

УДК: 617 (092 Пирогов)

Pirogov's Spiritual Legacy

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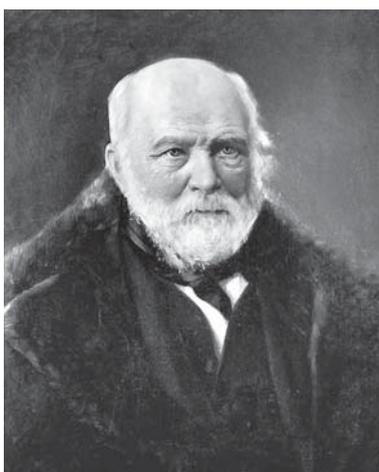
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This article reviews and gives brief characteristics to the three stages of progression of the religio-philosophical heritage of Nikolay Ivanovich Pirogov. The return of the famous Russian surgeon to the Orthodox faith after rejecting his materialistic convictions is directly tied to his most significant practical and scientific achievements. His worldview is defined as a fusion of science and religion. His religio-philosophical views are evaluated in the context of the history of Russian and Soviet medicine. Plans for future expanded study of the religio-philosophical heritage of the "First Surgeon of Russia".

Keywords: *Nikolay Pirogov, religio-philosophical views, science and religion, history of medicine, philosophy.*

The teachings of N.I. Pirogov's are usually divided into several sections based on the contribution to the development of clinical medicine, morphology, public health, health care, teaching and public works. Beyond the scope of each of them are the spiritual and philosophical beliefs of the outstanding doctor, which in our opinion determine the outstanding results reached by him in various areas.

For many generations of Russian doctors, the activities of N.I. Pirogov, the great Russian doctor, researcher and teacher, were the highest achievable standards (pic. 1). However, the events of the last century, which cast our country into an abyss, the Civil War of 1918–1920, resulted in the closing and destruction of churches by the vast majority of one sixth of the globe. The separation of church and state promoted widespread atheism and materialism. For this reason, for many years it was ideologically impossible to mention the spiritual and philosophical legacy of Pirogov in the USSR.



**Pic. 1. N.I. Pirogov
(1810–1881).**

The multifaceted activities of the "first surgeon of Russia" (1810–1881) were accompanied by several miraculous occurrences which predetermined the course of his life. Specifically:

- admission to the medical faculty of Moscow University at an early age (13 years old) and excellent marks for every course of study on 1824–1828;

- unexpected selection (at 17 years of age) as candidate for preparation to professorial rank before the finishing medical school in 1828¹;

- early (22 years of age)

awarding of the scientific degree – doctor of medicine;

- early (25 years of age) selection as professor of surgery of Imperial Derpt University;

- early (27 years of age) publication of two scientific monographs which made his name known in Russia and beyond its borders of [1, 2]²;

¹ N.I. Pirogov became the only student of the graduating class of 1827–1828 who was awarded such a high honor.

² Refers to the "Surgical anatomy of arterial trunks and fibrous fascia" (Derpt, 1837) and "The Annals of the surgical department of the Imperial University clinic in Derpt from April 1, 1836 to April 1, 1837" (1837) [1, 2].

- early (30 years of age) appointment to the post of professor of surgery and anatomy of Imperial medico-surgical academy, etc.

Uncommon recognition was associated with the name of N.I. Pirogov even after his death (1881). In Moscow, Petersburg, Vinnytsia and other cities, museums and monuments were opened which were devoted to N.I. Pirogov. Universities, streets and the best medical institutions in the Russian Federation and beyond its borders (Bulgaria, Ukraine, Estonia and other countries) continue to bear his name. The life and work of N.I. Pirogov continue to attract the attention of researchers. Approximately four thousand monographs and scientific articles have been devoted to him, and the number of journalistic works is in the tens of thousands, so great they cannot be counted. With the exception of N.I. Pirogov, this kind of attention, during life and after death, has never been conferred on any well known doctor in our country.

However, the number of scientific and journalistic works, in which the subject of study is the spiritual and philosophical heritage of the "first surgeon of Russia", is no more than in the tens. Furthermore, the vast majority of them were written during the period of the Russian Empire and before 1917.

The features of the spiritual and philosophical growth of N.I. Pirogov, and the influence they had on his medical, scientific, pedagogical and public works, were studied in the works of theologians and doctors. Among those whose works are worthy of mention are V.P. Kamenskogo (1861), D. Dobromyslov (1892), N.Ya. Pyasko-

vsky (1893) V.I. Razumovsky (1907), N.N. Burdenko (1908), M. Slutsky (1910), M. M. Gran, etc. (1911) P. Kaptereva (1915), S. Ya. Shtraykh (1916) and others [3–11].

The result of research so seldom conducted became a bibliographic rarity and then inaccessible during the Soviet period, creating indifference or negativity towards N.I. Pirogov's spiritual-philosophical legacy. This took place over several generations of Russian doctors, including our own contemporaries.

Scientists of the USSR also failed to hear the solitary voice of the prelate Luka (Voyno-Yasenetsky). His scientific and theological treatise titled "Science and Religion", written in the middle of the XX century, remained unknown for several decades before it saw the light in a renewed Russia.

I compared N.I. Pirogov to the founder of heliocentric system, doctor, Holy Unmercenary and priest of Catholic church N. Copernicus (1473–1543), and with the founder of modern microbiology and immunology, deeply religious L. Pasteur (1822–1895).

"Great scientists who serve as authorities in areas of science - claimed the prelate Luka (Voyno-Yasenetsky) - a member of the hierarchy of the Russian Orthodox Church and at the same time a notable surgeon - can also serve as examples for us in the field of religion. Therefore, "do not maintain a tight border, do not put out the spiritual fires;

the free-thinking is joined with religiousness of soul" [12].

For the prelate Luka (Voyno-Yasenetsky), the life and works of N.I. Pirogov were an outstand-



Fig. 2. Prelate Luka (Voyno-Yasenetsky).

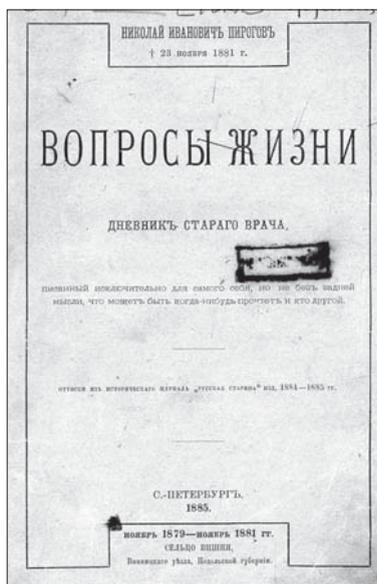


Fig. 3. They are introduced in «Life Questions», and in the so-called theological section (1885 r.).

ing example of the reconciliation between science and religion.

The center of the spiritual-philosophical legacy of the prominent surgeon is "Life Questions. Diary of an old doctor ..." (1879–1881), where N.I. Pirogov systematically developed the metamorphoses of his religious outlook, which did not remain the same throughout his life and works [13] (pic. 3).

They are introduced in "Life Questions", and in the so-called theological section

"Diary of an old doctor ...", the autobiographical section³ after the description of studies in the private boarding school V.S. Kryazheva, before N.I. Pirogov was admitted to the medical faculty of Moscow University. This theological section, the last of the works of Pirogov, was written in January-February 1881 in the name of Vishnu (pic. 4).

Many years of doubts and critical reflection were required of N.I. Pirogov before he could manage to formulate the main questions of life, which in the end everyone must resolve. Only in the twilight of his years did he begin on a publication of the most essential of life's questions: "The main issue of life – a question of God" [13].

This formulation of the main issue of life became central to the classification offered by N.I. Pirogov.

"Whatever subject the person of science may be engaged in, noted N.I. Pirogov in "Life questions. The diary of the old doctor ...", – all know that he can never get away from the troublesome question: what does he believe. Then, this most important question: does his belief coincide with his scientific convictions?" [13, page 120].

From here, all researchers (according to Pirogov) can be divided into three groups.

The first were "the true believers" made up of Catholics, Protestants or Orthodox who "were true believers" who sincerely believed that Heav-

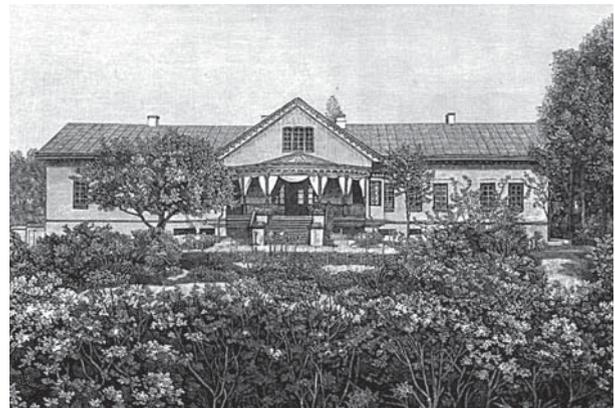
enly forces helped them make difficult scientific decisions. The second included scientific workers "trying to reconcile their scientific beliefs with religious ones" [14, page 120]. The third "believed in nothing", atheists who based their research on materialistic doctrine.

To which group did N.I. Pirogov belong? "My religious beliefs didn't remain the same throughout my life, as noted in "Life questions. Diary of an old doctor ...". – I became a believer, but not suddenly ... and not without fight" [13, page 120, 136].

Proceeding from this formulation on the main questions of life, N.I. Pirogov divided his life into three "phases", each of which has something particularly important, coinciding "with moral and everyday upheavals" [13, page 116].

The first included a period of childhood or ceremonial religion (1816–1828) and began at an early age, when young Nikolay joined his parents in sacrament with the Lord. It was a time of traditional completion of orthodox ceremonies. At that time he adopted and learned everything he saw in churches, the homes of his parents and his older sisters, who were faithful parishioners of the Holy Trinity Church in Syromyatnikakh (Moscow). They also called this period the "outer side of Orthodox faith", since internally (meaning religious conviction) there was still much to be desired.

The Church of the Holy Trinity in Syromyatniki (Moscow), which N.I. Pirogov attended in his youth, no longer remains today; it was destroyed in the thirties of the last century. Miraculously, just one of the ancient icons for this



Pic. 4. of Vishnia.⁴

³ "Life Questions. Diary of an old doctor ..." can be divided into two parts: the spiritual-philosophical and the autobiographical, as the title of this work indicates.

⁴ This is what Vishnia looked like during the times of N.I. Pirogov. This is where "Diary of an Old Doctor ..." (1879–1881), having become the focus of his spiritual-philosophical legacy.

temple remains: "The Bogolubskaya Mother of God with Deesis"⁵ (pic. 5). It is now possible to see it in the State Tretyakov gallery (Moscow).

After young Nikolay Pirogov was admitted to the medical faculty of Moscow University (at 13 years of age), there was a revolution in his moral and everyday life towards the atheism. It took place under the influence of his senior medical classmates. However, family traditions helped him observe Orthodox ceremonies during this period. It went on this way until he was no longer able to be with his God-fearing mother and elder sisters, having been admitted to the professorial school of Derpt University and moving to Derpt.

The second "phase" (1828–1848) represented the long period of doubts and disbelief which, according to N.I. Pirogov, never was total. From here, in the difficult moments of life, and during studies at Derpt Professorial institute (1828–1833) and when practicing his profession (1836–1841) he "could not but turn his gaze to the sky" [13, page 279].

"The outlook I had at that time ... was strongly inclined towards materialism, wrote N.I. Pirogov about those times and about entering "the third camp"⁶ – not believing in anything" [13, page 328, 121].

Furthermore, the scientific works of Pirogov at that time included evidence confirming his incomplete atheism or denial of the sacred during his time in Derpt. This includes theological terms and citations to the Holy Scriptures found in "The Annals of the Surgical Office of the Imperial Derpt University" [1, page 13, 265; 2, page 286].

Most notable in the theological terminology contained in these professional medical works,

⁵ Deesis is a prayer (Greek). In iconography, a Deesis is an icon that has Jesus Christ at its center, and the Holy Virgin near him in prayer by the side.

⁶ The third camp, according to the classification of N.I. Pirogov, is made up of materialists.

was the statement about a high "gift of the heavens, which only the chosen doctors noted" [2, page 355]. This position, in the works of an atheistic doctor, creates a "black sheep" impression; this heavenly gift can be seen in the high art of the physician. It is what the pious believe and what the atheists deny.



Pic. 5. The Bogolubskaya Mother of God with Deesis. The State Tretyakov gallery (1712).

The gradual back down from atheism during the second "phase" began when N.I. Pirogov moved from Derpt to St. Petersburg (1841), where he had become professor at the Imperial Medico-Surgical Academy (IMSA). Here, over the course of years, the "need to believe" developed and strengthened, as written by N.I. Pirogov after a serious illness in February–March, 1842.

"During this illness, for the first time in life, the thought of hope in Providence occurred to him. N.I. Pirogov remembered the events of those days. 'Something sudden, in a sleepless night, as if my consciousness had lit up, and the word 'hope' was incessantly spinning on the tip of the tongue. And along with hope in my soul arose a sweet need for family love and happiness ... I considered it an appeal from above ...'" [13, page 420].

In pursuit of this appeal, right then and there, he proposed to E.N. Bereziny and obtained consent from the father of the bride. While waiting for the quick wedding, he went after his second calling.

"For the first time I wished for immortality, an afterlife, wrote N.I. Pirogov. It is what love had made. I wished that love was eternal ... Then this ... desire for an endless life, life outside the coffin, gradually disappeared" [13, page 422].

These were unusual "callings" directed to the doctor atheist. They certainly played a role in the formation of the new moral revolution awaiting N.I. Pirogov.

"For the doctor who is looking for faith, the most difficult is to believe in immortality and an

afterlife, – N.I. Pirogov noted. He certainly had his own experiences in mind. In the first place, this is because the primary objective of medical science and all of a doctor's knowledge is the body, which soon perishes; secondly, a doctor is visually reminded every day that mental abilities are not only tied to the body, but fully dependent on it..." [13, page 143, 144].

However, the main events of the second "phase", which shook N.I. Pirogov and became the cause of a new moral and lifestyle revolution, were still ahead. It was because of personal tragedy, the unexpected death of the first wife (1846), which left him with two juvenile children on his hands.

In rapid fashion, (1848) held numerous professional problems (an evaluation of N.I. Pirogov made by the Minister of War after the surgeon's return from many months of work in the Caucasus; they were unfounded accusations of scientific plagiarism by N.I. Pirogov, etc.), which almost resulted in him having to leave his work as a professor at IMSA.

The sepia ink drawing done in St. Petersburg, nowhere better portrays the gloomy and often depressed mood of N.I. Pirogov. It pursued him throughout his professional career at IMSA (fig. 6). Gazing "off into nowhere", sadly pursing his lips, the somewhat hunched young man there is Professor of surgery and anatomy N.I. Pirogov, looking persecuted or dissatisfied with his own life.

"There is no peace in his soul and life", one can say, looking at this expressive and realistic drawing.

Possibly, many in Petersburg had troubles when they first started working at IMSA, says N.I. Pirogov, when writing down these lines in "The Diary of an Old Doctor ...": "weakness of body and spirit, illness, need, sorrow and grief

are the primary breeding grounds of faith" [13, page 135].

So slowly and painfully, but steadily, the prominent surgeon moved towards the Orthodox Church. This path was covered with thorns and multiple obstacles in the form of doubts faced by scientist and especially doctor.

The third "phase" (1848–1881), which was the inevitable consequence of the second, began for N.I. Pirogov in the second half of 1848, when he first discovered the Gospels, which he had not "read until then". "After I was convinced that I could not be an atheist or deist⁷, I looked for spiritual peace and, of course, the purely external influences of church sacraments and ceremonies already endured could not calm the agitated soul ... I needed a distraction, the unattainable high ideals of faith. Having accepted the Gospel ..., and already 38 years old, I found this ideal for myself" [13, page 140].

At that moment, N.I. Pirogov again found the Orthodox faith of his ancestors and together with this the prayerful grace of God. Only a person who had totally reached such blessedness in his own relationships could write these penetrating lines: "Believe in love and hope in the blessedness of God's predestiny; pray to the universal spirit of love and grace and the blessedness of your soul. Not for you, not for any-

body else nothing will be changed in the world – storms will not abate, the elements will not be pacified; but you, the makeup of your soul can be changed ... by belief in the blessedness of the



Рис. 6. Н.И. Пирогов после переезда в Санкт-Петербург (на втором плане – здание ИМХА).



Рис. 7. Н.И. Пирогов после обретения православной веры (1854 г.).

⁷ Deism (according to Pirogov), is not faith, but doctrine, the formation of pure reason.

Holy Spirit. ... When any predestined grief, any predestined trouble cannot be eliminated by you, you can remain calm, if blessed prayer will make you less vulnerable and firmer towards sorrow and grief" [13, page 154].

In this photograph of N.I. Pirogov taken in 1854, he is still professor of IMSA. This position did not change and external attacks (according to N.I. Pirogov) never ceased. However, his expression exhibits the peace and calm of his soul (pic. 7).

The physician's duties of N.I. Pirogov during the years of the defense of Sevastopol (1854–1855) were, without exaggeration, a Christian achievement of self-sacrifice. His source of resuscitation was the Orthodox faith. It showed surgeon Pirogov the correct path for the application of medical efforts in Sevastopol, besieged by enemies.

Where, if not here, on the front line of the heroic defense of the city, was charity and medical assistance more needed by the courageous defenders of the Homeland?

Fusing Christian mercy and medical duty, participating in basic practical and public works, led to outstanding medical achievements from the prominent surgeon in the Crimean theatre of war. Today, these results allow us to include N.I. Pirogov in the list of the rare organizers of public health care, whose achievements during the defense of Sevastopol of 1854–1855 had enduring world-class value.

The first among these outstanding achievements was organizing the work of nurses, which were first formed in Saint Petersburg and Moscow through the efforts and funds of the Imperial family. Since these events were taking place in the theater of war, N.I. Pirogov was responsible for all of these units.

In world history, the divisions of Russian nurses 1854–1855 became prototypes for the international institute of nursing, and our outstanding surgeon was their source.

Another outstanding world achievement for which N.I. Pirogov was responsible (1855) was medical triage of wounded during their massive admission at initial treatment points in Sevastopol.

This new organizational system allowed for the systematic and efficient provision of qualified surgical help by reducing the efforts and resources of doctors and nurses, always in short supply for those who need them in wartime.

Before being introduced by Pirogov, medical triage by doctor and nursing teams, they also provided selective assistance to the wounded, but this "selection" was chaotic and haphazardly provided⁸.

The merit of N.I. Pirogov was that after medical triage, qualified surgical assistance could be provided according to the results of preliminary medical examinations. Then, emergency medical assistance could be rendered to all who needed it. Because of this, all of the wounded who entered the initial treatment points of Sevastopol were separated into four categories:

- lightly wounded (not demanding immediate treatment);
- demanding the provision of qualified surgical help urgently or first of all;
- those to whom the provision of qualified surgical help could be delayed (they would be second in turn);
- agonizing or having suffered harm incompatible with life and needing relief from corporal and spiritual sufferings (guardianship of trained nurses and Orthodox priest).

The basic principle of medical triage provided by N.I. Pirogov in 1855 are used worldwide in military medical practice. This includes wars and military conflicts of the XXI century. Thus, this advancement made by Pirogov, which took place after his conversion to faith, continues to save the wounded to this day.

At the same time, finding the Orthodox faith became the catalyst of natural scientific research for N.I. Pirogov. It was conceived in a "phase" of disbelief. However, it was implemented after he had become one of many researchers, "trying to reconcile their scientific belief with religious ones".

The greatest examples of this is one of the most famous scientific works of Pirogov, "Il-

⁸ Often the provision of such help began with those wounded who yelled the loudest or were located the nearest.

Illustrated Topographic Anatomy of Cuts Made in Three Dimensions Across a Frozen Human Body" (1851–1859). Preliminary research in this area was begun by N.I. Pirogov in 1836, when he became professor of surgery at the Derpt University Medical School and started dealing with a number of atheistically oriented researchers. His conversion to the Orthodox faith coincided with new topographic anatomical researches connected with layered dissection of the frozen human body (1849–1855).

Spiritual belief led Pirogov to conclude that faith without deeds is death. By this, he had in mind the Orthodox principle of "kind deeds", in which it was considered that any good deed of the believer is a service to the Lord.

He dedicated his work "The illustrated topographical anatomy" to this. High "accuracy illustrated the positions of all parts of the body". Pirogov considered this one of the principle deeds of kindness, carried out for the sake of healing of human sufferings at the hands of surgeons, to which he devoted this great work. So Evangelical love for thy neighbor materialized in the scientific works of N.I. Pirogov. He viewed the professional work of scientists and doctors as one way to "do good" in the service of Jesus Christ. The highest purpose to which Pirogov aspired in many ways explains that unprecedented commitment which moved completion of his work forward—despite long-term obstacles (1849–1859). Only today are we aware of the unprecedented scientific results then achieved by N.I. Pirogov. More and more our contemporaries come to recognize new scientific facts, witnessing that "The Illustrated Topographic Anatomy of Cuts ..." is the forerunner of computer tomography, one of the

latest medical technologies of the XXI century (pic. 8 and 9)⁹.

We point out that the practical work of N.I. Pirogov known as "The Illustrated Topographic Anatomy of Cuts", was completed during his teaching career (1856–1859). Being a trustee at both the Odessa and Kiev educational districts, he found opportunities to summarize his scientific results in the field of the surgical or topographical anatomy, since they had important significance for practical surgeons.

This was how practical application of medical science and orthodox belief occurred during the teaching and practical period of N.I. Pirogov's life. It was the quintessence of his spiritual and philosophical legacy.

N.N. Burdenko first recognized this feature of the spiritual and philosophical legacy of N.I. Pirogov, consisting of a unification of science and religion, when Nikolay Nilovich was not yet an outstanding Soviet surgeon (1908).

When it became clear, on November 5, 1908, N.N. Burdenko spoke at the first meeting of the Yuryevsky (Derpt) N.I. Pirogov medical society, "On N.I. Pirogov from a historical perspective" [7]. Here, "the effort to unite faith and analysis" during the life

of N.I. Pirogov was first noted [7]. Furthermore, "analysis" was understood as nothing other than the scientific works of the great surgeon.

N.N. Burdenko was convinced that the memory of people like Pirogov, "should be conserved, like a lamp radiating a gentle conciliatory light".



Рис. 8. Иллюстрация из пироговского атласа (1859 г.).



Рис. 9. Современная компьютерная томограмма той же области (2009 г.).

⁹ This scientific position was based on our work, dedicated to the 150-year anniversary of the publication of N.I. Pirogov's "Illustrated Topographic Anatomy of Cuts Made in Three Dimensions Across a Frozen Human Body" (1851–1859) [14, 15].

In his own words, "its survival is a consolation for those who may fall prey to moments of craven disbelief in the possibility and feasibility of good and justice on the earth" [7].

The prominent Russian lawyer A.F. Koni also bore witness to the high calling of the spiritual-philosophical legacy of N.I. Pirogov. He made an unforgettable speech at a meeting devoted to the 100th anniversary of the birth of the great surgeon (1910). "The Diary of an Old Doctor, left by Pirogov, noted A.F. Koni, provides an opportunity to glance into his soul. It provides the opportunity to hear not only the voice of a public figure or well-known scientist, but also the heartfelt voice of a person that Pirogov wanted to raise in every youth. This heart overflows with deep and touching faith in the highest calling and affections before the Testament of Christ. Life teaches that Christ had many servants, but few real followers. One of them was Pirogov" [16].

The reverent attitude towards the spiritual-philosophical legacy of N.I. Pirogov, the center of which was "Life Questions. The diary of an Old Doctor", significantly changed during the Soviet period.

One such example is the work of the prominent Russian surgeon V.A. Oppelya, whose works surfaced in the first years of Soviet power ("History of the Russian surgery", 1923) [17]. The author justifiably distinguished two periods of historical development in Russian surgery, "before Pirogov" and "after Pirogov", thereby emphasizing the special role of the legacy of Pirogov in the field of clinical medicine. In this work, it is already possible to notice a change in the views of Soviet scientists concerning the spiritual-philosophical legacy of "the first surgeon of Russia". It is an understanding that, compared to the other parts of the legacy of Pirogov (including in the field of clinical medicine, morphology, pedagogics and public work), began to be questioned. "It is common to view Pirogov as something of a saint", wrote V.A. Oppelin "History of Russian Surgery". "If one reads 'Life Questions', i.e. his pre-death work¹⁰, which he unfortunately did not finish, one

can get the impression of holiness. However, this is undoubtedly a false impression" [17].

In a short amount of time, there was a significant change in the previous view toward the religious-philosophical views of N.I. Pirogov. Another biographer, S. Y. Streich (1933) published a significant portion of his personal correspondence, testifying to the religious and philosophical beliefs of "the first surgeon of Russia" [11, 18].

The religious-philosophical positions of N.I. Pirogov, as S. Y. Streich began to emphasize by the mid-1930s, "reconciled Pirogov (after his death) not only with reactionaries and monarchists, but with ministers of church cults, who happily seized on the religious-patriotic revelations of the great surgeon. A number of articles published by different priests in parish magazines [emphasis added] the enormous literature concerning the scientific merits of Pirogov and the numerous memories of his socio-medical and educational activities" [18].

Additionally, during the years of Soviet power there were unusual events related to the spiritual-philosophical legacy of N.I. Pirogov.

One of these was in 1962 when a fifth collection of his works was published in eight volumes. The last volume to this collection included an autobiographical work with "Life Questions. Diary of an Old Doctor. . ." The ideological reaction to this work by Pirogov was tentative for many years and, beginning with the first two publications of the collection (1887, 1900) its publication was accompanied by numerous censorship deletions. The last more complete editions of "Life Questions. Diary of an Old Doctor. . ." were published only in 1910 and 1916.

During Soviet times, two sections with significant content (1950) were also excluded from the philosophical-biographic works of Pirogov. When it was time to publish these sections in the fifth collection of works (1960), one of the editor's comments in a supplement to "Life Questions. Diary of an Old Doctor. . ." even noted: "in his 'Diary', N.I. Pirogov gives significant mention to his religious convictions, which today are of no interest and are not provided in this edition" [19].

Apparently, these commentaries did not question excluding significant parts of the spiritu-

¹⁰ Referring to "Life Questions. Diary of an Old Doctor. . ." (1879-1881).

al-philosophic legacy of N.I. Pirogov from Soviet editions of "Life Questions. Diary of an Old Doctor . . ." (1962).

There was great surprise when we conducted a literal textual comparison of the two publications of this outstanding work, the edition of (1910)¹¹ and Soviet (1962) one. As a result, we were able to establish that the spiritual-philosophical legacy of the "first surgeon of Russia", based on a significant portion of work, in the Soviet publication (1962) seemed untouched and was generally the same edition as the one published in 1910. The insignificant changes, which the Soviet editors decided to make, were to change capital letters to un-capitalized in several words, such as "God", "Lord", "Him" and others. These words, given high spiritual significance in the manuscript of the latest work of N.I. Pirogov, of course began with large letters.

This unexpected "tolerance" on the part of the editors seemed miraculous, particularly after having been warned about omitting evidence from the "Diary" about the religious convictions of the author, ostensibly of no interest to the Soviet reader.

Actually, censorship deletions in Soviet times were the most significant (several dozen pages, in comparison with the 1910 edition). Nevertheless, they were not about the religious-philosophical legacy of N.I. Pirogov, which miraculously are preserved in the Soviet publications of "Life Questions. Diary of an Old Doctor. . ." [19].

The fact that in 1990 [1] the book "Life of Great People", by doctor and member of the Writer's Union of the USSR, A. P. Brezhnev, saw the light is another miraculous event of the Soviet period.

This was probably the only work during Soviet times where the spiritual-philosophical legacy of N.I. Pirogov was included without censorship.

The work of A. P. Brezhnev discusses, for example, the birth of the son of Nicholas, 13th child, treasurer of the Moscow Commissariat Depot, Ivan Ivanovich Pirogov. "*Before the beginning of the Advent holiday, November 13, 1810 ... the son of Nicholas ... was born ... Grandfather Ivan*

Moakeevich, the father of Ivan Ivanovich was already over one hundred, carefully picked up the crying baby, kissed him on the cheek, crossed himself:

– Lord, have mercy! God bless you! ...

And then smiled:

– Before Christmas, a kind Russian boy was born, glory to him! ...

Blizzards and creaking noise outside the window shutters

suddenly interrupted the church singing.

– The service began – Uncle Nikolai Nikolaevich said in excitement ...

The kind Nanny, blue-eyed old woman in a dark red scarf and antique lace shawl took the toddler from grandfather's hands and whispered:

– Our Archpriest is oh so pleased.

And we called him Nicholas in honor of Saint Nicholas, Archbishop of Nikolaos of Myra, the miracle worker.

His father came to a small table on the right hand corner, where the icons hung and lamps gave heat He quickly flipped through one of the church books and said:

– Yes, my dear, I cannot argue with you. We Will name my son in honor of the Saint and Miracle worker – Nicholas. He will pity the poor and Conquer his enemies" [20].

Today, the philosophical-religious worldviews of N.I. Pirogov have been reviewed in one of the works of the famous theologian – Archpriest Zenkovsky [21].

This work notes that faith opens and begins the path towards knowledge for us.

It is true, from the depths of the most original faith come doubts that form in us that criticism to which science is so closely connected. However, having passed through this stage of doubts and been freed from the limitations of "logical" reasoning, our soul returns to faith. This higher stage of faith becomes a force that binds us with the ideal of God. If "cognitive abilities based on doubt do not permit faith, then on the contrary, faith does restrain knowledge. . . , the ideal which is the basis of faith becomes higher knowledge and tries to achieve truth" [21].

These provisions, in the same sequence, reflect the main "phases" in the life and works of N.I. Pirogov that are noted in our work. This includes

¹¹ Edition published for the 100 year anniversary of the birth of N.I. Pirogov.

the initial period of doubt and disbelief that the famous researcher had to experience so that, through the acquisition of faith, he could achieve the union of science and religion in his life and works.

An understanding of the spiritual-philosophical legacy N.I. Pirogov can today contribute to a new edition of "Questions of life. Diary of an Old Doctor ... " by N.I. Pirogov; this was seen at the Pirogovsky Center in connection with the 200th anniversary of the birth of the «first surgeon Russia" (2010) [13]. Here, one can see in a chosen format the basic provisions of the spiritual-philosophical heritage of N.I. Pirogov, unlike in other editions of this famous work, published over the past two decades. The Pirogovskogo Center has devoted additional works to his worldview in the second half of his life and works [22].

Is it possible to believe that our work concerning the restored role and significance of the spiritual-philosophical legacy of N.I. Pirogov is over?

Probably not! It can no longer contain the already famous position contained in the philosophical-theology section of "Life Questions. Diary of an Old Doctor. . ." This outstanding work by Pirogov was not finished. It stops at a description of the beginning of the Petersburg period of his life and works (1841). It only contains partial evidence about the rebirth of N.I. Pirogov into the Orthodox faith due to his readings of the Gospel (1848).

True support for the study of the spiritual-philosophical legacy of N.I. Pirogov may include

his letters to A. A. Bistro, written in the first half of 1850. They are not well known by modern readers of the life and works of the "first surgeon of Russia". Their contents reflect not so much the first as much as the real changes in the religious-philosophical worldviews of the surgeon and anatomist, related to his introduction to readings of the Gospel (1848).

Almost 100 years passed since the last publication of these letters (1914-1918) and the sources [13] that published them have since become bibliographic rarities [11, 23]. In Soviet times, evidence that N.I. Pirogov converted from atheism was also inaccessible; bibliographic descriptions of his epistolary legacy did not offer information about the contents of many of these letters compared with other types of correspondence [23]. This is how they were artificially limited. Unnecessary and significant difficulties were placed before researchers trying to accomplish individual scientific goals.

Therefore, the apparent scientific achievements in the study of the spiritual-philosophical legacy of N.I. Pirogov, associated with his 200 year anniversary (2010), cannot be considered exhaustive. We must still examine new scientific goals dealing with the expanded contemporary understanding of the religious-philosophical worldview of N.I. Pirogov and changes in the understanding of such a worldview from the Soviet era to another.

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Received: 20.01.14.

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The name of the article for the quotation: Dukhovno-filosofskoe nasledie N.I. Pirogova. Istoriâ mediciny. 2014. N 1. P. 80–93.