. Historical records indicate that Sudras were marginalized and stigmatized in many eras of civilization. They were denied any opportunities to get an education. If a Sudra gets assimilated into a higher social class, he will become detached from his original society and may not possess any inclination to contribute to the advancement of his own community. It was for this reason that in "The Future of India", delivered at the end of 1897, he reminded Brahmins of their need to act rightfully, to fulfil their obligation to "work hard to raise the Indian people by teaching them what they know, by giving out the culture that they have accumulated over the centuries"<sup>18</sup>

Vivekananda advocated for independence and emphasised the necessity of granting women freedom in order for them to progress. In his biography, Swami Vivekananda remarked that Americans hold deep admiration and respect for women, recognising their significant contributions in life. I am perplexed when I observe the women in my nation being revered as embodiments of beauty, virtues, and fortune, akin to the worship of goddesses such as Lakshmi and Saraswati, who are regarded as the divine patrons of wealth and knowledge. These ladies are regarded as sacred moms. "I believe that only when I die peacefully, will the people of my country truly comprehend the importance of women."

Vivekananda embarked on a global journey, delivering spiritual discourses and engaging with various nations. He observed a stark contrast between Indian and Western women, noting that Indian women are constrained while their Western counterparts are industrious and assertive. Indian women exhibit a sense of reluctance and hesitation.

Indian women possess a superior level of spirituality compared to women from other countries, as highlighted by Vivekananda. The Indian society is deeply rooted in spirituality. However, achieving this level of spirituality is a challenging task that can only be accomplished through education. Vivekananda expressed his desire for Indian women to achieve comprehensive progress and reach the pinnacle of success. Sister Nivedita, a Scottish Irish social worker and disciple of Swami Vivekananda, gained her education in service to mankind and God from her father and teachers. She encountered Swamiji in London in 1895 and was deeply influenced by his divine wisdom. Niveditaji dedicated her entire life to the service and worship of God, devoting herself entirely to India.

#### **Global Relevance of Vivekananda's Musings:**

Swamiji, 50 years prior to the end of British rule, had demonstrated his belief in the potential of the youth in Madras. Swamiji himself exemplified action and exuded youthful energy. His life and principles serve as a wellspring of motivation for the young people of the nation. At the relatively young age of 39 years, 5 months, and 22 days, he had achieved global recognition with his message. Prominent figures from India and other countries were also impacted by Swamiji's charismatic persona.

Swamiji asserted that every individual is a divine offspring, with an inherently flawless and untainted soul. Therefore, one should not deliberately subject oneself to weakness. Swamiji encouraged the youth to rise and exhibit courage, bravery, and assume complete accountability, as they possess the ability to shape their own fate. The entirety of power resides within them. He optimistically inspired the youths saying that

Cultivate inner courage to attain a deep understanding of truth and embrace the realities of life without fear of death. Recognise your soul's invincibility against any worldly force. This realisation will grant you freedom and connect you with your divine essence. My hope of the future lies in the youths of character- intelligent, renouncing all for the service of others, and obidient who can sacrifice their lives in working out my ideas and thereby do good to themselves and the country at large.<sup>19</sup>

In the similar vein he promulgated that Indian society harbours certain priests whose narrow-mindedness obstructs progress. They are entangled in superstition, oppression, and malevolence, and must be eradicated entirely. Embrace your humanity and venture beyond the confines of their influence. Resting on his intellectual musings he asserted:

Embrace the aggression and self-importance within Gangaji indefinitely and engage with unwavering intensity. The divine will provide guidance. "Display courage and proceed." Adhere unwaveringly to the utmost ideal, remain resolute. Refrain from self-centeredness and jealousy, comply. Always remain steadfast in support of the authentic human race and your nation, and you will have the ability to profoundly impact the globe. Remember, the origin of power lies within the individual and their existence. Nothing exists except from this. He claimed that as divinity existed within all humanity, individuals could learn to detach themselves from the transience of embodiment and the physicality of "consciousness and subconsciousness to something greater and intangible"<sup>20</sup>

Swami Vivekananda's message holds profound relevance for youths all over the world, transcending

geographical boundaries and cultural differences. His teachings emphasize universal principles that resonate with the aspirations and challenges faced by young people globally. According to Anand, one of the key aspects of Vivekananda's message that speaks to youths worldwide is his call for self-realization and personal empowerment<sup>21</sup>. In a rapidly changing and often tumultuous world, young individuals are seeking to understand their purpose, harness their potential, and navigate their way through complex societal expectations. Vivekananda's emphasis on self-discovery, inner strength, and the pursuit of excellence provides a guiding light for youths struggling with identity formation and self-confidence issues. Moreover, Vivekananda's message of inclusivity and unity has been noted by Sinha to be particularly relevant in today's interconnected global landscape. As young people encounter diverse cultures, religions, and ideologies, Vivekananda's teachings on the harmony of all faiths and the inherent unity of humanity offer a powerful antidote to the forces of division and intolerance that pervade contemporary society<sup>22</sup>. His vision of a world where differences are celebrated, and individuals work together towards a common purpose resonates with the ideals of peace, understanding, and collaboration that many youths aspire to uphold. Additionally, Vivekananda's advocacy for social responsibility and selfless service strikes a chord with young people who are increasingly conscious of issues such as environmental sustainability, social justice, and community engagement. Sinha, mentioned Vivekananda's exhortation to use one's talents and resources for the betterment of society echoes the aspirations of youths who are eager to make a positive impact on the world and contribute to meaningful causes that align with their values and beliefs.<sup>23</sup> Moreover, Vivekananda's emphasis on the importance of education and continuous learning speaks directly to the aspirations of youths who are eager to expand their knowledge, develop their skills, and shape their own destinies. Anand again mentioned that in a rapidly evolving global economy driven by innovation and technology, young people recognize the need for lifelong learning and personal growth to thrive in a competitive world<sup>24</sup>. Vivekananda's teachings on the power of education, critical thinking, and intellectual curiosity serve as a source of inspiration for youths seeking to navigate the complexities of the modern era. Overall, Swami Vivekananda's message is not bound by nationality

or ethnicity but transcends barriers to touch the hearts and minds of youths from diverse backgrounds and cultures. His universal principles of self-realization, unity, social responsibility, and education offer a timeless blueprint for young.

Swamiji's profound ideas utilised to stimulate people's minds. The impact of his thoughts on anyone's life can be significant. Currently, the young population of the nation is encountering numerous challenges and hardships. Swamiji's speech has the ability to imbue strength and offer a fresh direction for their future. In order to accomplish this, it is vital to be mindful of numerous factors:

### **The purpose of life**

Swamiji always emphasised that an individual's life holds significance alone when they possess a purpose or objective, otherwise their existence lacks meaning. The period of youth is of utmost significance, characterised by its immeasurable and ineffable nature. The onset of puberty serves as a prognostic factor for your future. The state of your pleasure, prosperity, honour, and achievement is entirely contingent upon your current way of life. This phase of your life is like to a malleable clay ball being manipulated by a skilled potter. The potter adeptly moulds the clay into the desired form, continuing the process with expertise. You should also pursue pottery as a profession. Here it would be appropriate to incorporate the concept of maya as he wanted his adherents to gain a more complex understanding of its meaning. In two lectures delivered in London in 1896, he spoke lyrically about the impossibility of escaping the futility of existence, despite hope, striving, and the accumulation of knowledge. To fulfil the purpose of life he explained that

... Maya is not a theory for the explanation of the world; it is simply a statement of facts as they exist, that the very basis of our being is contradiction, that . . . wherever there is good, there must also be evil, and wherever there is evil, there must be some good, wherever there is life, death must follow as its shadow, and everyone who smiles will have to weep, and vice versa.

Nor can this state of things be remedied.<sup>21</sup>

Swamiji emphasised that it is important for young people to establish their life's objective as a primary step. Prior to achieving a certain status or position,

it is important to persistently engage in laborious efforts. Only through such consistent dedication can one truly attain their desired goal. Once the aim of life is clearly defined, all tasks are effortlessly resolved.

- Self-assurance

Prior to undertaking any endeavour in life, it is imperative to cultivate a sense of self-reliance. Furthermore, it is crucial that you possess unwavering belief in God.

He is a self-professed agnostic who lacks belief in his own abilities or existence. According to mythical religious belief, the individual who does not believe in God is considered the most atheistic. Regrettably, we have protected ourselves. Occasionally, we have a sense of incapacity despite possessing the necessary skills and capabilities. When the younger generation is cohesive, they have the potential to accomplish anything on a global scale.

Swamiji consistently held the belief that regardless of the scale or nature of events unfolding in our surroundings, be they little or significant, favourable or unfavourable, we must actively select opportunities from them.

- Unity

Unity is the essential factor for achieving success in any endeavour. Swamiji once stated that achieving success necessitates unwavering determination and a substantial amount of determination, to the extent that one would be willing to accomplish seemingly impossible tasks. Individuals possessing such determination and capacity for diligent effort have the potential to achieve their objectives.

### Collaboration

This period is characterised by a strong emphasis on collaboration and collective efforts inside organisations. Regardless of the field, whether it be science, technology, or business, success requires collaboration and effective organisational efforts. During Swamiji's time in America, he was greatly inspired by the strong factionalism and efficient organisational efforts he observed. As a result, he desired to introduce and promote this concept in India as well. Illustrating this point, he established the Ramakrishna Mission and motivated all the sanyasis to contribute to the task of constructing the nation. Significant memorial day

We must enter into the life of every race in India and abroad. We shall have to work to bring this about. Now for that, I want young man. "It is the young the strong, and

healthy of sharp intellect that will reach the lord" say the Vedas. <sup>22</sup>

- National Youth Day

In 1984, the Indian Government declared Swami Vivekananda's birth date as National Youth Day. Subsequently, the commemoration of Vivekanandji's birth is observed on 12 January as National Youth Day. In 2021, India also commemorated the National Youth Day of Swami Vivekananda.

The primary factor behind this was because Swamiji served as a source of inspiration for the whole youth population throughout the nation. Swamiji was an exceptional personality, and the world had no choice but to acknowledge the sheer brilliance of his talent. The objective of commemorating this day was to invigorate the vitality of the younger generation and advance the progress of the nation.

- World Fraternity Day

World Fraternity Day is commemorated on 22 September to mark the occasion when he delivered his inaugural speech at the World Conference of Religions in Chicago in 1863. In his message to the American people, he referred to them as "sisters and brothers of America."

### Conclusion

In the past, when the idea of a global village with capitalism, monasticism, and astrology was conceived, India presented Swami Vivekananda to the world as a genuine universal citizen. Swami Vivekananda's message holds profound relevance for youths all over the world, transcending geographical boundaries and cultural differences. His teachings emphasize universal principles that resonate with the aspirations and challenges faced by young people globally. Swamiji stated that Western civilization must acknowledge that Indian culture holds the most important spiritual and cultural perspective. Additionally, the world's present thoughts, concerns, and imaginations did not originate from Indian thinking.

Swami Vivekananda's message is not bound by nationality or ethnicity but transcends barriers to touch the hearts and minds of youths from diverse backgrounds and cultures. His universal principles of self-realization, unity, social responsibility, and education offer a timeless blueprint for young individuals seeking purpose, direction, and fulfillment in an ever-changing world.



By embracing Vivekananda's teachings, youths all over the world can find guidance, inspiration, and strength to navigate life's challenges, pursue their dreams, and contribute positively to the global community.

The Government of India has chosen to commemorate Swami Vivekananda's birthday every year since 1985 as "National Youth Day." This decision was made in recognition of Swamiji's profound philosophy and his dedicated efforts towards the betterment of Indian youth. In 2013, India commemorated the 150th anniversary of Swami Vivekananda. The Ministry of Youth Affairs and Sports in India made an official announcement. On this day, a multitude of programmes are arranged in various branches of Ramakrishna Math. In addition, several religious and cultural programmes were also arranged in different educational institutions.

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