



निरन्तर 2003

अलुम्नी, गांधी मेडीकल कालेज

भोपाल द्वारा प्रकाशित **समारिका**

निरन्तर

अलुन्नी की स्मारिका

नवम्बर-2003

स्मारिका के सूत्रधार :

डॉ. एस.एस. येसीकर

डॉ. एन.एन.पी. सिंह

डॉ. अरविन्द जोशी

डॉ. संतोष व्यास

डॉ. चन्द्रहास शर्मा

डॉ. शैलेश लूनावत

डॉ. भुवनेश्वर गर्ग

डॉ. अजय मेहता

चन्द
तिनके
आज मेरे पास थे
कल जीह में लगा दूंगा
तुम्हारे आने वाले वर्षों के लिए
एक
सुरक्षित स्थान चाहिए,
शायद कुछ तिनके
कम पड जायें
तुम चिन्ता न करना
मैं अपने पंखों से
छत बना दूंगा
तुम आ जाना
मेरे पास
क्योंकि
प्यार और कर्तव्य में
अन्तर करना मुझे
आता नहीं है
हम सब मिलकर
आभार मानेंगे
उस वृक्ष का
जो हमें
अपनी आगोश में पनाह देता है।

नवल जायसवाल

NAME



प्रकाशक

अलुन्नी गांधी मेडिकल कॉलेज, भोपाल

हम
स्वीकृत करते हैं
इस स्मारिका
" विरेचक "को
भद्रांजली स्वास्थ्य
ट्रस्ट जो
अस्सम ही हमें
छोड़कर
चले गये,
उनकी
अपूर स्मृतियाँ
हमारे साथ हैं



- अमृणी परिवार

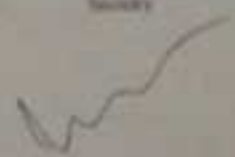


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(Regd. No. - 267, Bhopal Hoshangabad)

OFFICE - GANDHI MEDICAL COLLEGE, BHOPAL - 462 001

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डॉ. चमेल विजयिका गुप्त (एम.एस.)
 अधिकांक व विभागाध्यक्ष,
 के.ए. विद्यालय
 लॉबी भवन महाविद्यालय,
 भोपाल
 एप्रिल १९७३

लॉबी भवन महाविद्यालय के अध्यापिका,

आज इस पत्रिका के माध्यम से आप सबसे मुख्यांतिक होना मेरे लिये बहुत हर्ष का विषय है।

अध्यापिका शब्द का रिता है आत्मा माटर शब्द से। आत्मा माटर यानि उन माता। लॉबी भवन महाविद्यालय का मेरे और आप सबके जीवन में यही स्थान है। इतना बड़ा दर्जा किसी को यूँ ही नहीं दे दिया जाता। काले काले बर्तने जैसे हम सब यहाँ आये और फिर हमारे बन्धुत्व को अपने में समेट लिया इसकी ममतामयी किन्तु सबल खाती ने। हमारे शिक्षकों के प्रयास और साधियों की प्रेरणा ने दिये खरटे-मोटे अनुभव और जीवन कथा बढ़ती चली गई।

समाज के शीर्ष स्थानों और उच्चस्थ पदों पर बैठे हम सब को इस परिधि तक पहुँचाने स्थापक व्यक्तित्व बनाने वाली यह संस्था मुझे स्मृतियों के गतिपत्तों की उन प्रतिध्वनियों और परछाइयों की याद दिलाती रहती है जो मेरी तो प्रेरणा है ही, यकीनन आप सबका भी आर्थाधारण है। कभी कोई धटना याद आकर गुदगुदा जाती है तो कभी किसी शिक्षक का रीबोल्ट बेहरा स्मृति में आता है और अनायास ही कड़ा से हृदय भर उठता है।

मेरा विश्वास है कि 'निरन्तर' अपनी परम्परा एवं नामावली अनुसृत सदैव सक्रिय होकर उन्नति के पथ पर इस महाविद्यालय के काम-काज को अर्पित करेगी।

मैं प्रतिज्ञा करती हूँ कि आप सबकी कामना के अनुरूप 'निरन्तर' ही अपने शिक्षण मन्दिर को शिखर पर सुरोभित करने के लिए प्रयासशील रहूँगी।

कितने ही सपने हैं, बाले हैं, सपने हैं और उन सब के बीच गुंथा है मेरा आकाश आत्मा माटर और अन्त में किसी कवि की जुबान से अपनी बात

'तलाश क्या है सब कुछ मिला हुआ ही है,

अगर यहीं न मिला तो फिर कहीं भी नहीं'।



Dr. S.C. Jain

Form the Desk of President

For quite some time the Medical Profession is being blamed for a rapid decline in Medical ethics. One can hear of innumerable instances where medical practitioners have been alleged to indulge in unethical acts or malpractices. Many of these allegations might be true.

I have tried to analyse this malady. At the outset, let me say that I am not trying to defend the doctors in any way. As far as I can interpret, "Ethics" means a certain "Code of Conduct". This code of conduct must have been present since the earliest times but it was Hippocrates who put in writing a comprehensive account of the duties and obligations of a physician and laid down certain ethics in the form of his famous "Oath". Even after so many years his treatise is the basis of ethical practices for the physicians all over the world. Every medical practitioner is supposed to take this oath. It is unfortunate that in modern times many physicians have not read the oath in its totality and are ignorant about it.

As far as Code of Conduct is concerned, not only the physicians, but every person should have a moral & social code of conduct irrespective of his profession whether he/she is a politician, an administrator, a businessman or even a common citizen. For some of them there is even a written code of conduct. In recent years there has been a rapid decline in the social and moral values in all walks of life. Every day we do come to know of various types of acts of corruption, scams & dishonesty in high places, thefts, dacoities, rape and all sorts of immoral acts & crimes. Not only do we hear but, we can experience them all around us.

I always wonder that even after all this if you talk to any person, they always talk of ideological morality. During individual or group discussion or a social meeting, everyone condemns the degradation in moral and social values, cites examples of immoral acts of others & tries to project himself as a clean & honest person. If everyone is so moral then why are moral values declining day by day?

Some time back I read somewhere that, according to mythology, out of the four "yugas", in Satyug 100% persons will practice religion, in Treta 75% will be religious, in Dwapar 50% or less will do so and in Kaliyug people will make lot of noise about religion but very few will practice it. How true it seems to be? Today there is lot of noise of religion on T.V. Radio & Public address system. Religious cassettes & CDs keep on playing endlessly. Plays & dramas are enacted frequently, but there are very few people who really practice religion in its true sense. Religion does not mean only praying for God but practicing a moral "code of conduct" is an essential part of all the religions. So, is it that, the effect of Kaliyug is responsible for decline in moral & social values all around? When

these values have declined in the entire society, how can the doctor community remain untouched by it? After all from the same society doctors are also produced.

It is always said that doctors' profession is a noble profession and in our country they are looked upon as second to God. This hype in the status of doctors has made them more vulnerable to criticism for even minor aberrations in their acts. This may also be due to the fact that medical practice involves human life directly. In no other profession human life is directly affected. I do agree that doctors are placed as a class above common man & should maintain high standard of ethical values. However, a large number of doctors do work ethically.

The other reason for decline in ethical practice appears to be a rapid rise in materialistic values. The social status of a person is judged by his wealth. This has affected the doctors too. All my seniors and contemporaries will agree that during our career we were aware as to when we shall be able to afford a bicycle, a scooter, a car or other luxury items or when we shall be able to own a house and so on. We patiently waited for those opportunities to come our way and felt quite contented with whatever we got. Even without possessing these things we enjoyed a very high social status and regards from all. Today's generation does not have the patience to wait. They want to possess every thing in the shortest possible time and in order to achieve this they are prepared to compromise with the ideological values.

Perhaps, intense competition in the profession is responsible for it.

It may be too lengthy to go into all the aspects of this malady of decline in ethical values. The question is - what can be the remedy? of course, unless the society as a whole improves, there can not be a permanent solution to this problem. However, in my opinion, the problem can be improved to a large extent. All the medical students at the undergraduate level should be taught about ethics. There may be didactic class room lectures on ethical practices. Every student should be made to undertake the Hippocratic Oath. The teachers during their day to day work should set an example to the students by observing ethical practices themselves.

All medical practitioners should introspect themselves about their every act and have a sense of self discipline. In this connection, I am reminded about an incident. In one educational institution one student went to the Principal and talked to him about the falling standard of discipline and morality. He asked the Principal to do something about it and offered himself to help. The Principal gave him a one sentence reply "Son, reform Yourself and there shall be at least one scoundrel less in this world."

In the end, I will like to urge that, we, the ex-students of this College and, those present here should take a pledge today to try our best to set an example for others in observing & practicing a high standard of ethical values.

The Alumni of this Institution shall strive to spread this message amongst all its members.

Secretary's Report

Gandhi Medical College, Bhopal was established in the year 1925. Since then a large number of medical graduates have passed out from here and have settled in various parts of the country & around the world. Many of them have achieved prestigious positions in academic & social fields. Alumni of Gandhi Medical College, Bhopal, an Association of ex-students of Gandhi Medical College was established in year 1990 with the aim to promote spirit of brotherhood amongst old students and to keep contact live with ex-students.

The present Executive took charge in Jan. 2003. In the very first meeting of executive body, many decisions were taken. One of the main objectives was to establish contact with the members of Alumni. I am happy to say that during this period of 10 months, we have sent four letters to the members informing them about the activities of Alumni. In the same spirit it was decided to publish a quarterly Magazine that will help us to highlight achievements of our members. It will also keep us updated about whereabouts of our Alumni & about developments & activities in our college. The first issue of the alumni magazine "Maitri" was released by our Dean Dr (Mrs.) S. Binura Gupta on 2nd Oct. 2003 in a simple function. Members of the executive & staff-members of the college attended the function. It will be proper to mention here that entire credit of preparation & publication of the magazine goes to Dr. N. D. Gargava & his team. In future, we intend to publish this news magazine on a regular basis. I will like to request all members to contribute articles, reminiscences, news & other matter of publication for the magazine.

The Association is soon going to buy a computer & create a Website for Alumni of Gandhi Medical College, Bhopal where all the activities of Alumni, addresses & telephone numbers of the members of Association will be available. We shall inform you about it as soon as it is materialized. I will like to request all members present here to help us updating names, addresses & telephone numbers of as many ex-students as you know of, so that we can update the address book. As we all know that the strength of any organization lies in the number of its members, I appeal to all ex-students to enroll as member.

Amongst other activities, a Cricket Match was organized between members of Alumni & Private Medical Practitioners Association on 9th Jan. 2003 at M.V.M. College ground. Large number of members of both the associations attended the match. We all are aware that, Gandhi Medical College is completing 50 years of its existence in the year 2005. We alumni of the college are looking forward to celebrate Golden Jubilee year with full enthusiasm. Dean of the college has decided to celebrate Year 2005 as Golden Jubilee Year. Academic, social & cultural activities will be held throughout the year with the main function of Golden Jubilee Celebrations in the last week of Dec. 2005. I will request all the members to spread this message amongst ex-students & teachers of the college & also send us the suggestions regarding holding the function so as to make it a grand success.

Thank you,

Dr. K. S. Budhwani



EDITORIAL

One day as I walked past our mighty GMC building, I noticed a beehive adhered to the roof. The very next moment, I heard a rustling sound behind the shrubs alongside the building. I noticed a fat black rodent, frightened by my foot steps, vanishing inside his burrow. A thought process was initiated- a tiny bee versus a big fat mouse.

The bees never lived alone. They always lived in a large group. They worked hard- really hard, with full dedication and sincerity, for their hive. The hive individuality is an unparalleled natural engineering marvel. Here each hive member has constantly contributed drop by drop the nectar sucked from flowers far and near to ultimately make another unparalleled natural sweetest product- honey. Their life remains energetic, full of energy and vigor. No one can dare to get close to them for they sting real hard and bravely and above all collectively.

The mouse, on the other hand, much bigger and stronger than the little bee, spent its entire life in dark and damp holes inside the ground. It lived all alone, stealing bits of food from here and there causing destruction every where. Its timid nature forced it into hiding out of fear by the slightest noise in the neighborhood. It could never fly high or build his home on the top.

In between these two extreme forms of lifestyles where do we, the humans fit- we the most supreme and powerful creatures on this planet? Perhaps modesty compels a writer from uttering the truth to the readers- both humans. Leave aside uttering it, we do not want to even think of adopting the bee formula in our self-centered lives, albeit we all accept it. When asked, we say that we are humans and not Lions and so do not possess a lion's heart. But what is unread in between the lines is that humans are not vultures either but they still possess a vulture's eyes. Whereas the bees are never concerned with what others are doing, the humans are always concerned with what others are not doing. Humans enjoy pointing a fingers at others, always forgetting that three fingers are pointing at their own self. But one thing the humans frequently exhibit - being carried over by some pood piper in a big crowd and that always culminates in mass drowning.

This requires introspection- *'the bee versus a mouse- where do we fit'*.

Two years from now, our GMC celebrates its 50th Birthday. The bee formula indeed could make a golden hive full of sweet honey contributed by its alumni members.



DR. S.S. YESIKAR
Chairman
Souvenir committee



DR. ARVIND JOSHI
Secretary
Souvenir committee

Executive Committee



Standing - Dr kuldeep Saxena, Dr Gopal Batni, Dr A.B. Singh, Dr Badkul, Dr F. Beg, Dr Das, Dr Ramesh Madhav.
Sitting- Dr N.A. Shah, Dr Ayaz Sheriff, Dr K. S. Budhwani, Dr S. C. Jain, Dr G. P. Saxena, Dr M.M. Gupta, Dr S. K. Saxena

Sovenir Committee



Standing- Dr Shaillesh Lunawat, Dr Santosh Vyas, Dr B Garg, Dr Ajay Mehta.
sitting- Dr Arvind Joshi, Dr K. S. Budhwani, Dr S. C. Jain, Dr S. S. Yesikar, Dr L. L. P. Singh.

GMC THEN & NOW



Dr. SYED ZAHEER
UL ISLAM

Rmt. Prof. Of Plastic
Surgery GMC Bhopal.

My association with GMC spans from Aug 1956 to March 1996. Lot of water has flown down the Ganges since then. It was the personal contact with students which generated the ecstasy of teacher and taught relationship. Now with 200 eyes looking into one pair the scene has changed from one of love and attachment to that of use and aim. This is detrimental and explains the changed attitude of students towards teachers and the lessons. Skipping classes and clinics unnoticed has become routine. Teaching has become exam oriented. Officialdom and clerical work has crept into the teaching schedule like intern and senior teachers are forced to delegate important lectures to Juniors and very often to residents for want of time. "Chamber clinics often with out patients have replaced the once "state of art bed side clinics" which have gone to Archeology Deptt. Students remain free to indulge in nefarious activities, ragging and care less for what is expected of them largely because their legitimate interests are neglected. The teachers are no less at fault since they voluntarily or unknowingly flow with the current. They try to give results Which are not glaringly disappointing. This scenario merges ominously with internship which a 100% eyewash. The interns remain busy competing in the " National market" of PRE-PG. since it is a do or die battle for their future. Their hospital attendance remains limited to ORGANISING attendance leading to an "Internship completion certificate". The teacher-taught and student-patient relationship has become a part of history. My comments may taste unsavoury—but fact—that it is. I feel a summary is ably contained in the following couplet of a famous poet.

ये जो भी चित्त के विद्यमाने उरलाह के एकाज
जो लाहल व हादियत चित्त पेरा खीरिये
बहाल उजादा ऐस के लफ्फा पर अल उखल
काहल हे अखतर से के चित्त पेरा खीरिये

TRANSLATION :-

There was a time when in return of the services of a teacher one was inclined to gift his heart out to him.

Times have so changed that after a teaching session the student asks the teacher to submit a bill.

Zaheer..

और टाइम्स वंदिये

अनंत शर्मा

कोई भी याद गार है कि यहाँ... चुन पर जो
होग और वह जो जो जाने में सीटी सीटी पीप
इसको लाले होये।

एक सेके-सुन सेके चुकाने भवकाल, यहाँ एक
कि कहते में, सधे दूर खेरी, मंगर कपरी के
लकड़क-एक का जो केम बाए पर लकड़के दूर एक
एक पेटिकल होनात को जो में दुकी एक एक
सकैर को जो में कुन कुन-कुन में इजारे खेरी,
पेटिकल कालेक को बाए इजारे को जो कुकुन को
इकल में खो जो जो होये है-यो-यो खान से। जो
पेटिकल स्टूडेंट का ने भवत अक्युल गिरी एक से
यो खो पल है। पल पर एक एकको खीरे सेने
सादे के यको को खरी हो चुकी है। जो एक से
इसके काले में 'लुक टाउन' लुक पर पूजा कर्ने
बान। क्यो ने खरी यो कर्ने, खीरल लो को, जो
निकल बहा लकड़ में और बल-बल हर, भवकाल
पर, पर-पर हर को खीरल भवत कुकुनी खो है।

क्यो कहां में जाया है, काल उखल है।

सा विदिता से। जलक भिगल है।

क्या विदिता में खलन है? इजारे दूर लकड़को
खोखी टोन में पूजा बाल है। फिर सही कालक पलक
खोखलन सवाल-कालक का भिगलिया जरी एक बाल
है।

कौन सा नंबर है?

खीरल सार।

फिर खाल कहां खी-और चुन खने पर खी खेकल।
खारी दुनिया में हम पेटिकल स्टूडेंट होने को खरी
अकड़ दिखले परंतु कालेक अकल खीर संधे खल प।
वे कहुने कालेन उस काल के पेटिकलक अल आज
बहुत मधुर-मधुर सोते और अखरपरी लाले हैं-और
जैसे-जैसे उस समय लेखर विदेर में पहुंच हो जाते ही
वे उल्ले चम्मक से चाय पीकर एक ही प्रपल में कई हरी
मिर्च खाकर नम जीवों से और फिर-फिर कर लल
होकर।

फिर खीरलार्थ होली थी, आसमान में गिरकर खदू में
अटकने वाली लोकोट। लेखर विदेर नंबर वन का

कालक विदेर कालकाल और खरी कु एक को एक
दुकी लकी, लकड़की और खरी दू अल एक एक को
भवकाल का एक खरी खरी (खल) का खीरे-जो
जान दुकी को जो जो खीरली का खीरल कुन बाल
प। विदेकाल दल को जो-ने एक विदेर में ल
समयल कुन जो विदुल हो खीरल को खीरे जो है
खीरल प।

ले फिर चुकले का खो ने जो खली क्य को लल
को खल प। जो खीरली विदेर लकी को खी-खी जो
पल में खली को खोखल खाने लकी को विदेकाल दल
का खलीखी खलीखली दुकी बाल जो विदेकाल दुकी
बाल में बाल पल को खी विदिता काले को लकी प।
खी खीरल काले का खल एक का खीरे ने खलीखी
दुकी, विदिता दुकी, खीरे लकी खीरे का खीरेकाल
लकी लल प। खलीखी और खलीखली और खलीखल
खीरली को खीरे जो लकी से। चुन-चुन का खलीखली
लल कालक लल काले खली खली खलीखल खली
अखेखले और खली-खली विदेर खीरली, विदेर, लकी
खीरे और खली-खली चुन खल खीरे लल खीरे लकी प।
खली-खली खीरले खलीखली पर लकी लल कालक से खलीखल
होने प। खल खीरली खली खलीखल खलीखल खलीखल।

अब खलीखल पल के खलीखली पर खलीखल खीरे लल
पेटिकल कालेक को खलीखली और खलीखल न ट-
ले फिर एक दिन लीन खीरल एक डे खलीखल के खली
खली खलीखल ली खीरे के खली में खली खीरे खलीखल
दुकी खीरली और खीरे को खली खीरे खली खीरे।
खलीखल एक खलीखल में खली खलीखल के खली खीरे
खलीखल के खलीखली में जो खलीखलीखली के खलीखल के
ली पर दुकी, दुकीखली को खीरलीखलीखली खलीखलीखली
उनके खीरले कालक और खलीखलीखली खलीखली का खलीखल
उनके खलीखली के खली खलीखल प। खलीखली के खलीखली, खी-
खलीखली को खलीखली खलीखली खली खी-एक-एक खली खली
खलीखल हो रही थी- एक दुकी और उनके खीरे
खलीखल दुकीको को खीरे खलीखली का खीरे खीरे। (खल को
खलीखली खलीखलीखली और खलीखली खलीखलीखली खलीखलीखली)

