

TIME TO CONFRONT

Cross-border smuggling is no longer a distant, invisible crime occurring along remote frontiers. It has become a sprawling network that touches the economy, security, and social stability of every nation it targets. The recent strong remarks by officials who hit out at cross-border smuggling highlight a long-ignored truth: this is not merely a law-and-order issue but a national priority that demands urgent, structural action.

For decades, smuggling was viewed as a peripheral problem—something that happened in the shadows, involving only isolated operators. Today, that assumption stands shattered. Smuggling syndicates are now global, wealthy, and technologically enabled. Whether it is narcotics, arms, gold, wildlife, human trafficking, or counterfeit currency, the scale, speed, and sophistication of these networks have multiplied. They exploit every gap in border infrastructure, intelligence coordination, and political will.

What makes the problem particularly troubling is its direct link to national security. The influx of illegal weapons strengthens extremist elements. The flood of narcotics shatters communities and fuels local crime. Counterfeit currency destabilizes markets and corrodes public trust. When smuggling intersects with terrorism—as it often does—the consequences become catastrophic. Countries can no longer afford to treat smuggling as a mere economic offence; it is a security threat that demands the same seriousness as any external aggression.

Yet, even as agencies tighten surveillance along borders, smugglers stay a step ahead. The use of encrypted communication apps, drones for cross-border drops, and darknet marketplaces has revolutionized the trade. Law enforcement, still catching up with outdated tools and limited manpower, finds itself fighting a hydra-headed enemy. The state must therefore invest heavily in modern surveillance technologies—AI-based monitoring, integrated border management systems, and real-time intelligence platforms.

Border populations are the eyes and ears of the nation, yet they remain under-supported and vulnerable to coercion or financial temptation. Without economic alternatives, some locals inevitably find themselves drawn into smuggling networks. Development initiatives, livelihood schemes, and strong protection programs for whistleblowers can transform these border areas from weak points into frontline assets. The time has come to acknowledge that securing borders is not merely an administrative duty; it is a national responsibility. Every illegal consignment intercepted is not just a success for law enforcement—it is a safeguard for the nation's sovereignty, its economy, and its future. The fight against smuggling must therefore be relentless, innovative, and uncompromising.

Indian Youth and Education: Modern-Day Challenges and Opportunities

■ ROHIT GUPTA

India boasts one of the most massive youth populations worldwide, and the students there are the country's future. However, despite the fact that there are more opportunities, resources, and access to information than ever before, many students are still struggling to maintain focus on their goals. The pressures of modern life, together with digital distractions that have been on the rise and the lack of proper guidance, have resulted in a situation where students regularly lose their academic and personal growth track.

This write-up sheds light on the issues that the majority of Indian students face such as irresponsibility, technology addiction, unclear ambitions, and lack of skills. Moreover, it also mentions the ways that can help them to overcome these obstacles.

1. Declining seriousness toward studies

The decreased degree of students' seriousness toward education is one of the major problems which can be easily observed among them nowadays. As education is supposed to be the basis for a secure future, the fact is that a lot of students treat their studies carelessly. Rather than sticking to a regular study timetable, they are relying on their last-minute preparations before tests, which is not only a cause of tension but also a reduction of the actual understanding of the topics. What is more, without exercising control over oneself and being consistent, academic results become unpredictable, and students fail to get a more profound insight into the subjects studied. The main cause behind this ill-mannered behavior is that entertainment and distractions like these are readily available. With so many things being accessible on the internet, students tend to neglect their studies and instead go for instant gratification.

2. Absence of clear goals in life

In India, there are countless students who have only one problem among all the existing problems: they are not aware of their life goals. When there is no definite aim or route, staying motivated and making progress become nearly impossible. A great number of students just imitate the others or obey their

parents' demands in choosing the way of study, thus ending up being puzzled. One cannot do without setting goals on the way to personal development. Goals that are clear enable students to design their studies, to pick the right skills, and to proceed with confidence to their dream jobs. However, without enough career counselling and self-awareness, the majority of students are still going in circles after finishing school or college.

3. Excessive use of social media

Social media has been a must-have in students' life nowadays. Although there are some advantages like learning through it and easy communication, the harm is much greater. Using social media all day long weakens one's focus, shortens the attention span and affects mental discipline. In most cases, students are found spending hours on social media platforms such as Instagram, YouTube, or short-video applications. With time, this practice turns into an addiction, in which there is almost no time left for self-improvement, skill enhancement, or study. In addition, issues such as continuous comparing, setting high expectations for oneself, and being disturbed by online activities contribute to mental health problems among young people.

4. Partying and roaming with friends

Friendship is a worthwhile aspect of a student's life, however, for a great number of people, it becomes the main focus of their daily routine. Rather than balancing academic work with social life, many students immerse themselves so much in parties, outings, and various kinds of entertainment that they forget everything else. Although in general relaxation is good, frequent indulgence results in decreased productivity and wastage of the most valuable time. Students are mostly unaware that the time they spend going around with friends without any particular aim is the time which could be used to learning new skills, reading, or upgrading their prospects of the future.

5. Gaming addiction and overuse of mobile phones

With the substantial improvement of smartphones and gaming platforms, the issue of gaming addiction has been increasingly raised

among students. The majority of students engage in online gaming for extended hours every day, thereby they become oblivious to time and neglect their duties. The situation not only deteriorates their academic performance but also causes various consequences of sleep, brain health, and social behavior. Dependence on mobile phones, whether through playing games or constant scrolling, is very damaging to one's mental energy. Whereas technology could be a productive tool, students are mostly misuse it for mere entertainment and thus fall into the trap.

6. Getting occupied with relationships

Many students during their school and college years emotionally invest in relationships. Having a partner in itself is not a bad thing, yet, being overly involved can take away one's time, energy, and focus. Young students are often found being distracted by never-ending messaging, emotional conflicts, and bouts of unnecessary drama. This obsession with pre-occupation causes lessened interest in studies, hence high levels of stress, and sometimes even emotional disturbances that last for a long time. Students need to realize that relationships require maturity and balance - two qualities which most of them are still in the process of developing.

7. Lack of skills even after graduation

Among the significant issues of the Indian education system is the fact that a considerable number of students finish their graduation without acquiring the necessary skills. Consequently, they feel that they are not ready for the challenges of the real world. Today, employers seek communication skills, analytical thinking, problem-solving skills, digital literacy, and practical knowledge. Unfortunately, the majority of students are only exam-oriented and thus they neglect the building of these essential skills. The outcome is that there are numerous graduates who are still unemployed.

8. Loss of passion for studies

Children often begin their educational path eagerly, but unfortunately, their zeal gradually diminishes. The academic pressure, the lack of guidance, and the increasing number of dis-

tractions are the factors that most commonly cause their interest in learning to fade. Thus, instead of gaining knowledge, many pupils merely earn marks or do so to meet the expectations of their families. The moment education turns into a burden, students cease to study the process. This situation eventually results in a shallow knowledge base and lack of further growth. Passion for studies is not only essential for academic success but also for shaping a successful and independent life.

9. Struggle to find jobs despite being educated

What is left to worry about the most, according to the current youth labor market, is the increasing number of jobless young adults with higher education. Many people, after spending several years in universities and getting their degrees, still are not able to find a good position. The reasons behind that are the lack of practical skills, the mismatch between education and industry needs, and the high level of competition. This problem causes frustration and disappointment among young people. They start doubting the usefulness of education while they are working hard and not getting any opportunities.

Conclusion

The current scenario of students in India is a result of various factors: digital distractions, lack of clear goals, social pressure, deficiency in skills, and gradual decrease in interest towards the studies. Though these issues are very serious and widespread, they can be defeated through awareness, self-control, and the right guidance.

Students should:

- Learn to set clear goals.
- Cut down on time spent on distractions.
- Acquire practical skills.
- Keep a balance between socializing and studying. Make good use of technology.
- Stay disciplined and motivated.
- The youth of India are very powerful and capable. With the right focus, perseverance, and guidance, they will be able to overcome these problems and create not only a bright future for themselves but also for the country.

A Civilizational Necessity: Institutionalizing Yoga in Indian Schooling

■ BAIRAJ CHAWALGAMI

The imperative of integrating yoga education into the curricular framework of Indian schools emerges not merely as a pedagogical convenience but as a civilizational necessity, rooted in the profound epistemic heritage of the subcontinent. In an epoch increasingly characterized by psychological disequilibrium, corporeal lassitude, and attenuated attention spans, the deliberate inculcation of yogic instruction possesses the capacity to recalibrate the cognitive, emotional, and physical coordinates of young learners in a manner that no conventional scholastic discipline can emulate. Yoga, far from being a perfunctory assortment of contortions or esoteric breathing rituals, constitutes an intricate philosophical science that harmonizes the psycho-physiological matrix of the human organism, thereby fostering a state of equanimity indispensable for holistic development. The contemporary educational milieu, saturated with relentless competition and an excessive emphasis on rote intellectualism, often precipitates a corrosive form of stress that corrodes the psychosomatic well-being of students. By integrating yoga into the quotidian timetable, institutions have the potential to mitigate this invisible affliction through the cultivation of mental resilience and inner equipoise. Yogic praxis, when imparted systematically, enables young minds to internalize the discipline of controlled respiration, meditative introspection, and measured physical articulation, all of which coalesce into a formidable bulwark against anxiety, agitation, and neurotic tendencies. The mind, thus fortified, becomes more receptive to knowledge, more agile in comprehension, and

more enduring in memory retention.

Moreover, the incorporation of yoga within school environments serves as an indispensable antidote to the sedentary lifestyles that modern children, tethered to digital devices and virtual preoccupations, invariably adopt. The gradual erosion of physical vigor observed among adolescents is not merely a medical concern but a sociocultural malaise that threatens to attenuate the nation's demographic vitality. Yoga, with its calibrated postures and deliberate movements, reanimates the limbs, invigorates the musculature, and refines the skeletal posture, thereby engendering a corporeal discipline that counteracts the degenerative implications of technological inertia. In instilling an early appreciation for bodily stewardship, yoga education prepares students to lead healthier, more harmonious lives in adulthood.

It is equally critical to recognize that yoga constitutes a repository of India's spiritual and philosophical resonance. To deprive students of structured exposure to such an indigenous intellectual treasure is to truncate their understanding of their own civilizational continuum. The inculcation of yoga in educational institutions therefore transcends utilitarian benefits and assumes the stature of cultural reclamation. Through yogic learning, students encounter the metaphysical doctrines of prana, dhyana, and samadhi, concepts that illuminate the profound symbiosis between consciousness and existence. Engaging with such knowledge not only cultivates introspection but also nourishes a subtle patriotism rooted not in jingoism but in an authentic appreciation of the nation's antiquity and wisdom. Furthermore, the inclusion of yoga education enhances the



moral and ethical sensibilities of young scholars by embedding within them a sense of discipline, compassion, and mindful conduct. The philosophical substratum of yoga, particularly its emphasis on yama and niyama, instills in learners the virtues of truthfulness, self-restraint, non-violence, cleanliness of mind, and contemplative self-observation. These constructs, though intangible, wield an extraordinary influence on character formation. In a world riven by impetuosity, intolerance, and moral vacuity, equipping the future generation with such ethical scaffolding becomes a national imperative. Schools, by becoming conduits of yogic morality, can engender a generation that is cognitively sharp, physically robust, emotionally balanced, and ethically grounded.

The neuroscientific community, too, has increasingly corroborated the salutary ramifications of yoga on cerebral function. Empirical studies suggest that yogic breathing modulates the autonomic

nervous system, attenuating cortisol levels while enhancing parasympathetic activation. Meditation, an intrinsic element of yoga, has been shown to stimulate neuroplasticity, fortify the prefrontal cortex, and ameliorate disorders such as attention deficits. When school-aged children engage in such neuro-enhancing practices regularly, their scholastic performance, behavioral stability, and interpersonal sensitivity undergo marked improvement. Thus, the integration of yoga in schools is not an indulgence in cultural nostalgia but an empirically validated, neurologically consequential intervention. From a policy perspective, mandating yoga education across Indian schools augurs well for national health economics. As lifestyle diseases proliferate among younger demographics, the future burden on the nation's healthcare architecture appears ominously unsustainable. Yoga, as a preventative regimen, can dramatically curtail the incidence of metabolic disorders, hyperten-

sion, and psychosomatic conditions that typically emerge from early-life habits. By institutionalizing yoga, the nation invests in a preventive healthcare system that operates silently yet efficaciously through millions of young practitioners who carry its benefits into adulthood. The resulting diminution in medical expenditure would be an ancillary but significant national advantage.

Yoga also performs an integrative social function by transcending socioeconomic boundaries. When implemented uniformly in schools, it becomes a democratized instrument of physical and mental empowerment accessible to all strata of society. In a nation as variegated as India, where disparities often impede collective harmony, yoga education can foster a sense of shared identity and mutual respect. Collective participation in yogic exercises dissolves superficial prejudices and inculcates a culture of cohesion, cooperation, and empathy. Through its inclusive ethos, yoga becomes not merely an educational addition but a subtle architect of social solidarity. Critics who perceive yoga as a sectarian or ritualistic imposition fundamentally misconstrue its universalist canvas. Yoga, in its authentic essence, neither propagates religious dogma nor endorses any denominational allegiance. It is a science of self-regulation, a philosophy of equilibrium, and a method of personal refinement that is accessible and beneficial to all, irrespective of creed, culture, or ideology. Its integration into the scholastic domain must therefore be viewed not as an encroachment upon secular education but as an enrichment of it. By cultivating inner stability, enhanced concentration, and holistic well-being, yoga becomes an aca-

ademic facilitator rather than a theological distraction.

The Indian nation, poised at the intersection of tradition and modernity, requires an educational paradigm that reconciles technological advancement with psychological grounding. Schools, as the crucibles of national character and intellect, bear the responsibility of shaping balanced, insightful, and resilient citizens. Yoga, through its multifaceted benefits, fulfills this requirement with unparalleled comprehensiveness. Introducing yoga education not as an extracurricular afterthought but as an integral pedagogical pillar would endow students with a formidable arsenal of mental clarity, physical vitality, emotional maturity, and ethical discernment. It would allow the nation to sculpt a future generation fortified not only by academic prowess but by inner stability and a profound connection to their civilizational inheritance. In essence, the institutionalization of yoga in Indian schools is not merely a curricular enhancement but a visionary investment in the nation's human capital.

It harmonizes the ancient with the contemporary, the physical with the metaphysical, and the intellectual with the ethical. Its absence from the educational sphere would constitute a grievous abdication of responsibility, whereas its incorporation promises a renaissance of holistic development.

As India aspires toward global prominence, nurturing its youth through the transformative discipline of yoga stands as an indispensable step in shaping a balanced, enlightened, and resilient citizenry capable of navigating the complexities of the modern world with composure and wisdom.

Ladakh- The Remote Paradise

■ G.L. KHAJURIA

Ladakh Range is located at an elevation of 7,650 mts from mean sea level (MSL). Situated between, 76 Latitude and 35o Longitude is renowned as the 'Roof of the world', Himis Gumpa in its internee interlaces the most striking element in the snow-capped landscape and its interiors are paradisiacal with exquisite, the most sizzling amidst rocky landscape.

Ladakh is a remote paradise which glimpses a mighty matrix of massif renowned world over. It is a treasure trove of unique art and craftsmanship.

The people of Ladakh are having their own matrix with untiring gee and dew-eyed appearance together with their art and craft. Lamas are unambiguously still silent to outsiders and look into their vignette and native art and their objectives owing to some superstitions and affiliations best known to them alone and this pride of theirs is created to go to monasteries of Hemis, Thiksay and Alehic in unison having their rebalance.

Geographically speaking, the Jammu and Kashmir as a whole is virtually divided into four

prominent zones: first, The mountainous and semi-mountainous plains oftenly spoken as kandi belt, second being Shiwalk range and the third the Kashmir valley and Pir-panchal range and the fourth and last being Tibetan track of Ladakh and Kargil.

The Ladakh region is having its prominence in that the river Sindh which gushes out from Lake Mansarovar encompasses through Nanga Parbat amidst the pride Himalayas surrounded by glittering glaciers.

Ladakh region from the east and through high mountainous meanders down through various glaciers. The river Indus is the longest one in the entire Indian sub continent having a length around 2900 kms out of which 970 kms passes through state and rest through Pakistan and finally drains down into the Arabian sea.

Amongst the most striking abject of Ladakh is 'd' art of 'Hemis Gumpa' the biggest Monastery of Ladakh, some 40 Kms away from 'Leh', alongside Leh Manali road were exist numberless golden statues of 'Buddha' and 'Stupas' embedded and studded with precious stones and pearls. This monetary is having twin routes of entrance to holy worship.

The walls of the monastery have been decorated wonderfully of its unique paintings and that is why this monastery is having an unutterable

regard. Amongst Ladakhies over the remote past these paintings are the most revered deity by name "Bhavachakras" and are also nomenclaturised as wheel of life to whom they pay utmost reverence, obeisance and obtain blessings on all



ritualistic occasions by all and sundry of Ladakh region.

Amongst all these, the most enchanting paintings are of Bhava-Chakras (wheel of Life) which apparently depict transmutatory existence and the wheel is held by dragon- demon symbolism having hideousness of clinging of life.

The centre of the wheel is having the monogram of cock, snake and pig indicating thereby three virtuous sins of the lust, the anger, ignorance and the dark side (half) of the circle boarding these symbols have the relevance of dark down path which signifies that all the three images bring to downside of life.

The rim of the Bhava Chakra is having five sections or segments indicative of five routes of existence of every individual's life, whereas the lower half of the chakra signify gate of hell. The left region indicate all form of miseries and punishment, The birth and death, young and old age and re-incarnation etc.

Whereas the outer circle is divided into as many as 12 parts indicating the sequence of events leading to every human's life span in the chronicles of Buddhism.

In so far as Hemis monastery is concerned, it was constructed some 450 years back and is a hoe to the main image of great "Guru Pekargayapoh" who is believed to have come from 'Lahsa' some 540 years bael apart from this mage, these are countless statues of Guru Namg Lehotrum Grolma and the step of worship is deep rootedly embedded with brass, precious stones, pearls and are painted with protective deity of utmost prominence amongst Buddhists.

However, some of the Buddhists have with the passage of time migrated to China on one hand and Paddar-Gulab garh (Kishtwar) on the other hand where there is a huge assemblage of the Buddhists and their Monasteries which can be most conveniently seen while vaying to Chandi Mata Ji at Machail during yatra in August every year.

Alachi Monastery is another prominent one in

Ladakh which is wondrous of fresco art and it is else than thousands and thousands of paintings ranging from as small as few inches and are Jamphaering the walls, playfounds and to the huge statues.

This monastery is situated arounding 75kms from Leh itself on the otherside of Sindh.

In almost all monasteries, there is a whiz-maleerie of objects 'd' which are defacto, small as well as large. One becomes wonderstruck and bewildered on having a glimpse of wide-arranged artistic wealth one can ever imagine in so greater part of Himalayas right from areas which has four large carved stoned. The group of Monasteries at Mulbectare having their own charming beauty.

As a corollary, therefore, it is being concluded that pre-Buddhist hymns, such as ballads in praise of Kesar, the legendry hero are sung to the compliment of music and dance at the time of Kesar festival. General Zoravar Singh, The prominent warrior is Legendry in Ladakhi folklore and he died while an expedition against Tibet. The Ladakhies still admire the general in their mind and heart and sing song of Zoravar's wife who accompanied him to Ladakh which reads: A Lama Can't help taking his fee and a wolf cannot help eating lamb; the fire is in front of you, and the sun is in the distance. The poor friend near you is better than a relation far away.

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