

Don Quixote of Russian homeopathy
A.A. Karpeev
National Council for Homeopathy (Moscow)

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SUMMARY

The article is devoted to the life and work of A.S. Khomyakov, a Russian philosopher, poet, theologian, one of the founders and leaders of the social movement of Slavophiles, in whose activities a certain place was occupied by a passion for the homeopathic method of treatment and its practical use.

Key words: A.S. Khomyakov, Slavophiles, homeopathy, philosophy, theology.

RESUME

The article is dedicated to the life and work of AS Khomyakova - Russian philosopher, poet, theologian, one of the founders and leaders of the Slavophiles social movement, who was enthusiast for the homeopathic method of treatment and its practical use.

Keywords: AS Khomyakov, Slavophiles, homeopathy, philosophy, theology.

A report with this title (in a significantly abbreviated form) was presented by the author at the becoming traditional scientific and practical conference dedicated to the International Day of Homeopathy and held in a cozy conference room of the State Archives of the Russian Federation. Since the report was included in the conference program by telephone, the well-known provision about the "damaged phone" was fully justified. Having received a copy of the conference program in my hands, I was surprised to read the title of the report: "A subtle move (!) Of Russian homeopathy." That is when I met with familiar representatives of the homeopathic community, I caught their interested and expectant glances. I had to restore justice from the rostrum, and at the same time explain the origin of the title of the report. The fact,

I will allow myself a small lyrical and historical digression. To my shame, I first heard the name of Khomyakov when I was already working as a doctor in Kaluga. The 600th anniversary of this ancient Russian city was approaching, and local ethnographers were actively working to find celebrities who are the pride of the Kaluga land. There were not very many of them, but what names: Tsiolkovsky, Marshal Zhukov, cosmist Chizhevsky, mathematician Chebyshev! But I was not very lucky with cultural figures. Yes, of course, Natalia Goncharova was born and lived in the town of Polotnyany Zavod (in

Pushkin's marriage), but compared to its neighbors (Tula - Yasnaya Polyana and Tolstoy, Ryazan - Konstantinovo and Yesenin, Oryol - generally a whole scattering of writers and poets) this was not enough. The hopes for the "Kaluga" character of the famous artist N.A. Yaroshenko, who periodically visited and worked on the estate of his daughter-in-law (brother's wife) Pavlischev Bor, located on the territory of the current Yukhnovsky district, and many of whose works, including the charming "Kursistka", are kept in the Kaluga Art Museum. There was no good reason to consider him a Kaluzhan, like the famous Tarusa summer residents Tsvetaev, Paustovsky, Zabolotsky, Richter.

It was then that I first heard about the Kireevsky brothers - Ivan and Peter, whose names are closely associated with the famous Optina Hermitage, where, by the way, they are buried. Peter was a well-known connoisseur and collector of Slavic folklore, including musical, Ivan was a writer (though not very prolific), but, most importantly, one of the ideologists and creators of Slavophilism. (The author apologizes in advance to readers for the insufficiently deep, moreover, even very superficial coverage of this philosophical and social movement, the polemics of whose representatives with the so-called "Westernizers" was at the center of the political life of Russia in the 30-60s of the 19th century). The central figure of this movement was the famous Russian poet A.S. Khomyakov. A contemporary of Pushkin and Lermontov, he, of course, was inferior to them in popularity and poetic skill, but of course he was one of the five best Russian poets of that period. As the famous Russian philologist-Slavist and ethnographer I.I. Sreznevsky: "... after the death of Pushkin, the young poet Khomyakov came forward" [19].

He was born in Moscow in 1804 in the family of a hereditary nobleman, serf-owner Stepan Alekseevich Khomyakov, known for his expression: "For Russian peasants, freedom would consist in the freedom to get drunk" [8]. At the same time, S.A. Khomyakov was an Anglomaniac, one of the founders of the English Club and an avid gambler. When he once again lost a big game and put the whole family on the brink of complete ruin, his wife Maria Alekseevna, nee Kireevskaya, resolutely removed her husband from doing all the affairs and, taking them into her own hands, saved the situation. She was an extremely religious person, which was passed on to her son. According to the testimony of contemporaries, Khomyakov was a devout parishioner, observed rituals, especially strictly - fasting. There is a legend according to which a certain criminal, having decided to rob a landowner's estate, crept to her at night, but he was stopped by the light in one of the windows. Looking into it, he saw a bearded man kneeling and earnestly praying. The attacker decided to wait until the end of the prayer. But it was not there. Several hours passed, dawn came, and the prayer continued. Thief (thief - obsolete.) regarded it as a sign of God, left shocked and even abandoned his criminal activity. Years later, as a law-abiding citizen, he told this story. Among the listeners there was a person who knew A.S. Khomyakov, and on many grounds he established that the matter took place in the poet's estate. His friend and associate A.I. Koshelev recalled that "for Khomyakov, the faith of Christ was not a doctrine, not an institution; for him she was life, completely embracing all of him

being "[7]. In the same memoirs, the author writes that "the life of this person was a constant feat for the good of his neighbor, a feat that would be worthily appreciated unless by posterity" [7].

He received a home education, the quality of which is evidenced by his knowledge of many (according to various testimonies from 10 to 20) foreign languages and the fact that at the age of 18 he defended his Ph.D. thesis in mathematics at Moscow University.

Immediately after that, Khomyakov entered military service, serving first in Astrakhan and then in St. Petersburg. These were the "pre-storm" years. The future Decembrists were preparing a revolt, and Khomyakov, as a freedom-loving person, could not help but meet with them. Moreover, Khomyakov was well acquainted with one of the future leaders of the uprising - the poet Kondraty Ryleev - and was even published in his magazine "Polar Star". However, they sharply disagreed on the role of the army in the future uprising, and at the beginning of 1825 Khomyakov went abroad, so that the December storm swept past him (later he gave the rebels a sharp assessment: "... their work is not at all a matter of freedom, but, on the contrary, it is a matter of violence").

Europe impressed Khomyakov with its comfort and technical equipment, but disappointed with its pronounced individualism, flaws in spirituality, and so on. By the way, during this period Khomyakov managed to take part in the hostilities of Greece against Turkey, was wounded and awarded for bravery.

Returning to Russia, Khomyakov married the sister of his friend the poet N.A. Yazykova Ekaterina. The marriage was very happy, his wife shared his views, surrounded him with calm comfort, gave birth to seven children.

In 1836, the Teleskop magazine published Pyotr Chaadaev's Philosophical Letter, in which the author sharply criticized the past and present of Russia, making the West an example for it. The criticism was so harsh that it angered the emperor and his entourage. The journal editor and censor were sent into exile and the author declared insane. But it was a forceful response. The most worthy, deeply reasoned philosophical and ideological answer to Chaadaev was given by a group of Russian philosophers headed by Alexei Khomyakov and Ivan Kireevsky. A.S. Khomyakov, by his own admission, perceived Chaadaev's article as "an insult to national consciousness." This group, in contrast to the "Westerners", began to be called "Slavophiles". The basis of their philosophy in relation to Russia was the triad: Orthodoxy, monarchy, conciliarity. Slavic, the pro-Russian views of the Slavophiles were apprehended by the tsarist authorities. When the wife of Emperor Nicholas I, Alexandra Feodorovna, while in Moscow, expressed a desire to meet with the Slavophiles, Count Stroganov warned her: "Your Majesty should not see them, these are dangerous people."

It is known that the next Empress Maria Alexandrovna wanted to invite A.S. Khomyakov to the palace, but Alexander II forbade her to do so. For the tsar and his entourage, even the thought of a possible restriction of autocracy in the country was seditious. The Zemsky Sobor, on the convocation of which the Slavophiles insisted, was supposed to play the role of an adviser to the tsar, but not limit his power. But even this progressive demand was unacceptable under conditions of absolute monarchy.

Prominent representatives of the Russian intelligentsia perceived the views and activities of the Slavophiles differently. N.G. Chernyshevsky wrote about the Slavophiles: "... the personal character of each of these people is beyond reproach." And further: "Ardent jealousy for the basic principle of every good, for enlightenment, animates them. There is no need to personally know them in order to be firmly convinced that they are among the most educated, noblest and most gifted people in Russian society, and these qualities guarantee the purity and lofty of their intentions "[4]. The Slavophiles were highly appreciated by L.N. Tolstoy: "None of the Russians had on me, for my spiritual direction, the education of such an influence as the Slavophiles, their whole structure of thought, a view of the people" [9]. Doctor and secretary of Tolstoy D.P. Makovitsky recalled: "Lev Nikolaevich spoke about the Slavophiles with enthusiasm, with such respect, with whom in my presence he did not speak of anyone except the Russian people "[9]. By the way, about A.S. himself. The great writer spoke very warmly to Khomyakov: "He was a very pleasant person. I respected his activities and his Slavophil views, and as a poet "[9]. The activity of the Slavophiles N.A. was highly appreciated. Berdyaev: "Ivan Kireevsky and Aleksey Khomyakov boldly raised the question of what Russia is, what is its essence, its vocation and place in the world"; and further: "This is the first, properly Russian, philosophy" [6]. "Ivan Kireevsky and Aleksey Khomyakov boldly raised the question of what Russia is, what is its essence, its vocation and place in the world"; and further: "This is the first, properly Russian, philosophy" [6]. "Ivan Kireevsky and Aleksey Khomyakov boldly raised the question of what Russia is, what is its essence, its vocation and place in the world"; and further: "This is the first, properly Russian, philosophy" [6].

The public perception of the ideas and activities of the Slavophiles was undoubtedly influenced by the authority of their leader. A.I. Herzen, being one of the most active Westernizers and, consequently, an ideological opponent of Khomyakov, treated him with deep respect and called him Ilya Muromets (much later the famous Soviet and Russian philosopher and historian of philosophy A.D. Sukhov titled his small work: " Ilya Muromets of Slavophilism (A.S. Khomyakov). "[13] The well-known religious philosopher P.A. "Khomyakov and others." [14] NA Berdyaev, more than 50 years after the death of the leader of the Slavophiles, grieved: "There will never be a second Khomyakov". Regretting the decline in public interest in the personality of the philosopher and poet, he wrote: "Our generation needs his firmness and loyalty. We need to return to the image of Khomyakov! " The philosopher V.V. Rozanov wrote that the personality of Khomyakov for many "almost excels in the entire horizon of the Russian XIX century. His merit before Russia is recognized as inexhaustible and indestructible. He was Columbus who discovered Russia "[11]. The famous Russian researcher N.M. Zernov included A.S. Khomyakov among the three Russian prophets, along with F.M. Dostoevsky and V.S. Soloviev [5]. Historian V.Z. At the beginning of the 20th century, Zavitnevich stated: "In Russia, over the past 200 years of its existence, there have been 4 really great people: Peter I, M.V. Lomonosov, A.S. Pushkin and A.S. Khomyakov "[10]. Let's ask ourselves a question: is a higher rating possible for a Russian person? But the opinion of this extraordinary person, expressed by M.P. Pogodin, his friend, who had known him for a long time: "What an extraordinary mind, what liveliness, an abundance of thoughts, which seemed to be an inexhaustible source in his head, which was in full swing, in any case, to the right and to the left. How much information, the most diverse,

human personalities with God. For X. the true Church - the constituent essence of the historical Church - is the all-encompassing unity of people with each other and with God. Through the Church, the spiritual and historical unity of people is realized, embracing not only the living, but also the dead and not yet born; each member of this unity influences all others. Kh. Calls the organic unity of people in the Church conciliarity. For H., a positive expression of personal freedom is agreement with the conciliar Church; individual (egoistic) freedom is identical with arbitrariness and falling away from the Church; it is the source of evil in the world. In Russia, a collection of H.'s theological works published in Prague and Berlin was banned by the censorship (the ban was lifted in 1879). Philosophical and historical concept of H., set out in the unfinished work "Notes on World History" ("Semiramis"), created under the influence of German romantics - Fichte and Hegel. Kh.'s lyrics reflected his religious, philosophical and political views "[16].

As you can see, the article focuses on Khomyakov's theological activities. This is far from accidental, although there are certain paradoxes in this side of his eventful life. He was a secular theologian, as he did not belong to church circles. Nevertheless, the well-known public figure Yu.F. Samarin ranked him among the teachers of the Church, N.A. Berdyaev believed that this definition contains "a friendly exaggeration, but there is also a grain of truth in it," and added: "Since the time of the old church teachers, the Orthodox East has not known a theologian of such power as Khomyakov" [6].

But his theological ideas differed significantly from the traditional ones. He opposed scholasticism, formalism, deviations from the evangelical norms. He was convinced that God needs not temples that shine with gold, not incense, but a pure heart, hard work, mutual love, truth. Such views did not find a response in the leadership of the Russian Orthodox Church. His works were banned in Russia and published in France and Germany. Only twenty years after the death of A.S. Khomyakov, the ban on their publication in Russia was lifted.

Deeply convinced of the correctness of his faith, Khomyakov displayed exceptional religious tolerance. In the message "To the Serbs" (1860), which received enormous international fame, he urges them: "... respect all freedom of conscience and faith, so that no one can offend the truth and say that it is afraid of lies and does not dare to compete with lies with the weapon of thought and the words". And he continues: "You are Christians, you are Orthodox, may you have the truth above all else" [1].

As a contemporary wrote, the role of Khomyakov in the formation and development of Slavophilism as an ideological trend can hardly be overestimated.

For all his love for Russia, he could not help but see and sharply criticized her negative features:

In the courts of black falsehood black And
the yoke of slavery branded; Godless
flattery, pernicious lies, And dead and
shameful laziness,
And full of all abominations!

But he ends this poem optimistically: Go! The peoples call you! And, having made your abusive feast, Give life to thought, give peace to life!

Go! Your road is bright! 1854 ("Russia") [2]

Khomyakov always put the problem of morality in the first place. He wrote: "Russia needs to be either the most moral, that is. the most Christian of all human societies, or nothing, but it is easier for her not to be at all than to be nothing" [1].

A large number of Khomyakov's theological works allowed N.A. Berdyaev to call him "the first Russian original theologian" [6].

A.I. Koshelev recalled: "The life of this man was a constant feat for the good of his neighbor, a feat that is worthy of value unless the posterity" [17]. Orientalist K.A. Kossovich, in an article dedicated to the untimely death of a scientist, wrote: "The death of Khomyakov is a great loss for Russian science, Russian poetry and Russian life" [12].

It is difficult to name an area where A.S. would not apply his knowledge and abilities. Khomyakov. Sociologist, publicist, esthetician and critic, philosopher, economist, landowner practitioner who improved agricultural production, distilling, sugar science, inventor of a new steam engine (patent in England), creator of a long-range gun, gifted artist (portraitist and icon painter), linguist, poet and playwright ...

With all this abundance of hobbies and activities, A.S. Khomyakov, we are naturally interested in his commitment to homeopathy.

Unfortunately, there is no specific data on where and from whom he studied homeopathy (and did he?). With his outstanding abilities, habit of self-study, ability to work productively with books and textbooks - including foreign ones - to quickly grasp the main thing, it cannot be ruled out that his knowledge in the field of homeopathy was predominantly bookish in nature and was gleaned from printed publications, most likely during the period his stay in Paris. It is only known that while participating in hostilities in Greece in 1828-29. he always had a homeopathic medicine cabinet. This, to a certain extent, pours water on the mill of claims that Khomyakov was an amateur in many spheres. It is, of course, impossible to agree with this statement regarding his activities in the field of poetry, philosophy, theology. As for homeopathy, it's hard to argue. There is very little information about the treatment process, about the use of homeopathic medicines. The main thing is the letters and memoirs of contemporaries.

It is clear that Khomyakov, by virtue of his character and ideals, could not help but take advantage of his position in the village in order to realize his knowledge in homeopathy, especially since, in his opinion, "people called to this by profession did not always stand up to his vocation. " He was indignant at the indifference and inaction of doctors, especially during the period of the cholera epidemic, which mowed down entire villages and villages, causing serious damage to the urban population. Professor V.Z. Zavitnevich, in a monograph dedicated to Khomyakov, explains his active participation in the fight against cholera in this way: "His behavior in this case

can be compared with the behavior of a person present at a fire: the matter, on the one hand, is extremely serious, on the other hand, it is extremely urgent, not allowing delay, and if the fire brigade turns out to be powerless in the fight against the diverging elements, every honest person considers himself morally obliged to hurry help her "[22]. Moreover, in this case, the "fire brigade" (doctors) was not able to decisively change the situation. Khomyakov wrote to a friend: "Medicine is disgusting due to some kind of gross indifference of doctors, at the same time cowardly and carefree. They don't do experiments and don't want to do them, but trudge senselessly in an already worn rut. I cannot get any of them to dare to try even a simple treatment with the following remedy: Morphii acetici with laurel water and at the same time starch klystyr with opium. I repeat incessantly to all my acquaintances: always have a bottle of Ipecac and a bottle of Veratrum album with you. Thousands of people were treated with this in Mtsensk, and no one died, but the doctors do not want to hear about it "[22].

He wrote with sadness: "Our society is so apathetic, so sleepy, and its concepts rest under such a thick crust that it is necessary to stun people and hammer through the crust of their mental inaction and senselessness." He himself actively intervened during the course of the disease. "I... treated her in full and strong development with constant and complete success. I would boldly undertake to stop cholera in a week in any capital. The main condition is to give everyone in contact a protective agent for three days - dissolve three or five drops of alcohol in a spoonful of water, in which three grains of camphor are dissolved in a bottle of alcohol. "

Having discovered a good and stable effect of homeopathic treatment, Khomyakov turned to government agencies with a proposal to test his method of treatment. "Let them dress up a conscientious and intelligent official; let them take away the warm ward in the hospital and let no other treatment be done in this ward. To refuse this study would be a crime. I am not afraid of cholera at all. I will only add that you cannot rely on doctors, but the presence of a zealous and conscientious official in the hospital is necessary. " Further, there are recommendations on the dose of drugs, the frequency of administration. He categorically forbade giving cold water to patients in the acute phase, recommending milk, into which a little vinegar can be poured.

Despite the surprising paucity of information about Khomyakov's treatment of patients, some data still came down to us. So, in one of the letters to a friend, he says that he is treating "here brought in ... chest fever with spots." According to the testimony of his friends, Khomyakov treated all diseases with homeopathy, and this gained great fame in the district. He also treated his children with homeopathy, about which he informed a friend: "You know that I myself am their physician." In this regard, the almost simultaneous death of his two young children from some infectious disease seems mysterious.

A number of facts testify to Khomyakov's research talent. He wrote in a letter to a friend: "I am now especially comforted by the fact that I have learned the action of alumin in some forms of gastric spasm" [22]. After he received a leg injury that threatened him with a limp, he wrote: "I hope that homeopathy will not allow such liberties with me" (and he was right) [22].

An excerpt from his letter to his friend Venevitinov speaks of Khomyakov's research inclinations: "Although homeopathy never cheated on me, I felt that its use on a large scale was impossible. The simple specificity against cholera is pure tar. " At the same time, he reports on the successful treatment of more than three hundred patients (almost no deaths). But for the prevention of cholera, Khomyakov insists on homeopathy: for three days a preservative is a daily intake of three or five drops of an alcoholic solution of camphor in a spoonful of water (three grains of camphor for a bottle of alcohol) [21].

The most surprising thing is the death of A.S. Khomyakova from cholera at the age of 56. His death is described in some detail, but homeopaths say with confidence that the lethal outcome could well have been avoided with proper (!) Homeopathic treatment - to use not Mercurius, as Khomyakov himself prescribed, but Arsen, Cuprum, Camphara, but, who knows, it helped would it? By the way, this circumstance has confirmed many in the opinion of Khomyakov's amateurism in homeopathy, but it seems that the main role in this was played by Khomyakov's "closeness", his surprisingly few contacts with homeopathic doctors (despite his amazing sociability with colleagues and even opponents). Maybe he transferred his rejection of official medicine to homeopaths as well? Some even close friends considered his belief in the possibility of homeopathy a whim. his close friend, professor of Moscow University M.I. Pogodin, who found Khomyakov's glimpses of genius and called him Don Quixote of homeopathy, wrote to him: "With a great mind, nature has given you a small dose of foolishness" [20]. They blamed him not even for the fact that he cures others with homeopathy, but especially for the fact that he himself is cured by it and only by it. But it could not be otherwise, he considered himself not entitled to betray her in himself, constantly instilling faith in her in others.

It is not surprising that Khomyakova's daughter Sofya Alekseevna, who throughout her life remained committed to homeopathy, bequeathed 20.5 thousand rubles (a lot of money at that time) in memory of her father for the needs of the Moscow Homeopathic Society.

In the article by G. Lomonosov, dedicated to the 50th anniversary of the death of A.S. Khomyakov and published in the magazine "Doctor-Homeopath" in 1910, there are the following lines: "Its significance for Russia and the Slavic peoples is immense as Orthodox Russia itself. The most educated person, who stood much higher than the society of his day, vast information on all branches of human significance, the personification of brotherly love, equality, truth ... "[22].

The personality of Alexei Stepanovich Khomyakov, a great Russian philosopher, poet, theologian, public figure, an outstanding, although somewhat mysterious homeopath, in recent years has rightly attracted more and more public attention, including the homeopathic. It is our duty to further painstaking study of the vast heritage of this man, who laid down his life for the good of the Fatherland.

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Author's address

Ph.D. A. Karpeev, Chairman of the Board of NP "National Council for Homeopathy"

KarpeevAA@list.ru

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