

# Impressions

For Private Circulation only

Theme of this  
Bulletin:  
**Nirbhau- Nirvair**  
**(No Fear - No Hate)**

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Editor  
[Dr VJS Vohra](http://www.nevedac.com)

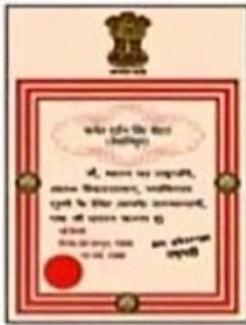


**Disability leads to Ability of Super Humans**

**Fear never builds future, But FAITH  
and Creating HOPE in the World does**



This e-Bulletin is  
dedicated to  
Colonel DS Vohra



**PADMASHRI COLONEL DARSHAN SINGH VOHRA (RETD)**  
FIRST COMMANDANT OF ARTIFICIAL LIMB CENTRE  
A Visionary Pioneer in Prosthetic Rehabilitation



The Workshop Bay of Artificial Limb Centre, Pune



Padma Awards  
Ministry of Home Affairs  
(Govt. of India)  
Padma Shri (1988)  
Col. (Retd.) Darshan  
Singh Vohra  
Social Work  
Chandigarh  
Col. D. S. Vohra  
(1919-1998)



This monthly e-bulletin 'Impressions' is humbly dedicated to the memory of **Colonel DS Vohra**, a visionary pioneer in prosthetics - Orthotics, the **Founder of the Ministry of Defense Artificial Limb Centre, Pune**, and **Founder of Nevedac Prosthetic Centre, Chandigarh**. Col Vohra laid the foundation for a lifelong mission of restoring mobility and dignity to the disabled.

Carrying forward this noble legacy, Dr. VJS Vohra, his son, serves as the Founder & CEO of Nevedac Prosthetic Clinic and is the Co-Founder of Nevedac Prosthetic Centre. With over five decades of dedicated service, Dr. Vohra upholds the values of compassion, excellence, and innovation in prosthetic care.

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Sr. Consultant  
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# Impressions

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A quote attributed to Dr. Manmohan Singh

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## From the Editor's Desk.....

### Safe and Elegant Stair Walking with Prosthetic Limbs at Nevedac Prosthetic Clinic

People always encounter obstacles in daily life, such as curbs, stairs, ramps in homes and in public place. Walking safely is a constant part of our daily life and has to be practiced during gait training to determine which walking technique is right for patients using prosthetic legs.

Stair climbing and descent represent a major milestone in the rehabilitation journey of individuals using prosthetic limbs. Unlike level walking, stairs demand precise coordination, balance, strength, and confidence. Walking safely on stairs and ramps is part of gait training with artificial leg as emphasized by Dr. VJS Vohra, Founder CEO & Senior Consultant, Nevedac Prosthetic Clinic, Chandigarh. His clinic follows a structured and patient-centered approach to stair training. Each patient is assessed individually, taking into account the level of amputation, residual limb condition, muscle strength, balance, and the type of prosthetic components used. This comprehensive evaluation allows for tailored prosthetic design and rehabilitation strategies that prioritize both safety and efficiency.

A strong emphasis is placed on correct technique during stair ascent. Patients are trained to use controlled movements, proper weight transfer, and coordinated limb placement. The sound limb leads the movement during ascent, while the prosthetic limb follows with stable foot placement. With appropriate guidance and repeated practice, patients gradually develop confidence and smoothness in movement, reducing reliance on compensatory patterns.

Descending stairs is addressed with equal care and precision. Patients are educated on controlled lowering of body weight, and correct sequencing of limbs.

It is important to take support of handrail when needed. Prosthetic alignment and proper component selection play a crucial role in enabling safe descent for prosthetic users. Training focuses on stability, rhythm, and balance to minimize the risk of falls. Advanced prosthetic feet and knee mechanisms are selected based on individual functional needs, while regular follow-up ensures optimal performance. This meticulous attention to prosthetic detail allows patients to move with confidence and reduced strain on the sound limb and lower back.

An important outcome of this comprehensive approach is the elegance of movement achieved by patients. Stair walking is not merely functional but appears smooth, natural, and confident. This elegance reflects proper biomechanical alignment, effective rehabilitation, and patient trust in their prosthetic limb. Refined mobility significantly enhances self-esteem and social confidence. Patients are regularly counselled on safety awareness, fatigue management, and the importance of using handrails. Appropriate footwear plays a very significant role for normal walk on plain surface, stairs and hilly areas.



Walking and climbing stairs with right artificial leg



Walking confidently with prosthetic leg and easily climbing stairs



68 years old Chaman Singh walking and dancing gracefully with left prosthetic leg



Walking and climbing ladder with left artificial leg

Click on the photos to see videos on Facebook

**“Democracy is strengthened when power listens more than it speaks.”**

**A prominent quote attributed to Dr. Manmohan Singh**

To stand within close proximity of the Prime Minister or the Finance Minister and question them directly - sometimes critically - demands exceptional courage from a journalist. Yet such courage does not arise in isolation. It is made possible only when those entrusted with executive authority possess an equally strong and visible faith in democracy.

A free press functions meaningfully only when political leadership demonstrates confidence in democratic institutions, constitutional norms, and the legitimacy of dissent. Journalistic courage flourishes when power signals that questioning authority is not an act of defiance, but a democratic duty.

This deep and abiding faith in democracy was exemplified by Dr. Manmohan Singh. Those who worked closely with him often recall that even at the height of his authority, he listened patiently to criticism - frequently severe, occasionally unfair - without interruption or defensiveness. It was not uncommon for him to take notes during press interactions, treating every question as an opportunity for reflection rather than confrontation. On one such occasion, when an aide asked why he never responded sharply to aggressive questioning, he is said to have replied with characteristic calm: **“Democracy is strengthened when power listens more than it speaks.”**

Dr. Manmohan Singh served the Republic of India for five years as Finance Minister and for ten years as Prime Minister. Across these roles, his leadership was defined not by spectacle, but by substance; not by volume, but by vision. He demonstrated that constitutional authority does not require assertiveness bordering on intimidation, and that institutional strength is best preserved through restraint, reason, and respect.

In an era increasingly marked by polarisation and performative politics, his public life offers a vital constitutional lesson: that leadership anchored in humility can coexist with decisiveness, and that democratic stability depends as much on temperament as on power. His conduct reaffirmed trust in institutions, upheld the dignity of public office, and reinforced the essential role of dialogue in a constitutional democracy.

Dr. Manmohan Singh's legacy endures as a reminder that democracy is not merely sustained by elections or laws, but by the everyday conduct of those who govern - by their willingness to listen, to tolerate dissent, and to place institutions above individuals. In this quiet commitment to democratic values lies the true measure of statesmanship.

*This was the moment India didn't shout - it stood tall.* Leadership spoke softly, and the world leaned in to listen. There was no need for chest-thumping, because credibility did the talking. Global leaders waited. Institutions trusted. Markets believed. This wasn't noise; it was confidence built on competence.

Say what you will about politics, but there was a time when India's presence on the global stage felt assured, respected, and steady. History remembers the quiet, measured and effective strength of Dr. Manmohan Singh in many forms.



**Prime Minister Dr. Manmohan Singh and President Barack Obama reiterated that India and the United States, as global leaders, will partner for global security, shared vision for peace, stability and prosperity in Asia, the Indian Ocean region and the Pacific region. They had committed to work together, and with others in the region, for the evolution of an open, balanced and inclusive architecture in the region.**

## 2025 - Changes in Food Habits in India

Author



**Maj General Krishan Chauhan**  
Retired Army Medical Corps

[Former Additional Director General, AMC](#)

This article is not focusing on Processed Foods. The ultra-processed foods (UPF) have been proven to cause obesity, fatty liver, type II diabetes, hypertension, high cholesterol leading to heart attacks and strokes. These foods also lead to certain cancers, especially in younger age groups.

**CHANGES IN INDIANS FOOD HABITS-2025 ONWARDS.** The last couple of years saw rapid changes in India in terms of what food they eat and from where it is procured. The following factors are responsible for these changes. \* Government efforts of providing social welfare aid to individuals from banks with Aadhar based identification. \* Making Aadhar + PAN based income tax returns. \* Popularising UPI based payment, free of cost. MMCs joined the bandwagon of the original Paytm as service providers. \* Citizens have been prompted to buy smart cell phones (much cheaper now) and learn how to use them. \* There was rapid penetration of cheap mobile internet in rural areas even remoter ones. \* More women taking up jobs or vocations to keep the family's home fire burning. Lesser time for procuring raw ingredients for cooking meals at homes. Online food delivery became convenient. \* Large number of students of regular institutions and coaching centers staying in PG/ hostels depended on eating at *dhabas/ restaurants* opted for online delivery to save time. Even teenagers got hooked to the simple ways of ordering snacks and beverages. \* Migrant labour - blue collar as well as white collar shifted to online delivery of food. Those doing jobs at night were extremely happy to get hot meals at work place too. \* Simultaneously, there was multiplication of home delivery service agencies. Service providers compete with each other in cutting the time and delivery charges to provide grocery, snacks and cooked food, anywhere, anytime in the country. \* These factors leads to rapid rise of consuming food/ snacks not cooked at home.

**THE ISSUE THIS NEW YEAR** \***WHAT?** Cheap and hot food, drinks and snacks at the click of a button, sitting at home, office, trains, or even while being stranded on a highway. Is this food safe and healthy? \***WHO?** Food delivery has become a daily habit with students, office goers and even many families. \***WHY?** Numerous divergent reasons. >No time or energy to cook. >Find home/ hostel/ mess food too *boring* and not tasty enough. >Easily available for sudden arrival of guests. >Need more variety of complex foods. >Urge for *branded* snacks/ drinks/beverages. >Availability in bulk for celebrations. \***WHEN?** Anytime, especially after midnight when employees are working night shifts/ students burning the midnight oil. \***WHERE?** Anywhere.

**Snippet.** An Indian *Juggad* video shows how an intelligent driver took help of 4 delivery boys in getting out his car stuck in a mud hole. He ordered snacks and drinks from 4 different companies. With the help of delivery boys, he could lift his car out from the mud hole. In a show of gratitude, he offered the snacks and drinks, ordered by him, to the delivery boys. He saved thousands of rupees in seeking roadside assistance from service providers which would have taken hours in sending a tow truck/crane-lift.

**CONVENIENCE FOOD, FAST FOOD, COMFORT FOOD AND JUNK FOOD.** So convenient, are they bad for health? Let's divide these foods in to 2 varieties- Packaged and Freshly cooked. **PACKAGED FOODS.** These foods are required to be approved by and carry the logo of FSSAI. FSSAI or Food Safety and Standards Authority of India is entrusted with regulating the Food industry. However, manufacturers find out ways and means to circumvent the laws once their product is approved. As per study by George Institute of Global Health, Sydney, Australia, Indian packaged foods were ranked most unhealthy in the world because: >Very high in sugar, salts or saturated fats and calories. > Mislabeled as 'natural', 'organic' or 'healthy'. > Wrongly advertised as 'high in protein' or 'sugar free'. The high protein content of one popular chicken outlet was found to be fried in unhealthy saturated fats in India making it quite unhealthy. Sugar free items, especially in cold drinks and juices have other dangerous chemical sweeteners. >Foods have high levels of preservatives, flavours, coloring agents (dyes), stabilizing agents, emulsifiers. In addition some have thickeners/ bulking agents, foaming or anti-foaming agents.

**ONLINE DELIVERED RESTAURANT OR HOME COOKED FOODS, SNACKS, MITHAI AND NAMKEENS.** Some of the '10 minutes' home delivered, cooked food, snacks and mithai don't even fall under the supervision of FSSAI. This food is neither hygienic nor has sufficient nutritive value. Following are also reported from time to time: \* Using industrial starch for thickening gravies. \* Recycled *maida* in various foods. Recycling done by drying and grinding of left over bread, buns, naans and the like. \* Using adulterated milk products. Cheese, *paneer*, *ghee*, butter, cream and *khoya* are especially targeted by greedy sellers. \* Out-dated Spices and other ingredients \* Improper storage of raw materials leading to spoilage. \* Improvement in food/ snacks make the simple cooked foods tasty and appealing but they are as unhealthy as UPFs.

**EFFECTS OF CONSUMING ONLINE FOODS AND SNACKS.** Online foods and snacks have more deleterious effects as compared to packaged foods. The foods/ snacks have appealing names, are presented in a way that a person cannot refuse to eat. They taste much better than home cooked food, hence one tends to overeat. These foods can cause hyperacidity, flatulence and indigestion initially, food poisoning or other gastro-enterological ailments. To summarize, these food result in obesity, increase in bad cholesterol leading to heart diseases (including hypertension), diabetes and stroke. UPFs are also implicated in certain cancers and chronic kidney diseases.

**WHAT CAN BE DONE TO REDUCE THE ILL EFFECTS OF SUCH FOODS?** The answer lies in various strata of the population. The Central government, State governments, Municipal bodies, Institutions as well as the heads of families. However, at the individual level, we can firmly resolve that we avoid online and UPF as much as possible.

PS. Food/ snacks manufacturing and delivering companies are becoming a sizeable part of our economy. They are providing over 5 million jobs to the less educated/ vocationally trained. Yet, the ill health and diseases which are already cropping up rapidly also need to be taken in consideration. Man-hours lost because of sickness affects the country. Money and time spent on investigations and treatment are an additional drain on economy- national as well as for the families.

**Bottom line:** Think, order less, order wisely, even the foods touted as healthy may be ruining the health!

## Paradise Reflection

### A Universal Concept across Religions and a Reflection on the Present

By



**Dr. Parvesh K. Sablok**

Paradise, often envisioned as a place of eternal peace, joy, and beauty, is a central theme in many of the world's major religions. It is seen as the ultimate reward for the righteous or those who lead a virtuous life. However, each religion offers its unique interpretation of paradise and the afterlife, rooted in its theological and philosophical traditions. At the same time, a deeper reflection reveals that some might argue we are, in fact, living in a kind of "paradise" already, and the struggles we face arise not from our environment, but from the choices we make and the way we live. Let's explore the concept of paradise in different religious traditions and also consider a thought-provoking idea: Could we already be living in paradise, and if so, how are we shaping it?

#### Paradise in World Religions

**1. Christianity:** In Christianity, paradise is often associated with the "Kingdom of God," a realm of eternal life and communion with God, free from sin, pain, and suffering. This is often referred to as Heaven. The Bible speaks of a "new heaven and new earth" in which those who are faithful to Christ will enjoy eternal life (Revelation 21:1-4). The emphasis is on spiritual salvation through faith in Jesus Christ, with paradise seen as a reward for righteousness. In the Christian tradition, paradise is not just an afterlife destination but an ongoing relationship with God that begins in this life.

**2. Islam:** In Islam, paradise (Jannah) is described as a lush, beautiful garden of eternal happiness, where believers are rewarded for their faith and good deeds. The Quran paints a vivid picture of paradise with rivers of milk, honey, and wine, lush greenery, and palaces made of precious stones. It is a place where the faithful enjoy the company of loved ones and are in the presence of Allah, the ultimate reward. The key to entering Jannah is a combination of faith in Allah, performing righteous deeds, and seeking forgiveness for one's shortcomings. However, paradise in Islam is not simply a reward; it's a reflection of the mercy and justice of Allah.

**3. Judaism:** In Jewish tradition, the concept of paradise is tied to the idea of the World to Come (Olam Ha-Ba). The afterlife is often seen as a place of spiritual closeness to God, though its precise nature is less defined than in Christianity or Islam. In some branches of Judaism, paradise is a place of peace and joy where the righteous are rewarded, while others focus more on the idea of resurrection and the eventual coming of the Messiah, when a perfect world will be established. Paradise, in Jewish thought, is both a spiritual and collective hope - where the world will be perfected and suffering will cease.

**4. Hinduism:** Hinduism views paradise in various forms, with different interpretations depending on the tradition. For some, paradise is a temporary, heavenly realm known as "Swarga," where souls go to enjoy the fruits of their good karma before being reincarnated. However, the ultimate goal is liberation (Moksha), which is the release from the cycle of rebirth and union with the divine. While Swarga may offer temporary bliss, true paradise in Hinduism is the realization of one's divine nature and the attainment of eternal peace beyond physical existence.

**5. Buddhism:** In Buddhism, the concept of paradise is connected to the attainment of Nirvana, the cessation of suffering and the cycle of rebirth. Nirvana is not a place in the traditional sense, but a state of spiritual liberation, peace, and enlightenment. While Buddhism doesn't promise an eternal paradise in the conventional sense, it encourages the pursuit of a peaceful existence by detaching from desires, attachments, and suffering. Paradise is thus found within - through meditation, mindfulness, and wisdom, individuals can experience a kind of "paradise" in this life.

**6. Other Indigenous and Spiritual Traditions:** Many indigenous traditions have their own visions of paradise, often tied to the natural world and ancestral spirits. In some Native American cultures, paradise is envisioned as a harmonious place where humans live in perfect balance with nature and the spirits of their ancestors. Similarly, in various African spiritual traditions, paradise can be seen as a return to a state of unity with the divine and the ancestors, where the cycles of life and death are in perfect balance.

**Living in Paradise: A Perspective Shift:** While these religious interpretations of paradise after death provide distinct views of what may lie beyond this life, they also invite a deeper reflection about the life we lead now. Many spiritual traditions suggest that the kingdom of heaven or paradise is not a distant reality but something we can experience in the present moment. **Could it be that we are already living in paradise, but our actions and attitudes create a "hell" on earth?**

**The Paradise Within:** Several religions and philosophies teach that paradise is not a place to be reached after death, but a state of mind and being to be cultivated during life. Buddhism, for example, emphasizes inner peace as a form of Nirvana. Christianity's Kingdom of God can be understood as a state of love, peace, and reconciliation here on earth, reflecting the moral teachings of Jesus Christ. Islam's concept of Jannah can be seen as a state of harmony with divine will, achieved through faith and good deeds in the present life. These perspectives encourage us to find heaven within, by transforming our hearts and minds.

**The Role of Deeds and Choices:** Human actions play a significant role in shaping our environment and relationships. Many religious teachings highlight that the pursuit of material wealth, power, and selfish desires often leads to suffering and destruction, not only for individuals but for society as a whole. On the other hand, acts of kindness, love, compassion, and justice can create moments of heaven on earth. In this sense, the paradise we seek may already be available to us, but it depends on how we choose to live.

**Creating Heaven or Hell:** The idea that our actions shape our reality is not limited to religious or spiritual traditions. It is echoed in modern psychology, philosophy, and even environmental movements. We are often the architects of our own suffering or joy. If we embrace a mindset of gratitude, generosity, and mindfulness, we may find that we are, in fact, already living in a form of paradise, even amid life's challenges. On the contrary, if we give in to greed, hatred, and apathy, we may be creating a "hell" on earth—one that is perpetuated by our own choices.

**A Call for Reflection:** The idea of paradise after death is deeply rooted in the spiritual traditions of humanity. However, the notion that we might already be living in paradise—through our ability to shape our actions, thoughts, and relationships—invites us to reconsider how we live today. While each religion offers a vision of an afterlife filled with beauty and peace, it is the present moment, and the choices we make in this life, that ultimately determine whether we experience a personal paradise or contribute to a world of suffering. Perhaps the true path to paradise is not through external promises of reward but through internal transformation, living with compassion, love, and mindfulness. By doing so, we might discover that the paradise we seek is already within us, waiting to be nurtured.

## Vande Mataram

### Celebration of Hundred Fiftieth Anniversary of the National Song

Author



Dr. Jaswant Singh Puri

Doctor of Letters (Honoris Causa)  
Social Activist, Punjab Rattan

who had established themselves as the supreme force. It continues to awaken patriotism and unity among Indians. It makes us experience maternal affection of Ma Bharati. 'Vande Mataram' is the song that lends tangible voice to that abstract feeling.

**Vande Mataram** is a song that was adopted as the National Song of the Republic of India in 1950. It was composed lyrically by Bankim Chandra Chatterjee in 1875 and became a part of his Bengali novel 'Anandmath'. Even Honourable Prime Minister of India Narendra Modi said in his 127th episode 'Mann Ki Baat' that on November 7, we will be entering the 150th year of the celebration of Vande Mataram. Modi recalled that the iconic song was first sung by Rabindranath Tagore in 1896 and highlighted its role in fostering patriotism and nation building. Vande Mataram ignites boundless emotion and pride in every Indian's heart. Vande Mataram was a slogan and a song that inspired Indians to free India from the clutches of the British colonial rule



Vande Mataram means "I praise thee, Mother," which is a reminder of our rich cultural heritage and the sacrifices of our forefathers in making India a free nation.

The song was translated into many languages. Sri Aurobindo translated it into English in 1909. The celebration of this day is not merely a remembrance of history but a re-awakening of patriotism. As the words 'Sujalam, Suphalam, Malayajsheetlam' echo in the sublime air, they carry the fragrance of the land and the divine essence of India's being.

When the song was first sung in the Indian National Congress Session of 1896 in Kolkata by Rabindranath Tagore, the atmosphere was electrifying, which was felt in every pulse and every breath of the motherland. Vande Mataram binds India's diverse languages, faiths and traditions. The song became a unifying force that transcended caste, creed and religion. Thus Vande Mataram is not just a song but a hymn that binds every Indian heart in love, devotion and pride.



Bankim Chandra Chatterjee

## Technology - Beyond Big AI

### Why the Next Phase of Artificial Intelligence Will Be About Relevance, Not Scale

Analysis by



Prof Dr SK Sharma  
Professor Emeritus &  
Founder Director,  
Energy Research Centre  
Panjab University

The global artificial intelligence debate has become increasingly dominated by scale - larger models, larger datasets, and vast computing infrastructure. While this approach has produced impressive demonstrations, it is also revealing important limitations that are shaping the next phase of AI development.

One emerging concern is strategic concentration. Large AI models depend on scarce chips, high energy consumption, and capital-intensive data centres. This concentrates capability in a few countries and corporations, creating technological dependence rather than broad-based innovation. As AI enters critical domains such as governance, healthcare, finance, and security, resilience and accessibility become as important as performance.

A second limitation lies in trust and explainability. Systems that generate outputs without transparent reasoning are ill-suited for high-stakes applications. In areas like medical diagnostics, climate modelling, or industrial control, decision-makers require systems that can be audited, validated, and corrected — not just eloquent responses.

These challenges are driving a shift toward domain-specific, task-focused AI models. Such systems prioritise accuracy, interpretability, and efficiency over generality. Trained on structured or sensor-based data, they can operate on modest hardware and be deployed widely across sectors.

For India, this transition aligns naturally with long-standing strengths in applied science, frugal engineering, and problem-driven innovation. AI tailored for agriculture, public health, materials science, logistics, and climate resilience may deliver far greater societal and economic value than participation in a costly race for scale.

As artificial intelligence matures, progress will be measured less by model size and more by usefulness, reliability, and real-world integration. The future of AI may belong not to the biggest systems, but to the most relevant ones.

## Does God Exist?

### Needs a Complete Shift

Author



**Consultant Deepak**

Recently, during a quiet evening, I found myself captivated by a debate titled "**Does God Exist?**" featuring the poet Mr. Javed Akhtar and the scholar Mufti Shamail Nadwi. The event, held in New Delhi and moderated by Saurabh Dwivedi, was a refined academic dialogue. But as I watched, it occurred to me that this curiosity is perhaps as old as humanity itself. Every human - whether atheist or theist - explores this unresolved puzzle, and I am no exception.

**The Infinite Loop:** In my humble opinion, debating this question may never provide a final conclusion. It often feels like a cycle with no exit. Even if God does not exist, it is difficult to present concrete proof, except by asking opponents to prove that God *does* exist. On the other side, believers offer their logic and the testimony of personal experiences, which skeptics may find difficult to accept.

**The Evidence of Perfection:** It is hard to deny that if "Perfection" exists anywhere, it is in the form of the universe we know and likely in the ones we don't. Every creation in this universe seems to exist in a perfect order: interdependent, interconnected, and interrelated. Co-existence is its foundational principle.

From a scientific, architectural, or artistic perspective, everything appears harmonious and "automatically managed." This system is so far beyond human imagination that it is easy to understand why we began calling this the creation of "**God.**" To me, it is an indicative word—a name used to express something that exceeds our vocabulary. Perhaps the word "God" can never be fully explained. I feel that the more we try to elaborate, the more we might invite confusion. I believe every individual possesses their own wisdom and should be free to lead their life according to it.

**The Practical Need for the Divine:** I do not claim to be an intellectual or a scholar, nor do I belong to any specific belief system. However, in my own life, I experience support from an unexplainable and unknown source. May be, science is far behind to explain this source. Beyond such personal experiences, and making life more complicated and confusing, I often wonder about a practical point: if crime and evil still exist despite billions of people believing in a higher power, what might happen if the concept of God were removed entirely?

When we face moments of peak helplessness, the support and security of a "superpower" can be a great source of consolation. Without it, I worry that mental health challenges and hopelessness might reach uncontrollable levels. I feel that a world governed by unchecked impulses, without this spiritual anchor, could lead to hazardous outcomes—perhaps more dangerous than the concept of God itself.

**A Shared Hope:** The younger generation is so positive about life, and I feel we should strive to be a source of inspiration for them. It is my quiet hope that scholars and intellectuals from all sides - atheist or theist - might one day come together to explore the potential consequences for our society if the concept of God were to vanish from the world.

**Conclusion:** The specific form and role of God can be challenged, but this "supernatural" process of nature - which exists beyond human capacity - is visible and experienced by everyone, every moment. Rather than involving ourselves in an unresolvable debate, let us focus on maintaining its holiness. Let's enjoy this marvelous beauty as much as possible, ensuring a complete sense of wellbeing for ourselves and for the generations to come.

## Diabetic Foot Care

By



**Dr. Mukesh Doshi**  
Sr. Prosthetic Orthotic  
Clinician

The anatomy of foot, which is a master piece of engineering work created by God contains 26 bones, more than one lakh sweat glands, 33 joints, 107 ligaments and 19 muscles. Foot is created in such a manner that a person walks around 11500 miles in a lifetime. Various foot ailments are; achilles tendon, bunions, ankle instability, arthritic foot, corns, flat feet, club feet, foot drop, heel spurs, diabetic foot etc.

Special soles / special shoes for the foot problem helps if the patient goes to a qualified Orthotist. There are various splints and braces to treat these ailments and deformities. Computerized foot scanning as advanced technology analyses body weight distribution on feet and rigidity or mobility of arch. Wear ideal footwear having wide toe box, extra depth, appropriate insole, heel counter, rigid out sole and rocker adjustment to reduce the pressure.

Smoking is the biggest cause of pain in walking, ulceration, infections, gangrene and amputation. For proper foot care, inspect your feet daily for blisters, cuts and scratches. The use of a mirror can aid in seeing the bottom of your feet. Always check between your toes.

Wash your feet daily, using warm water and a mild soap. Do not soak your feet in hot water or in any water for a long time, as the skin may get infected.

Avoid walking barefoot. Wear shoes and sandals that fits properly. Examine your shoes before putting them on to make sure they have no tear, sharp edges, or objects in them that might injure your feet.

Wear Diabetic socks that fits properly. Do not wear socks that are too tight for proper circulation to the feet. Do not walk more than 20 minutes at a time. Avoid exposing your feet to excessive heat or cold.

## Gurdwara Sri Chamkaur Sahib

### A Sacred Symbol of Courage and Sacrifice

By



**Colonel Prithi Vohra**

I visited Gurudwara Shri Chamkaur Sahib along with Rabina. After paying our respects to Guru Sahib, we went to Guru's Langar (Kitchen). Food was delicious followed by a hot cup of steaming tea. It was indeed very nice of Sardar Nirmal Singh, Manager of the Langar to make us comfortable.

I was very happy to know that Sardar Nirmal Singh is a senior retired Police Officer and his children are settled in Italy. He comes daily to do free service. It was also quite fascinating to see Ladies cutting vegetable as a free service to Guru's Langar (Kitchen).

**Introduction:** In the heart of Punjab, near Ropar, stands Gurdwara Sri Chamkaur Sahib, one of the most revered sites in Sikh history. It commemorates the Battle of Chamkaur (1704), where Guru Gobind Singh Ji, the tenth Sikh Guru, along with a small group of devoted Sikhs,

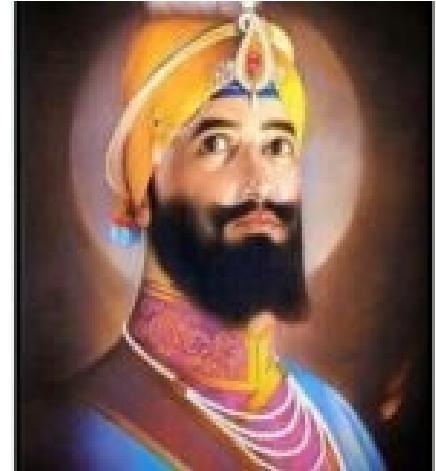
displayed unmatched bravery against an overwhelmingly large Mughal army. This sacred place is forever remembered for the martyrdom of the Guru's elder sons, Baba Ajit Singh Ji and Baba Jujhar Singh Ji, whose courage became a timeless inspiration. After leaving Anandpur Sahib, Guru Gobind Singh Ji and about forty Sikhs took shelter in a fortified house belonging to Chaudhri Budhi Chand in Chamkaur. Soon, they were surrounded by thousands of Mughal soldiers. Despite being vastly outnumbered, the Guru and his followers fought with divine courage and faith in Waheguru.

One after another, the Sikhs went out to face the enemy, fighting until their last breath. Both Sahibzade—Baba Ajit Singh Ji (around 18 years old) and Baba Jujhar Singh Ji (just 14)—sought their father's blessings before charging into battle. Their supreme sacrifice symbolizes the essence of Sikh valor and devotion.

Today, the Gurdwara Complex includes Gurdwara Garhi Sahib, marking the fort; Gurdwara Katalgarh Sahib, where the Sahibzade were martyred; and Gurdwara Damdama Sahib, where the Guru composed hymns.

**Conclusion:** Gurdwara Sri Chamkaur Sahib stands not just as a monument, but as a living testament to Sikh faith, courage, and sacrifice. Each year, thousands of devotees visit during the Shaheedi Jor Mela, paying homage to the Guru and his brave sons. The spirit of Chamkaur continues to remind humanity that righteousness, even in the face of adversity, always prevails.

[Click here to view the blissful pictures.](#) Click any to see enlarge view.



**Guru Gobind Singh Ji**

## Pause.....

By



**Brigadier DS Dhillon**

I can think of several times in my life I wish I had practiced the pause in my life, and I cannot think of a single time I am glad where I didn't. Nothing good ever comes from a snap response, a snap judgment, or a snap reaction.

Reacting harshly to anything only leads to us doing and saying things we will later regret. Here, I am reminded of a fable.

A young artist once visited a legendary master known for painting lifelike landscapes that seemed to breathe. "Master," he said, "I've studied all the techniques. I've copied your strokes. I've practiced every day. But my art still feels... dead."

"What's missing?" The old master handed him a paintbrush. "This brush," he whispered, "is magical. It only comes alive when the artist listens more than he paints."

Confused, the young artist dipped the brush in color and began his work - carefully, deliberately, mechanically.

The painting looked neat... but lifeless. The master shook his head gently. "Now try again, but this time, pause before every stroke. Listen to the silence. Listen to the story the canvas wants to tell. Let the painting guide your hand, not your mind." The boy hesitated... then followed. Slowly, the strokes became softer... bolder... freer. The canvas transformed.

The painting now felt something. Tears welled up in the young artist's eyes. "It wasn't the brush, was it?" he whispered. The master smiled. "No. It was you — once you paused, stopped painting and started listening, the magic happened."

In communication, as in art, it's not always about what you say, but how deeply you listen. When you tune in fully, your words become more than speech... they become connection. Because transformation often begins... in the pause.

Practice the pause and take advantage of the power of the pause and the happiness it can bring when implemented.

## Applying Lord Krishna's Timeless Wisdom to Modern Life

How the teachings of Lord Krishna offer practical guidance for happiness, inner growth, and ethical living in a fast-changing world

By



**Ardhayaa Aameep Sinha**

Management Graduate perusing his career in Canada, he is attached to his roots in India

The teachings of Lord Krishna that were revealed mainly in Bhagavad Gita and other holy discourses were taught thousands of years ago. However, even in the current world of careerism, rapidity, and uncertainty, their applicability is still very potent. Since the wisdom of Krishna is applied to developing inner harmony, balance, and happiness, since the power of choice to learning how to control the mind and changing the definition of leadership, Krishna is built into an everlasting guide of wisdom. How do we put these old teachings into our modern days and ways of living and mould ourselves to live with awareness and purpose in a time of continuous change, pressure and distraction, is the fundamental question?

### The Right to Choose: Exercising Free Will with Awareness

Choosing is another most important teaching that Lord Krishna gave. We have two ways the right and the wrong all through life. Humans are the only creature who can decide by discrimination, contemplation and comprehending their destiny. These decisions cannot be underestimated; each decision has the outcomes that are going to affect our development. This is a teaching that is particularly applicable in the contemporary world. Every day is a chance to grow up, instead of growing old, from the choices made about career choices to personal relationships. Being mindful and stopping to think before one acts, thinks about consequences, and make decisions that are consistent with the higher values instead of immediate gratification will result in less regret, more self-respect, and long-term satisfaction.

### Abandoning Attachment: Finding Balance Through Detachment

The other lesson taught by Lord Krishna that is very potent is the art of non-attached to results. Krishna tells Arjuna to carry out his tasks diligently and genuinely without being emotionally attached to the outcome. This lesson does not lead to apathy, but rather, inner balance and calmness. Attachment to promotions, recognition, or financial accomplishment can cause anxiety and disappointment in the modern society that is results oriented. When people concentrate on action as opposed to results, they become resilient, improve their attention, and become creative. By moving on beyond the fear of failure, the mind gets liberated which usually results in high performance and overall satisfaction. Fear is the greatest enemy of true success and Krishna teaches that when it is removed, then you are a true success. Indicatively, one of the extensive reviews found that mindfulness training had a positive correlation with general well-being ( $g = 0.46$ ), anxiety reductions ( $g \approx 0.62$ ), and perceived stress reductions ( $g$  of Hedge  $\approx 0.56$ ) in workplaces.

Moreover, the research demonstrates that the increased mindfulness correlates with the decreased stress levels and increased professional engagement, which means that the practices that are consistent with the teachings by Krishna can be used to help address emotional responses to stressful experiences. Bartlett, et al. (2019).

### Leadership and Responsibility: Serving Through Inner Strength

Lord Krishna gives a deeper vision of leadership that is founded not on power, fame and position but on discipline, duty and service. Great leaders lead by example, direct by principles and encourage others as opposed to controlling others. In the contemporary society, leadership has been mixed with power or fame. The lesson of Krishna teaches us that we need to be responsible in whatever we do, feel, and what we value. Leadership by service is a great way to build trust, teamwork, and missions without micromanagement and help transform workplaces, families, and communities alike, whether it is mentoring a colleague, supporting a team without micromanaging, or contributing to the community.

### Mastery Over the Mind: The Key to Inner Freedom

Lord Krishna famously states that the mind can be our **greatest ally or our greatest enemy**, depending on how we control it. A disciplined mind cultivates clarity, wisdom, and purposeful action, while an uncontrolled mind breeds anxiety, doubt, and destructive habits. Modern life constantly challenges mental discipline through endless distractions, social media, and external pressures. Practices such as mindfulness, meditation, and self-reflection help reclaim control over the mind. Over time, mastery of the mind not only enhances personal happiness but also improves relationships, work performance, and emotional resilience.

### Conclusion

The teachings of Lord Krishna have much more than philosophical knowledge because they render practical guidance towards meaningful life. Through conscious choice, embracing of detachment, leading by service and ultimately by mastering the mind, people are able to live in the modern world with grace, purpose and peace of mind. These eternal truths are still reminding us that material prosperity is not sufficient to be called true happiness, and it might be the inner balance, moral behavior, and self-knowledge. The implementation of the wisdom of Krishna in everyday life allows the accomplishment of fulfillment to any person who is ready to act disciplinarily, consciously, and empathetically.

## Supreme Court Bats for Including Disability Rights In Corporate Social Responsibility

Gursimran Kaur Bakshi | 15 Jan 2026

Shared by:

Maj General Krishan Chauhan

***True equality at the workplace can be achieved only with the right impetus given to disability rights as a facet of Corporate Social responsibility"***

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The Supreme Court has said that the rights of persons with disabilities have to be viewed through the prism of Corporate Social Responsibility (CSR) to protect the human rights of individuals belonging to such groups. It is through this that true equality at the workplace can be achieved. These observations were made by a bench comprising Justice JB Pardiwala and Justice KV Viswanathan while hearing the case of an appellant who was denied the right to employment by Coal India Limited (CIL) just because she suffered from multiple disabilities.

While directing that the CIL must create a supernumerary post for her, the bench emphasised the importance of reading CSR with the Rights of Persons with Disabilities Act, 2016, to further the rights of persons with disabilities. It relied on the UN Guiding Principles on Business and Human Rights, as endorsed by the United Nations Human Rights Council in 2011, on the aspect of corporate responsibility to respect human rights.

As per this, the business enterprises have a responsibility to respect human rights, especially those belonging to specific groups of the population that require particular attention. These include the rights of indigenous people, women, children, persons with disabilities, migrant workers, etc. It also cited the working paper 'Disability and CSR Reporting: An analysis comparing reporting practices of 40 selected multinational enterprises,' produced by the International Labour Organisation Global Business and Disability Network. As per this, the rights of persons with disabilities are human rights, and enterprises have an obligation not just to respect but also to avoid infringement.

Considering all this, the bench observed: "Thus, it is abundantly clear that rights of persons with disabilities have to be viewed from the prism of Corporate Social Responsibility in order to protect and further such rights. True equality at the workplace can be achieved only with the right impetus given to disability rights as a facet of Corporate Social Responsibility." As per the brief facts, the appellant applied for the post of Management Trainee in Personnel and HR Discipline as a reserved candidate in the Visually Handicapped category.

When she had qualified for the interview, she was called for the document verification and initial medical examination. However, during the medical examination, it was found that the appellant not only suffered from visual disability but also suffered from 60% low vision in both eyes and Residual Partial Hemiparesis. She filed a writ petition before the Calcutta High Court.

The single judge quashed the medical examination result and held that the public sector corporation could not have refused the appointment. However, since the appellant had approached the High Court after completion of the recruitment process, the single judge allowed her to participate in the 2023 recruitment process from the stage of medical examination. By an interim order, one post was ordered to be kept vacant in the cadre for her.

However, Coal India Limited filed an appeal, and the division bench set aside the order. It said that the writ petition was filed after the recruitment process, and it was untenable to direct the authorities to consider her in the same or next recruitment process. The appellant filed a civil appeal before the Supreme Court. During the hearing here, the Respondent contended that the Appellant suffered from 30% disability and therefore does not fall within the ambit of "persons with benchmark disability" to claim the reservation under Section 34 of the RPwD Act.

The Supreme Court directed the Director of All India Institute of Medical Sciences (AIIMS), New Delhi, to constitute a Board, which included Dr Satendra Singh as one of the members, to assess whether she qualified the benchmark disability mark and whether she suffered from multiple disabilities.

On January 1, the AIIMS report was submitted before the Court, according to which the appellant suffers from 57% of disability, which is above the benchmark disability of 40%.

[Click here to read the judgment](#)

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