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**VASYL YAKOVYCH DANYLEVSKYI'S LECTURE ON A DOCTOR AT WORK,  
HIS WORLDVIEW, RESPONSIBILITY AND PROFESSIONAL FREEDOM (1921):  
ANNOTATED TRANSLATION**

*Biletska O.M.<sup>1</sup>, Shevchenko A.S.<sup>1,2</sup>, Korneyko I.V.<sup>1</sup>, Gubina-Vakulik G.I.<sup>1</sup>,  
Latohuz S.I.<sup>1</sup>, Polonnik I.A.<sup>1</sup>, Voroshylova Ye.I.<sup>1</sup>, Hurbych O.S.<sup>1</sup>*

<sup>1</sup>**Kharkiv National Medical University, Kharkiv, Ukraine**

<sup>2</sup>**Kharkiv Regional Institute of Public Health Services, Kharkiv, Ukraine**

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**ABSTRACT**

A physician must possess certain qualities of intellect and character, certain natural qualities, firm principles and bitter life experience in order to choose the right paths of work and behavior. In an era of social and political upheavals, the number of weak-willed people with antisocial behavior increases. A physician as a practicing psychologist often has to act both in public life and in his daily work with a patient. No less important is the physician's work in the field of hygiene and prevention. An enlightened mind is the basis of social happiness. To restore the disturbed balance of spirit, there is a need for intellectual or artistic pleasure. For a practicing physician, it is necessary to form a general scientific worldview in order not to scatter and fragment knowledge. The deontological attitude of a physician includes many complex and delicate issues, in addition to the physical, moral and mental side. The most difficult problems that a physician faces are the patient's attitude to death, issues of eugenics, abortion, euthanasia. A physician has to bear responsibility not only for his actions, but also for his words. But only doctors can judge a doctor not only from a professional point of view, but also from a moral and social point of view. For the future of medical activity, the solution to the question is of great importance: will it remain a free profession or will it turn entirely into a mandatory service occupation. The progress of medicine cannot be separated from the general course of cultural development of society. A doctor stands above all political, social, economic trends, for he deals with a person without distinction of tribes, dialects, conditions. We are so accustomed to the everyday actions of a doctor that we stop noticing and appreciating his outstanding merits, selfless help to the wounded and sick. Go boldly on the path of serving truth, justice and goodness, fulfill the covenants of humanist doctors and in the consciousness of the rightness of your cause you will draw strength for your difficult and responsible work.

**Keywords:** *deontology, education, personality, society, medical art.*

**Introduction**

Academy member Vasyl Yakovych Danylevskyi (*Fig.*) was a physician, writer, publicist, and popularizer of science. The introductory lecture by Danylevskyi V.Ya. on the versatile professional

activities of a doctor, his worldview, responsibility, and professional freedom is a logical conclusion to all the questions raised in the previous five introductory lectures to form a conscious motivation of students in order to successfully master the profession of a doctor. In the first five lectures that Danylevskyi V.Ya. gave to first-year medical students to help them understand their future profession, the issues of health and illness [1], science, university, and choice of faculty [2], the doctor, patient, and successes of medicine [3], medical education and its reform [4], and the doctor, society, culture, and medicine [5] were highlighted. Aiming to convey to the modern reader the advanced views and achievements of Vasyl Ya. Danylevskyi, which have not been recommended

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**Corresponding Author:**

Biletska Olga – MD, DMedSc, Professor,  
professor of the Department of sports, physical  
and rehabilitation medicine, physical therapy  
and occupational therapy of the Kharkiv National  
Medical University, Ukraine.

Postal address: Ukraine, 61022, Kharkiv,  
Nauky Ave., 4, KhNMU.

E-mail: [om.biletska@knu.edu.ua](mailto:om.biletska@knu.edu.ua)

for a century, we also bow to the outstanding literary talent of the great scientist: "The style of presentation, the immense erudition, which captivates with sincerity and a wide range of questions make the undeniable attractiveness of the book from its first pages" (Review of V.Ya. Danylevskyi's book "The Doctor, His Vocation and Education" by Rokhlin L.L., 1921). In his works, Vasyl Danylevskyi's great literary gift and brilliant lecturing skills throughout his life helped popularize science as the highest spiritual achievement of humanity: "Feelings and Life" (1895, 1910), "People's Home and Its Social and Educational Significance" (1898) "Life and Nerves" (1902), "Social Significance of Feelings" (1904), "People's Encyclopedia of Scientific and Applied Knowledge of Kharkiv Literacy Society" (1908, 1910), "Physiology and Social Life" (1910, 1911), "Essay on the Physiology of Social Illnesses" (1914), "Intelligent Entertainment and Their Scientific Substantiation" (1915), "People's Home, Its Tasks and Social Significance" (1915; supplemented in 1918), "The Doctor, His Vocation and Education" (1921) [6], "Work and Rest" (1921), "Work and Life" (1922), "Life and the Sun" (1923), "On the Question of the Physiological Substantiation of Hippocraticism: "The Healing Power of Nature" (1930), "Endocrinology and Emotions" (1934), "Memoirs of an Old Professor" (2018), "A Few Remarks on the Correlations of Affects and Endocrine System" (1938).



Fig. Danylevskyi V.Ya.

Adapted sentences and editorial comments in the text of the lecture are placed between [square brackets].

*Iatros philosophos iso teos.*<sup>1</sup>

*Hippocrates*

### **Vasyl Yakovych Danylevskyi's lecture on a doctor at work, his worldview, responsibility and professional freedom (1921)**

<...> The requirements for a doctor, taking into account the depth and diversity of his specialized knowledge and the multifaceted nature of his professional activities, are very high. This alone is enough to recognize the profession of a doctor as one of the most difficult and serious forms of scientific applied work. It involves much more difficulties than the occupations of a teacher, judge, engineer, agronomist, etc.

<...> First of all, let us recall that knowledge and technical skills alone are not enough to be a doctor. <...> After all, the influence of the mental sphere on the physical sphere is so enormous. <...> A doctor must possess certain qualities of intelligence and character in order to be able to navigate in each case and harmonize his attitude towards patients (and society in general) with the rules of science and ethics, with the reasonable requirements of their well-being. <...> Will the prestige of a doctor who does not have stable principles and his public service be great? Can he be highly valued if in the struggle of life, in his practical activities, he easily succumbs to violence from some superiors, influential people, the opinions of the "crowd", easily gives up his personal and professional interests, changes his opinions "under the pressure of circumstances", etc.?

<...> A doctor has to constantly deal with social, ethical and psychological moments, with the secret properties and experiences of his patients and big groups of the population. To understand all this and not allow himself to be misled, neither textbooks nor lectures from professors will help the doctor. Only his natural properties, firm principles and bitter life experience will indicate to him the correct paths of activity and behavior.

<...> At the bedside of a patient, a doctor should never forget that he is a representative of medical science, and not of artisanal professionalism. Because of this, each case in practice can awaken in him a lively scientific interest in the peculiar symptoms of the disease, the special conditions of its occurrence, the method of treatment, etc. Such features and deviations from the established typical patterns deserve special attention.

<sup>1</sup>*The Doctor-Philosopher is Equal to God.*

The doctor diligently studies this novelty without regard to the patient, but for the sake of an ideal interest, purely scientific. Of course, this is possible only when doctors receive a serious scientific education at the University. This interest in scientific truth enlivens their professional activity and constitutes that "God's spark" that the University is obliged to engender in the soul of the doctor.

A teacher without a scientific vocation is not himself involved in the progress of knowledge and, of course, will not be able to inspire his students with love and interest in science.

The attractiveness of a person in live communication with him is determined by his natural properties, and is not given by scientific merits alone. The brilliant Helmholtz G.L.F. [Hermann Ludwig Ferdinand Helmholtz (1821–1894), a German physiologist and physicist, one of the founders of the science of physiology of the senses and the theory of energy conservation] did not create a school of physiologists, but the works of more than a hundred of his students eloquently testify to the school of Ludwig K.F.V. [Karl Friedrich Wilhelm Ludwig (1823–1895), a German physiologist and one of the founders of experimental physiology and biochemistry].

<...> Above we have already addressed the doctor more than once as a practicing psychologist regarding his public service. The same applies to his daily work at the patient's bedside. Physical and moral suffering weakens a person's memory, intellect, willpower, and ideal aspirations. A person becomes selfish, his spirit declines, and apathy is observed. <...> However, one cannot deny such cases when the danger posed by the disease causes moral rebirth for the better, some enlightenment, and self-purification. On the other hand, much more often the softening of character and obedience are most easily explained by the fear of death, physical weakness, or the severity of suffering. The sick person agrees to do anything to be cured. He becomes superstitious, ready to believe anything - a homeopath and amulets, "bewitched" water, and a village sorcerer.

<...> The medical literature on nervous and mental illnesses undoubtedly highlights the enormous harm to health caused by prolonged affective states, especially in cases of unfavorable heredity, the consequences of previous illnesses, overwork, poor nutrition, weakness of the heart, etc. The doctor is obliged to inspire and explain the requirements of a "mental diet", to point out the danger of frequent, prolonged, strong feelings, and excitement, regardless of the cause of their oc-

currence. For people with unstable mental balance, such states cause weakening of working capacity, a senseless dissipation of energy, and a decrease in social value. For them, psychohygiene sets particularly strict rules of life, which concern, among other things, certain discernment in relation to familiar people, books and newspapers for reading, even musical entertainment, not to mention caution in visiting the dramatic theater and cinema.

In some cases, during diseases, a strong obstacle to treatment arises due to a depressive emotional state, which is accompanied by a weakening of the most important functions of the nervous system, heart, muscles, etc. If the main cause is in bodily processes, it is necessary to find it and eliminate it. Then the psyche will also recover. If the main condition is based on mental acts, then the doctor has to act as a practicing psychologist.

It is important to take into account that the high cultural and educational level of the patient is not always a favorable moment for mental influence. Practicing doctors can confirm that in many cases a moral uplift can be inspired in an uneducated person even to a greater extent than in one who has scientific knowledge. The former is treated with great trust, while the latter is hindered by critical thought and ordinary skepticism. On the other hand, a cultured patient will have strong motives such as love for art, science, devotion to a public cause, a philosophical or irrational search for the meaning of life, and the struggle for social truth. His motives can serve as a no less powerful "anchor of salvation" for suggestion than religious feeling, love for children, patriotism, and the dream of a happy life.

In his practical work, a doctor has to determine the mental state of some individuals who are distinguished by their too pronounced individuality and attract the attention of everyone around them. The peculiarities of their character and behavior include, for example, excessive selfishness, indifference to other people's grief, frequent mood swings, absent-mindedness, immorality, an extremely frivolous attitude to serious issues and matters, often hysterical exaltation, talkativeness, dreaminess, a passion for making speeches, drawing up all kinds of projects, etc. It is interesting that among the ancient Greeks, the same word "mania" meant both prophetic and poetic inspiration and madness.

Brain defect is manifested, among other things, in the fact that along with an outstanding mind, eloquence and a great memory in the same person

there is an inadmissible moral depravity, dishonesty, gross egoism. Such a mental anomaly most often arises due to psychopathic heredity. Often the doctor will be able to find physical disharmony here, in the form of morphological asymmetry or ugliness, indicating the decline of embryogenetic energy.

In these cases, as in others similar to them, the psychologist has to take into account the influence of the environment. A personality that is strong, if not in character, then at least in the stability of convictions, who is accustomed to critically considering his actions and subordinating them to the requirements of reason, of course, is less exposed to the danger of losing common sense and moral sense. On the contrary, psychopathic affective moods of the environment for a mentally and morally unstable person, is undoubtedly a threatening contagion.

It is not surprising that in an era of social and political upheavals, the number of "psycho-abnormals" who are distracted by suggestion and imitation in the direction of certain trends is increasing. At such moments, weak-minded people with an immature psyche are, of course, an antisocial element. Hence, it is clear how difficult the task of a doctor working in conditions of complicated social life is. The best medical specialist will not be at the level of his vocation if he cannot take into account the influence of the socio-psychological order, but will limit himself only to individual life.

This issue is no less important from the point of view of hygiene and prevention. We have already seen what great importance a doctor acquires in school practice and in general in the matter of raising children. Simplicity of life, its strict order, self-discipline, abstinence from everything exciting and from any excesses, elimination of strong impressions, strict choice of entertainment (theater, sports, literature, etc.) and along with this – "life closer to nature" (outside the city bustle and unnaturalness), physical labor, healthy games, getting used to hardships (to various inconveniences of housing, sleep, to hunger and cold, etc.), fresh air, bathing, simple food, rough clothing, etc. – such requirements are set by the doctor-psychologist to educators for the above-mentioned purpose of prevention, for the sake of achieving the stability of the physical and moral health of children. Long time ago, John Locke [John Locke (1632–1704), an English philosopher, one of the founders of empiricism and theorist of liberal political philosophy] insisted on the need for physical, moral and mental hardening as the main task of educa-

tion. Only under this condition can one avoid that degradation, depravity, that weak-mindedness, which constitutes the basis so fertile for any mental disorders, immorality and crime. We must not forget that social morality is based on universal human ideals, which in a mentally weak, undeveloped person are so easily distorted under the influence of suggestion, imitation, clever sophisms, excited passions and crude instincts.

<...> The constantly growing specialization, the great variety [diversity] of the program of medical education, the continuous development of science – all this, of course, is important and necessary, but, on the other hand, threatens to disperse, to fragment the mental structure, and therefore it is necessary for a practical doctor to create for himself a certain general *scientific worldview*. It should be the foundation for his behavior, all his ideas and conclusions. It should serve as a guiding beacon or the main criterion for all his doubts, disputes and considerations.

<...> The need for a broad worldview has long been recognized by doctors. Most often, they adhered to the natural philosophical teachings of Schelling F. [Friedrich Wilhelm Joseph Schelling (1775–1854), a German philosopher, one of the leading representatives of German idealism, the founder of the natural philosophical teachings that sought to unite nature and spirit in a single philosophical system]. The old medicine itself, with its generalizing "systems", reflected certain philosophical influences and, in the absence of positive knowledge, resorted to contemplation, to a priori constructions. It even very diligently adhered to the ancient Platonic saying: "He who works, realizing the unity of knowledge, has a scientific mind". Hence the "philosophical nature" of ancient medical views, which their representatives were so proud of.

The serious need for a generalized idea of the world order in the guiding philosophical worldview is recognized even now by the best representatives of medicine. Here the fatal natural desire of man for perfection is manifested. He is not satisfied with one specific knowledge, information about components. He is drawn to generalizations, to knowledge that illuminates both peaks and depths... Such is the very nature of our intellect, which, despite our will, develops towards abstract knowledge and unites thinking in general, where the progress of scientific knowledge is also going. "However diverse the trends in different branches of science may be, it appears to us as a theory of the external world, which we consider through ab-



stract concepts obtained by us through abstractions from experience and brought together to derive laws that allow us to systematize phenomena and predict them" (Picard C.E. [Charles-Édouard Picard (1883–1959), a French mathematician, known for his works on analysis, mechanics and philosophy of science]).

Of course, you understand that to master a well-known philosophical worldview does not mean at all to study it from a textbook, sitting at a school desk. This is a more complicated matter, not a simple, educational one. A lot depends on the innate makeup of the mind, on one or another tendency to criticism or to abstract thinking, or to mysticism, or on satisfaction with the tangible, visible, etc. From this it is clear why it is possible to create or choose and adopt a certain worldview or otherwise join a particular philosophical system only in adulthood, after completing all schooling, when a natural crystallization of the intellect will occur, when sufficient personal experience is accumulated.

<...> The problem of worldview becomes even more complicated and more difficult for a doctor if he adds here the moral order of life, if these guiding views should encompass not only the cognitive sphere, but also the relationships of people, their inner, subjective world of feelings, desires, and drives...

<...> If, due to their constant contact with the inner world of a sick person, doctors generally draw a bleak conclusion about the morality of life, then they need a broad worldview, a scientific, strictly objective one, which should warn them against premature conclusions of a subjective order. A doctor, like a philosopher, is best suited to "Hic ridere, nec lacrimari, sed intelligere" ("not to laugh, not to lament, but to understand" Spinoza B. [Benedict (Baruch) Spinoza (Benedictus de Spinoza, 1632–1677), a Dutch philosopher, one of the most prominent representatives of modern rationalism]). It is characteristic of a layman to obey his impressions and moods; it is difficult for him to distance himself from subjectivism. But an educated doctor should act only according to objective criteria, critically verified facts, scientific principles. <...> Before being indignant, one must check, clarify, establish causal relationships, the connection of phenomena and conditions. To do this means to understand. A doctor is not a judge and not a moralist. He is a naturalist, studying pathological biology, without touching on the assessment of human actions from the point of view of life wisdom and morality. The scientific princi-

ple of objectivism forbids him to "live with his heart" while performing his duties, but this, however, does not mean at all that "a doctor should not obey his heart at all".

<...> No matter how limited and unconditional our knowledge, based on the results of material experience, is, for our mind they open up an endless horizon of searches and generalizations not only in the sphere of experience, but also in abstract thinking. It is enough to recall the doctrine of energy, electrons, the law of entropy, the principle of relativity, ideas about the structure of atoms, the causes and essence of chemical transformations, the principle of progressive evolution, the unity of biological laws, the doctrine of monism and much more.

For a long time now, Montesquieu C.L. [Charles-Louis de Montesquieu (1689–1755), a French philosopher, jurist and educator, one of the founders of the theory of separation of powers] said that laws are necessary relations that arise from the nature of things. This applies not only to relationships within the human community, but also to other conditions of its existence.

<...> The doctor's philosophy is not satisfied with the moral well-being of the human community; its highest goal is intellectual progress. The enlightened mind is the basis of social happiness. Only it alone can raise the "center of gravity" of life above the crude materialism of its practical interests and give human activity the highest purpose.

Of course, scientists readily admit that they still know very, very little about the world around them, that much remains unrecognized, unexplored. *Hic unum scio me nihil scire!* ("One thing I know, that I know nothing" [a phrase attributed to Socrates, the ancient Greek philosopher (c. 469 BC – 399 BC), who founded the Western philosophical tradition, emphasizing ethics, self-knowledge, and dialogue]). But they consider the basic results of natural science to be beyond doubt. "It has put the Law in the place of the Miracle. As before the coming day, spirits and ghosts have dispersed before it... It has extinguished the fires intended for witches and heretics... It has subdued the arrogance of speculative thought. It has opened the boundaries of knowledge and given its students the power to look without dizziness from the heavenly height of comprehensive skepticism. How easy and free one breathes at this height"... (E. du Bois Reymond [Ernst Heinrich Weber du Bois-Reymond, 1818–1896, a German physiologist and philosopher of science, known for his

contribution to the study of the nervous system and the popularization of the skeptical scientific approach to knowledge]).

Any artificially invented system will sooner or later cause opposition from the side of natural forces, which are automatically mobilized every time violent disorders of natural instincts, feelings, aspirations, and orders are created in mono- or polybiosis. I will allow myself to read you one passage from my "Essay on the Physiology of Social Illnesses": "Any unnatural perversion that goes "against reason" and against the laws of progressive development already carries within itself the source of self-disintegration and self-destruction. No adaptation can save the unnatural, the artificial for a long time if it contradicts the natural course of things. Living nature ruthlessly eliminates and destroys everything unnatural, defending its laws and its harmonious order with combative healing forces, the fight against which is already doomed to defeat" ... "As nature in the physical world, so historical destinies in the social world are already quickly beginning to take revenge for contempt for natural laws, for ill will or for ignorance, which leads to a distortion of normal development" ... (1913).

The essential meaning of human life is *the creative power of reason and labor*. And therefore morality, right, law, economy, social order – all these are only conditions that should provide their activity with the minimum possible external, extraneous obstacles. The less effort, energy and time spent on overcoming the latter, the more fruitful a person's work, the more productive his plans and efforts, and therefore, the more assured his progress, which together with creative energy and labor constitutes the "center of gravity" of his entire life.

Cultural improvement of a person frees him from passive submission to the conditions of external nature, develops the powers of his intellect, forces him to boldly follow the path "towards the best", following the instructions of his own mind and his knowledge. He has known since ancient times that "the world forms a progressive kingdom of growing perfection" and that without intelligent labor it will remain unattainable for him. The greatest energy value of a person is the higher, the more he is adapted to active participation in general progress. Of course, human life is too short to personally verify the general progressive movement forward. Moreover, this movement does not proceed in a straight line, but in zigzags, sometimes complicated by an obvious regression in one

direction or another. At least, progress remains undeniable in the sense of the gradual liberation of man from gross material concerns and vice versa – the emergence of motivations and the growth of spiritual needs in the sense of his gradual emancipation from the leadership and imperatives of the environment. This includes both nature and the human community in the sense of the gradual accumulation of internal ideological imperatives, which replace external, extraneous, exogenous ones. The influence of the corporeal world, external and internal, so irresistible at first, fatally gives way to personal initiative and the imperatives of the intellect itself. Instead of the crude prose of life, which draws its motives from its lower formations, the awakening interests of the spirit are established. The physical or bodily egoism of primitive origin is gradually replaced by altruism or the interests of the community as a source for the harmonious improvement of life of an already higher order. The directives of common material life become no longer a higher, but a lower level, above which the almost limitless superstructure of the freely developing personal "I" continues upwards. Its spiritual development takes place in communication with all of humanity in its past and present. The liberation of personal reason and will from external violence and guidance is a general psycho-biological law that can be traced through all components of human life, personal and social.

<...> Realizing his ideal intents in the highest works of philosophy, science, poetry, literature, art, a person thereby creates for himself sources of pure pleasure and spiritual uplift. For the doctor himself, such an idealistic mood with its positive influence on the soul, which is confused by the constant contemplation of grief and suffering, is often a huge need. For the disturbed balance of the spirit, a force is needed that distracts it in the opposite direction, towards intellectual pleasure. <...> Therefore, it is not surprising that among doctors there are so many lovers of theater, music, literature, and especially among doctors who already have many years of practical experience. Let us recall that such famous doctors as Pyrogov M.I., Billroth T., Charcot J.M., Botkin S.P. were great admirers of refined art (poetry, music, painting). Incomparably less often such a need for a favorable reaction concerns studying philosophy, reading historical investigations, etc. This is understandable, because every busy mind from time to time requires, in the name of the same law of balance, a deviation towards the emotions of joy, pleasure, enjoyment, towards art and even irratio-

nality. Healthy entertainment helps to accumulate and save the energy of the intellect for its work, without fatigue and monotony. After all, our natural desire for a harmonious balance of mental forces and needs always naturally protests against the latter. "No profession requires such a degree of higher spiritual satisfaction as the profession of a doctor, before whom from morning to evening illness and death, grief and care pass in an uninterrupted chain" (clinician Tiemsen [Carl Tiemsen, 1796–1877, a German doctor and clinician, known for his works on internal medicine and a humanistic attitude to the medical profession]).

<...> As you have seen, there are two components in the work of a doctor that ennoble it and give it a special fascinating purity of motives: 1) scientific idealistic interests in the matter of treatment, and 2) the moral side with its humanity and selflessness. Already in the middle of the century [19<sup>th</sup> century] it was written that the matter of treatment concerns the matter of serving the God, because the health of the body is necessary for fulfilling the requirements of virtue and God's covenants. From this it is clear why in medical practice, or rather, in helping the sick, even religious service was given importance. This is also indicated by the history of hospitals that were founded at monasteries in those distant times. Treatment of diseases and care for the sick were considered a noble, highly moral art, which promotes the achievement of happiness, victory over harmful passions and over bodily suffering, which helps to fulfill the rules of life.

<...> No matter how perfect the social organization of medical care may be in the future, it will never be deprived of its moral essence, which is most clearly manifested under the condition of the free professional activity of the physician, and not the automated performance of official duty with various orders, restrictions, rewards...

<...> The book Ayur-Veda of the ancient Hindus [an ancient Indian system of traditional medicine, based on the harmony of body, mind and spirit, and is one of the oldest holistic medical sciences in the world] insists that "a doctor should be a person of the highest degree of truth, moderation and decency, a compassionate and benevolent person"... Hippocrates also places almost the same requirements on a doctor, he demands from the doctor "selflessness", modesty, chastity, simplicity in clothing, common sense, composure, peace of mind, kindness, neatness, serious speech, knowledge of useful and necessary for practical life things, avoidance of unclean deeds, absence of su-

perstition and fear of the gods, greatness of the divine soul" ... The Hippocratic aphorism states: "Where there is love for people, there will also be love for the art of medicine!" [comes from the work "Aphorisms" (Lat. *Aphorismi*), which is a collection of sayings and instructions of Hippocrates].

If we wished to give some examples of the mercy professed by medicine, we would not need to list the truly countless feats of doctors at the bedside of the sick, on the battlefield, in prisons, during epidemics. It is enough to recall the great act of humanism of the psychiatrist Ph. Pinel', who was the first to remove the chains from the unfortunate mentally ill and abolish flogging. [Philippe Pinel (1745–1826), an outstanding French psychiatrist-humanist, who initiated the reform of psychiatry, freeing patients from physical violence and inhumane treatment].

Now we come to delicate issues. <...> ...if compassion is the guiding principle in the activities of a practicing doctor, does he sometimes have the right to refuse his help to a patient? Suffice it to say that a reasonable organization of medical care for the population should ensure that a doctor, one way or another, arrives at any moment. But at the same time, it is obliged to guarantee the doctor himself peace of mind when he needs it. Both his conscience and his knowledge will be able to tell him when, due to purely moral and life conditions, he has no right to refuse his help and must sacrifice his rest and his personal activities for the sake of urgent help to his neighbor.

<...> The second question arising from the moral sphere of the doctor is the following: is the doctor always obliged to tell the patient the truth about his condition, despite the fact that it may harm him with strong mental excitement of a depressive nature? Hope for improvement, hope for the doctor's art raises the physiological energy of the body, its resistance in the fight against the disease, improves nutrition, sleep, muscle and vasomotor tone, etc. Therefore, it is necessary to protect him from any harmful shocks, as far as this is within the competence of the doctor at the patient's bedside.

We read about the doctor's morality in the "Guide to Physicians" by the prominent Arab doctor Isaac El Israeli (about 900 AD): "...most diseases are cured without a doctor, with the help of nature. If you can cure a patient with a diet, do not give him medicine. During treatment, do not resort to any miraculous remedies, because they are

based on stupidity and superstition. Tell the sick about the possibility of healing, even if you yourself are not sure about it. Never speak bad things about other doctors, because everyone has his own happy and unhappy hour. Let your deeds, not your tongue, glorify you!"

One of the most difficult problems that a doctor always faces is the question of *death*. If a person is so afraid of pain, suffering, torment, tries in every way to avoid them, sacrificing much that is dear to him for this, then the fear of death is an incomparably stronger feeling. This "leap into the unknown" instinctively seems to be something more terrible than the most severe physical suffering, about which a human being has a completely realistic idea. If bodily pain causes "fire and brimstone", if it can literally crush a person, his will, feelings, thoughts, then how much more terrible for his consciousness is death itself? It is clear why the patient so begs the doctor for salvation from death. A doctor has no right to comfort a dying patient with appeals to the irrational, this is not his business, but he is obliged to support the hope of continuing life.

<...> The progress of the "meaning and value of life" of a person moves naturally from economics to mental imperatives, from the concrete to the ideological, generalized. In such aspirations for the high and sublime, a natural instinct, inherent in the properties of our brain, is manifested. <...> But the point is that, like Goethe's Faust, "two souls live" in a person ...

*"The earth is sweet for one  
and here it is free in this world.  
The heavenly fields, where perfumes  
are carried in the ether  
is sweet for another".*

Every conscious person takes a greater or lesser part in the common collective life, in the common aspirations to move forward, in joint activity on the path to achieving higher goals. <...> The consciousness of the value of one's life gives moral strength to a person. With one's work, goodness, and help, one consciously participates in the common cause, even on a small scale. The deliberate conscientiousness of one's work and the comprehension of one's efforts give one the same moral satisfaction as the great feat of a great man.

Now it becomes clear to us why, in addition to the instinctive fear of death, one is so afraid of it. One has not yet done everything that one could and had planned, one still has a cheerful spirit, one's energy has not yet subsided, and the danger of breaking the thread of life by the hand of Parka

is already close. He knows that there will be no return to earthly life, that he will have to part forever with everything and everyone who were so dear to him, and he himself will turn into nothing or into something incomprehensible... All this causes moral suffering, which can be stronger than physical. Hence the passionate desire to preserve a "living" connection with earthly existence as a belief in the immortality of the personal "ego", which, as spiritualists claim, can even materialize.

<...> A person has a completely different attitude towards death when it comes in a timely, correct manner, is likened to sleep, when a person has exhausted his strength, is tired and needs rest. Desires and aspirations have subsided, thoughts and muscles have weakened. Work stops by itself, due to the depletion of energy reserves. The person himself feels the futility and aimlessness of his further existence. He can no longer provide any benefit or help to the younger and more vigorous, and he does not want to, because he is satiated with life.

<...> Another question is connected with the general worldview of the doctor, which, it must be admitted, sounds paradoxical and even more than strange: should all the sick be treated? It would seem that there can be no question here. Simple humanity itself forces us to provide all possible help to everyone who suffers in all cases. <...> As far as we know, in certain cases the body's own defense mechanisms are undoubtedly more effective than our artificial medicines and measures. But if in some cases the doctor is obliged only to help the "healing forces of nature", then in others, much more numerous, he has to act boldly, quickly and decisively with artificial medical measures and means.

<...> We place the doctor above the successful professional worker or "official" because everywhere, on all the difficult paths of his so responsible vocation, he is a free representative of free science, firmly standing on the basis of scientific progress and a positive worldview. There is no and cannot be any superior above the doctor at the bedside of the patient. He is obliged to obey only the orders of his science. In the fight against human ailments, his weapon is only scientific knowledge and the scientific method. <...> He must have a broad mental horizon in order to always remain at the proper level of his calling as a practical professional figure. In this regard, he is the direct opposite of the office scientist, who can close himself in a narrow circle of his special works and remain blind and deaf to the whirlwind of life's bustle.



The more cultured and educated society becomes, the more it values the doctor.

<...> However, there have emerged formidable signs of social atavism, the pernicious seeds of which gave such a lush growth of human bestiality in 1914 and the following years. <...> Poverty brings selfish thoughts and impulses to the fore, and intelligent, long-term social education is needed to overcome these primitive instincts and save man from the danger of complete savagery.

<...> We have already had to touch on the question of the responsibility of doctors for their actions more than once, and you have seen that, on the one hand, the judge is their conscience, and on the other, the whole society. However, there are cases when a doctor is held accountable before a real court. In some cases, it is easy for him to prove the absence of evil will. In others, even a doctor who is completely innocent of anything becomes very difficult to prove his innocence. This is not the place to analyze such possibilities. There is only one thing that is certain: only doctors can understand such matters, and not only in a purely professional sense, but also in moral and social terms.

<...> There is hardly any other important issue, except for the problem of Euthanasia ("ease of death"), in which the moral principles of a doctor would be subjected to such a severe test. On the one hand, humanity requires alleviation and reduction of the suffering of the patient, and on the other hand, the basic principle: not to lose hope until the last minute, not to lay down arms in the fight against death, to take care of the continuation of life by all means.

<...> The question of the responsibility of doctors arises every time when it comes to medical secrecy. In our "Faculty Pledge" every doctor promises "to keep sacred the family secrets entrusted to me... not to tarnish the honor of the community" (of doctors). <...> By the way, let us recall that in England a doctor has no right to hide from the court anything related to his practice. There is no medical secrecy there as in France. Here, undoubtedly, the difference between the two countries in terms of socio-moral worldview is evident. The French give priority to the interests of the individual, and the English – on the contrary. In Italy, the state of this issue is close to the English one.

<...> For the future of medical activity, the solution of an essential question is undoubtedly of great importance: whether it will remain a free profession or will completely turn into a manda-

tory official occupation. The decision will depend on the direction in which the common question of the free professions will be resolved in connection with general social reforms. <...> An official, under constant control and subject to official responsibility, gradually becomes a clerk, who performs his official duty under the supervision of his superiors, on whose whims and discretion his entire work may largely depend. Instead of inner freedom, the doctor will feel coercion from the outside, and this will necessarily lead to the doctor's depreciation.

<...> The freedom of the profession of a doctor can be placed next to the work of a scientist, artist, writer, poet, philosopher. In this case, the rights and freedom of the individual should not and cannot be completely absorbed by the interests of society and its claims without significant losses for the cause itself. It is unlikely that the most ardent collectivist would even think of reducing everything to a "barracks equation" here... But, on the other hand, there should also be an indisputable right of a practicing doctor to material support, in addition to a personal fee from the patient, which would save him from seeking practice as an artisan and from the demoralizing influence of a personal fee on the relationship between the doctor and the patient.

<...> What could be said about the value and fate of such a social order that can easily suppress individual aspirations for free creativity, for the free development of talents and gifts? <...> There can be no talk of any viability in a society in which external compulsion to work must replace internal, conscious motivations. In this case, the non-functioning abilities for initiative and creativity will sooner or later, but inevitably, atrophy. <...> Imperatives must proceed from a free, educated intellect, from an inner conviction, from the idea of duty. The ways and tasks of work that come from outside the authorities will always introduce some deviations and aberrations, because any higher authority stands far from life, like a "too high superstructure", associated with the obligatory distortions of perspective...

<...> Of course, alongside doctors who stand at the height of their calling, even now there are occasionally bad doctors, about whom the great Roman physician Galen (in the 2<sup>nd</sup> century BC) said that their minds are directed not at science, but only at useful recipes and at flattering their patients.

As for modern doctors, it is enough to point out that some doctors are in the service of healers, or

"naturopaths". By the way, let us recall the case when, in order to increase his earnings, a certified doctor pretended to be a healer (this seems to have been the case in Germany).

<...> However, relying on modern achievements, starting with microbiology and ending with biophysics and psychophysics, the art of medicine is gradually becoming an applied science and promises to quickly flourish and develop.

<...> We are used to looking for heroes among fighters for the homeland, for the common good, for the idea, heroes with brilliant feats, with extraordinary merits and courageous aspirations. Monuments are erected to such heroes everywhere, they are called models worthy of all kinds of imitation. But where are the monuments to those "heroes of the spirit" who, not sparing their strength, only in the name of love for their neighbor, in the name of their moral duty, selflessly go day and night to the sick, alleviate their suffering, preserve their strength, health and life itself, risking to bring the infection into the family? We are so accustomed to such everyday actions of doctors that we cease to notice and appreciate their outstanding merits. Neither mortal danger near the battlefield, nor the horrors of the excited dark mass during an epidemic stop a doctor from selflessly helping the poor wounded and sick. Do I need to remind you how many doctors have become victims of epidemics and enemy bullets?

The doctor stands outside or, more precisely, above all parties, all kinds of political, social, economic trends, because he deals with a human being without regard to his tribe, language and position. For him "there is neither Greek nor Jew, neither slave nor free"... [from the Bible, namely from the Epistle of the Apostle Paul to the Galatians, chapter 3, verse 28]. He knows only the eternal laws of humanity, he shuns all sophisms and fabrications of narrow-minded doctrinaires <...> Future doctors, medical students in their address to our famous professor Hirshman L.L. (1895) [Leonid L. Hirshman (1839–1921), an outstanding ophthalmologist, professor, founder of the eye clinic in Kharkiv, author of numerous works on ophthalmology, known for his humanism and pedagogical activities] addressed such deeply sensitive words: "Teacher, teach us the difficult science to remain human among people, teach us to see our brother in the sick person without distinctions in religion and social status; teach us to love the truth and bow only before it... Teach us for many more years, dear teacher, so that, giving our strength and thoughts to serving our sick brother,

we do not profit from the misfortune of our neighbor, do not make a craft out of our sacred calling.

<...> No one knows better than a doctor that the longer humanity lives, the wider and deeper the rule of reason becomes. More and more the primacy of matter gives way to the influence of ideas. The rights of the physical are decreasing, while the human spirit is growing uncontrollably.

<...> So, boldly go on this path of serving the truth, righteousness and goodness, steadfastly fulfill the covenants of the humanist doctors, your teachers, and in the consciousness of the goodness and rightness of your cause you will draw strength.

### **Afterword and Conclusions**

Thereby, having familiarized ourselves with the full cycle of introductory lectures by Danylevskiy V.Ya. for future doctors, we first of all see before us the majestic figure of an outstanding versatile personality of a scientist and public figure at the turn of the 19<sup>th</sup>–20<sup>th</sup> centuries. During this period of rapid development of science and culture, the role of the intelligentsia in the implementation of general public education, public criticism and reform of society is growing, international cooperation with participation in congresses, progressive ideas, philosophical views is spreading. Our acquaintance with the calling of Danylevskiy V.Ya. to youth also reveals to us the great talent of the teacher for instilling motivation in future doctors for multifaceted intellectual and spiritual development.

A significant role in the development of domestic medicine was played by Kharkiv Medical Scientific Society, which was founded immediately after the abolition of serfdom and in the pre-revolutionary years (1913) already had 428 members (for comparison: Warsaw Medical Society followed it in terms of the number of members after its foundation – 245 members). Among the outstanding scientists of Kharkiv school, an honorable place deservedly belongs to Academician Danylevskiy V.Ya.

The text of the sixth lecture reveals the multidimensionality and depth of the medical profession, emphasizing that a doctor is not only a specialist in the field of biomedical knowledge, but also a moral, social, psychological and philosophical authority. The core idea is that a true physician cannot be limited to technical skills alone – they must be an individual with high intellectual abilities, strong ethical principles, profound humanism, and a philosophically balanced worldview, as well as possess critical thinking and empathy.

Medicine in the text is presented as an activity that carries a huge moral burden. On the one hand, the doctor must be guided by scientific theories and clinical algorithms, on the other hand, he must understand the human psyche, his suffering, spiritual fluctuations, and even the social context in which he lives. The doctor appears as a kind of guide between science and humanity, between empirical knowledge and empathy, between objective reality and the subjective existence of the patient.

These thoughts are especially relevant in the context of modern bioethics, evidence-based psychosomatics, medical humanitarianism and patient-oriented medicine. In the context of constant scientific and technical evolution, digitalization of medical practice and dispersion of knowledge due to narrow specialization, the author rightly warns about the danger of losing a holistic scientific and moral worldview. Without a philosophical foundation, without a common vision of man as a unity of body, soul and social being, medicine can turn into a soulless technocratic craft.

The doctor of the future, according to this vision, should be not just a specialist in the field of health care, but also an educator, enlightener, social leader. This is especially true of psychohygiene, prevention and pediatric medicine, where medical intervention is closely intertwined with moral and pedagogical influence. The 20<sup>th</sup> century philosophers, Paulo Freire and John Dewey, support the idea that the doctor of the future should be not only a technical specialist, but also a moral authority, educator and leader in society.

Paulo Freire (1921–1997), a Brazilian educator and philosopher known for his work *Pedagogy of the Oppressed* [7], believed that education should be a process of mutual learning, where the teacher and the student are partners. He emphasized the importance of critical thinking and social justice in teaching, which is also relevant to medical education. His approach can be applied to the training of doctors, who must not only possess medical knowledge, but also understand the social and ethical aspects of their profession.

John Dewey (1859–1952), an American philosopher and educator who developed the concept of progressive education, believed that education should be focused on the experiences of students, promoting the development of their critical and creative abilities. Dewey emphasized the importance of active involvement of students in the learning process, which can be applied to medical education, where doctors should not only acquire

knowledge, but also develop their ethical and social skills [8].

The ethical ideas of Danylevskyi V.Ya., namely, caution in the attitude towards life and death, as well as the inviolability of medical secrecy, remain relevant today and are in harmony with the leading philosophical and professional positions in modern medical ethics. Danylevskyi's V.Ya. concern about the doctor's moral choice between preserving life and respecting the patient's will resonates with modern ethical dilemmas related to palliative care, personal autonomy and the right to a dignified death. The well-known researcher of these issues, Pellegrino E.D., claims that the doctor's morality is based not only on science, but also on a deep awareness of the duty to the patient as a suffering person [9]. In the context of medical secrecy, it is emphasized that maintaining confidentiality is not only a legal, but above all an ethical duty [10]. The debate on euthanasia continues: supporters emphasize the right to autonomy, while opponents emphasize the value of life under all circumstances. In the countries where medically assisted death is allowed, the doctors face deep moral conflicts [11]. A cautious attitude towards alternative medicine methods also remains relevant [12].

In his sixth lecture, Danylevskyi V.Ya. addresses the problem of the doctor's personality: his emotional endurance, ability to resist the pressure of circumstances, influential people or populist "crowds". In times of social upheaval and moral uncertainty, it is the doctor, being a stable, critically thinking, ethically responsible person, can play the role of a moral guide.

Thus, the ideas presented in this text remain relevant in modern medical discourse. They are in tune with the concepts of integrative medicine, a personalized approach to the patient, the moral responsibility of the doctor, as well as the need for philosophical depth of medical knowledge. This is a reminder that true medicine is not just science or technology, but primarily a spiritual service to Human.

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