

## The Development of Homoeopathy and Samuel Hahnemann's life journey By Hardo Bottin, Classical Homoeopath

Christian Friederich Samuel Hahnemann was born April 11, 1755 in Meissen, a town situated in Upper Saxony, Germany. The following pages are designed to trace the history of homoeopathy whilst at times placing emphasis on the man who discovered and put together the principle of Homoeopathy. I believe it is important to know the man Hahnemann as intimately as possible in order to understand the laws and principles of Homoeopathy as they are very closely interwoven.

The early years of Samuel Hahnemann. Samuel Hahnemann had great respect for his father and it seems that C. Gottfried Hahnemann became his first teacher in regards to what is good and worthy, how to live and act without pretense, the dignity of humanity, moral principles and how to be a tender feeling man.

Another important person during those early years of Samuel Hahnemann was Master Miller, rector of the Meissen private school. Samuel was loved and supported by his rector and well educated in ancient languages. Even though Samuel had many privileges at school his fellow students appreciated him nevertheless. Already during those early years Samuel developed the ability to think for himself. His father though wanted him to learn a trade instead of studying in order to contribute to the family income. He received instead continually the support from his teachers as they had recognised his abilities and talents very quickly.

In 1775 Samuel moved to Leipzig where he stayed for two years teaching and translating. During this time he was invited to attend free of charge the lectures of many medical professors. His interest in practising medicine grew and ultimately led to his move to Vienna in order to study medicine. He left Vienna nine months later after having gone through pretty hard times relating in particular to money. Von Quarin, physician to the Prince, was instrumental in Samuel's development and study both in regards to medicine and humanity skills.

Samuel was invited to go to Hermanstadt by Baron Bruchkenthal as physician to his family. During this time Samuel learnt several other languages which would later on become an important source of income through translation work.

In August 1779 Samuel received the honourable title of Doctor of Medicine. As a doctor he spent time in Hettstadt, Dessau (1781) and spent more than two years in Commern (1791). During all those years of studying and travelling, teachers always appeared before Samuel - always, it seemed, corresponding to his needs at the time. Without Samuel's fathers (after initial struggles) being so determined to teach his son how to think Samuel would not have developed his immense desire for knowledge.

During the years of 1775 and 1791 Samuel spent much of his spare time reading, studying, translating always searching to increase his knowledge of ancient literature and of occult [hidden]sciences.

His interest in chemistry, practical mining and smelting went hand in hand with all the other studies and led to him visiting pharmacies (apothecary) and laboratories. In 1782 Samuel was married to Johanna (Elisa) Kuchler whilst starting up his practice as a physician in Commern. In 1783/84 his first daughter was born, named Henrietta. Also during this time his translation work became more and more important to the people of Europe. Especially his knowledge of chemistry became apparent and many times he added new directions and corrected mistakes made by others. In 1784 he published his first original medical work on the treatment of scrofulous sores. This period also is significant because it shows the first signs of dissatisfaction with the methods of medical practices.

Doctor Hahnemann gave much attention to hygiene, exercise and open air, change of climate, seashore. "His book was received with much praise by the profession " (Quote Ameke: History of Homoeopathy). "As Doctor Hahnemann's knowledge increased so did his dissatisfaction with the medical knowledge of the day". In a letter to Hufeland (a friend of Hahnemann) he expressed his dismay. For him it was no longer possible to practice a kind of medicine which could produce death, or new affections and chronic maladies (side effects) which often are more difficult to remove than the original disease.

He equaled this behaviour to that of a murderer or tormentor of patients. Being a man of such sincerity and integrity this kind of attitude is understandable. This led to an important moment in the life of Doctor Hahnemann he renounced the practice of medicine after his marriage. "I feel sure that God must have ordained some certain method of healing the sick" (Quote: Letter to Hufeland) Not being able to heal his own children when they were threatened by disease added to his frustration and decision. Hahnemann moved consequently to Dresden (1784) where he and his family lived for five years. He did not practice medicine here but focused on his translations and the study of chemistry. During this time in Dresden his son Frederick and daughter Wilhelmina were born.

One of the most important stepping stones towards fulfilling his true purpose was initiated by the translation of Cullens "MATERIA MEDICA". After his translation Hahnemann decided to experiment on himself to discover what effect Peruvian bark would have on a healthy person. He did the same with "Cinchona" and found: "Substances which excite a kind of fever, as very strong coffee, pepper, aconite, pognetics, arsenic - extinguish the types of the fever". This initial testing resulted in many more thereafter. Hahnemann's curiosity was awakened. He realised that the effects of the Peruvian bark for example on a healthy person were apparently the same as the symptoms of the disease.

Hahnemann spent six years in proving drugs on the healthy (including his own family) before he passed his findings on to the world. There was only one objective in Hahnemann's mind and heart and that was to find a better and safe method of healing. His determination to discover the TRUTH has no doubt been an inspiration especially taking into account his financial circumstances which forced him to translate during the day and research at night. A quote from his father's wisdom explains his persistence and dedication to finding the truth. "Never take anything for granted, nor receive anything in any science as a truth, until you have investigated it for yourself". Hahnemann was elected a member of the Oekonomische Gesellschaft of Leipzig and also fellow the Academy of Science of Mayence in 1791, a reflection of his widespread recognition for his contribution in chemistry and translations.

Besides Hahnemann there were others who tried drugs on healthy individuals amongst them we find "Anton Stoerck (1760), the Irish Physician Crumpe 1793, Danish surgeon Stahl and Heller (Göttingen). Quote from Stahl: "I am convinced that diseases are subdued by agents which produce a similar affection." Many foreshadowed the LAW OF SIMILAR, it was Hahnemann though who had the knowledge to develop and follow through with these vague ideas.

The circumstances on the homefront (sick children and poverty) and the associated frustration pushed Hahnemann forward towards finding a new way of healing, finding God's gift to mankind. In 1792 Hahnemann was placed in charge of an asylum for the insane. Here Hahnemann had the opportunity to use his discovery during provings on the healthy, on the insane by moral, gentle methods and with great success. In Molschleben Hahnemann composed the standard work on pharmacy which received praise from all corners of the scientific society.

Because Hahnemann was no longer a medical practitioner and preferred to use methods uncommon and unfamiliar to Physicians of his day he was forbidden to pass on drugs to the public (he was called an irregular practitioner). In 1796 whilst in Königsbrunn Hahnemann introduced for the first time to the public his new discovery in medicine - The law of similars. He

published in Hufeland's Journal many of his cures, a means by which to introduce his new TRUTH. Furthermore he now started to officially question the means by which patients were treated. I quote: "Let us agree to give but one single, simple remedy at a time for every single disease." His colleagues did not join him in his quest but displayed jealousy of his success. Hahnemann was actively treating people and passing on remedies which incited the apothecaries to press charges against him. Hahnemann discovered during his last year in Konigsutter the greater value of Belladonna as a prophylactic against scarlet fever. Due to lack of acceptance from other doctors Hahnemann had to leave once again with a heavy heart even though he had a great success rate in dealing with this epidemic. On his journey to Hamburg his infant son died and one of his daughters fractured her leg. Personal misfortune, poverty and rejection and overall the rejection of his new principle of healing made life more than difficult for Hahnemann and his family. Whilst in Hamburg Hahnemann asserted himself demanding to be paid for his discovery of Belladonna as a remedy for scarlet fever. Again he experienced rejection by the public and physicians, - with this of course came the rejection of Homoeopathy and the law of similars.

In particular Hahnemann's minute dose of Belladonna in this case was ridiculed and it took further education and articles in Hufeland's journal before some physicians bore testimony. It is strange that a prophet is never accepted in his own home town - jealousy and envy from people less advanced in the understanding of the new Principle of healing slowed down the progress and application of Homoeopathy. Hahnemann was committed to educate people of all walks of life. In order to support them in seeing the value of single remedies and minute doses he needed to argue against compound prescriptions. This of course affected the sale of his books. Again Hahnemann displayed his rebellious nature and his commitment against all odds to the truth.

In 1802 Hahnemann moved on to the Eilenburg in his home province. It didn't take long before he was driven away by the medical officer. Great poverty followed as they were driven from town to town. Addressing the public via articles he was determined to clear his name in regards to the events which happened 5 years earlier - standing tall and defending his discovery of Belladonna in it's use against scarlet fever. He also introduced coffee as a medicinal substance for chronic ailments and discouraged it's use as a beverage. Again and again Hahnemann attacked the medical practice of the day and the irresponsible actions of the apothecary dispensing chemical compounds.

In 1805 Hahnemann published his first collection of provings of medicines upon the healthy body. Included also were the records of the symptoms these medicine produced upon the provers. The last book Hahnemann translated was Albert von Haller's MATERIA MEDICA in 1806 and during the same year he published the forerunner of the organon called "The Medicine of Experience". In this book Hahnemann gives details relating to the philosophy of the new system. He speaks of the spiritual aspect of healing and how it involves God and Nature and how healing needs to be governed by a fundamental law. And for the first time he stresses the importance of taking a proper case by letting the patient describe his ailments. Included also is the proper choice and administration of the proper dose. He said: The smallest doses are equal to the disease. The dose must therefore be reduced to the smallest point, capable of causing an aggravation of the symptom. Later Hahnemann adopted one uniform dilution and dynamisation for every medicine - the thirtieth - (even though he did not always confine himself to this rule) Hahnemann believed that through dynamisation drugs would be given a greater spiritual power. Hahnemann's constant effort was to make the dose of medicine as small as he possible could and still cure the patient. Hahnemann and others entertained the idea of combined doses that is two remedies given together or shortly after one another to cover all aspects of the disease. This novelty though was soon rejected again. It actually never entered into the Fifth edition of the Organon. Whilst living in Torgau Hahnemann put together his greatest written achievement - the Organon of RATIONAL healing which was published in 1810. In the Organon he explains this law of cure with all his discoveries, experiments and opinions also distinguishing between the old mode of cure (Allopathy) and the new laws of Homoeopathy.

By doing so he once again attacked the established medical world this time though Hahnemann backed his statements up by producing the organon. This rift between Hahnemann and the traditional Physicians became even greater. Quote: Life of Hahnemann "A fitting answer was given to the jealous horde in 1811, when Hahnemann gave to the world the first volume of the "Materia Medica Pura". As changing the opinions of older physicians seemed impossible Hahnemann decided to focus on the young doctors who were more open and receptive to his discoveries.

It is quite amazing that Hahnemann, a scholar far better educated and equipped to educate than many of his colleagues had to endure such scrutiny. On the one hand he was congratulated for his knowledge in languages, chemistry and medicine on the other hand he was booted out of Leipzig for preparing his own medicines.

Once again it is easy to see what solid foundation Hahnemann was standing on because nothing stopped him from maintaining his commitment to Homoeopathy, his commitment to the truth as he had discovered. In April 1812 Hahnemann presented his first course of lectures at the Institute for Graduate Physicians which he brought into being. His objective was to explain the principals of the Organon to the young and old. He continued these lectures until 1820. Besides his lectures Hahnemann focused on completing his "Reine Arzneimittellehre or Materia Medica Pura". All six volumes were completed by 1820. A second edition was finalised by 1827. The Materia Medica Pura provided a record of symptoms obtained from different medical substances proven on healthy individuals by Hahnemann and his followers. Dr Franz Hartman, one of Hahnemann's devoted student who told the story of the life of Hahnemann and his students mentioned how widespread Hahnemann's fame was especially with regard to curing diseases which occurred from the undue use of medicines and drugs. Hahnemann was very strict about the conditions/circumstances of a prover. A young person made the best prover because there was no need for a long preparation. Quote: The Life of Hahnemann "The body, when it has attained a development nearly complete, is the least exposed to sickness from transient influence or from the deprivation of its accustomed food". During a proving the prover was prohibited from consuming coffee, tea, wine, brandy, all other heating drinks, spices, salted foods and acid foods. Additional to that Hahnemann was against any intellectual stimulation like reading novels or playing games which would require continuous thinking. Instead he encouraged moderate exercise, eating and drinking. In regards to the dose it was always taken with a great quantity of water in the morning 1 hour before a meal. Three or four hours later if no results occurred a few more drops were taken. In case the drug given had no effect on the prover it was discontinued - on the other hand though if specific symptoms appeared the prover had to have pen and paper handy at all times in order to write down precisely all symptoms, the time when they appeared and any other connections worthwhile. There was a group of provers very connected and close to Hahnemann. The group consisted of Stapf, Gross, Hornburg, Franz, Tenthorn, Hermann, Ruckert, Langhammer and Hartmann. All of them became active in developing Homoeopathy in years to come.

Hahnemann's family was also involved in his working life in as much as looking after his well-being so he could focus his energy on his work and patients. (At times they also acted as provers or helped in preparing the remedies). Being amongst his family, friends and students provided Hahnemann with the happiest times and the opportunity to show a more casual and witty side of himself.

When typhus fever hit Germany in 1813 Hahnemann proved even to his critics the superiority of his new method and principles. The success of using Rhus tox and Bryonia in the fight against this disease was published in 1814. Hahnemann also published two articles relating to the use of radiated heat in the treatment of burns which was contrary to the opinion of others.

During all this time the physicians and apothecaries of Leipzig continued to undermine Hahnemann's work. In 1819 an official complaint was launched against Hahnemann and his

distribution of his own medicines. In his defence he explained the definite distinction between compound medicinal formulas prepared by the apothecaries and the one single, simple medicinal substance which by its nature did not interfere with the old method. He also mentioned to his defence that any Homoeopathic remedy was administered to the patient in a non-medicinal form (sugar of milk and diluted alcohol). The dose of the medical substance was so minute that it could not be perceived by the senses or detected by chemical analysis hence it did not need to be supervised by any authority.

Nevertheless Hahnemann was notified shortly after that he was no longer permitted to dispense medicinal preparations and was even threatened with punishment. No doubt this was a time of great depression and persecution of Homoeopathy. It even went as far as burning the Homoeopathic medicines of two students of Hahnemann in public.

At the age of 66 Hahnemann had been practising medicine for 42 years. Many people from many countries came to see him and still he was not given permission to dispense the simple Homoeopathic medicine. All Hahnemann was looking for now was a quiet and favourable place where he could continue his life and study without the constant harassment from Authorities. Finally in 1821 Hahnemann was invited to Coethen as a private physician to the Duke Frederick of Anhalt - Coethen with permission to conduct his new methods in any way he saw fit. In May 1822 he was elevated to the position of councillor to the court.

A formal recognition of the Homoeopathic method of healing was given in Leipzig in 1821 (in the absence of Hahnemann) allowing under certain conditions the right to dispense Homoeopathic medicines. This royal decree came into being due to a petition initiated by supporters of Homoeopathy. Despite this victory Hahnemann remained in Coethen.

During Hahnemann's lifetime a total of 5 editions of the "organon were published with a number of notes for a sixth edition". It is here in the organon that Hahnemann mentioned Homoeopathy for the first time. It is composed of two Greek words.

"OMOIOS = Similar and PATHOS = disease

In 1821 Dr Ernst Stapf published the first Homoeopathic magazine in order to spread the essence and importance of Homoeopathy. "The archives for Homoeopathic Healing" as the magazine was called gave many followers of Hahnemann a chance to share their findings with the world. It was at this time that the truth about Homoeopathy was carried to and practiced in Austria, Prague and even Russia.

One of Hahnemann's high priority objectives was to identify to the world the distinctions between the old and the new system of medicine be it in regards to the approach of treatment (treating the name of the disease or the patient) or dosage or the actual case taking with emphasis on careful observations of disease and patient. Despite his age Hahnemann remained committed to increase his knowledge and understanding of so many different teachings and philosophies. It shows not only his superior intelligence but also his ability to tie the physical and spiritual truths together into an easily understood principle called Homoeopathy. To maintain his love and commitment to homoeopathy whilst being shot down by the big guns of medicine whose only interest was to destroy first Homoeopathy and then Hahnemann himself again shows the true nature of the man Hahnemann was. Quote Hahnemann: "What is true cannot be betrayed into untruth".

Many times Hahnemann appealed to the physicians of his time to repeat the experiences that he had undertaken in order to arrive at a confirmation of the Homoeopathic doctrine. Homoeopathy insists upon being judged by the results. He did so as a kind of challenge because none of his learned colleagues ever proved the homoeopathic method of healing wrong by experimental research. By order of governments six public trials were undertaken of Homoeopathic practice (up to 1835). All these trials though were conducted by physicians of the old school (Allopaths) and to a degree rejected by Homoeopaths of the day because of it. Dr Hering was asked to write a book against Homoeopathy (1821-1822) close to its completion Dr Hering embarked upon his own investigation. Hering had started to read Hahnemann's third volume of the "Materia Medica Pura" and two years later became convinced of the truth of Homoeopathy. In 1827 Homoeopathy was introduced to England by one of Hahnemann's students Dr FF Quin who had studied under Hahnemann for about a year.

In 1828 Hahnemann published his book "Chronic Diseases, their nature and Homoeopathic Treatment". By 1830 Hahnemann completed his 4th volume. The second edition was issued from 1835-39 in five volumes. Hahnemann had noticed over many years that even though his remedies restored patients to health it was not a true cure and not permanent. Hahnemann realised that these conditions which he called chronic diseases needed to be treated as separate and independent diseases to bring about a cure. Every symptom and condition of this "obscure primary evil (as he also called it) must be known to the physician before a more effective remedy could be found. Neither a robust constitution nor the best diet would be able to overcome this miasmatic chronic problem but it would develop new and worse symptoms until the end of life. The hindrance to the cure of these diseases were primarily based upon a pre-existent itch eruption (single itch, vesicles, herpes etc.) this latent predisposition of the body Hahnemann called PSORA, a sort of internal itch. Two of his students Dr Stapf and Dr Gross were asked to test practically the action of certain remedies which Hahnemann called "antipsoric remedies".

Hahnemann named three causes responsible for producing chronic diseases:

1. Psora
2. Syphilis
3. Sycosis

which may exist alone or combined in the system. According to Hahnemann the Psora condition were manifestations of ancient chronic leprosy and itch miasm, which were in numerous varieties already described by Moses 3400 years ago. Regardless of where it appeared, how it manifested and what it was called amongst the nations of the world the essence of this miasmatic itch disease always remained the same. Much evidence has been given by Allopathic authorities of cases of varied chronic diseases resulting from suppressed eruptions. Hahnemann's book on chronic diseases stirred up many Homoeopaths and especially allopathic doctors.

Over the years the preparation of Homoeopathic medicines changed in many ways. Hahnemann first used for his triturations porcelain mortars with sugar of milk (Hahnemann introduced sugar globules already in 1813) later the porcelain mortars were preplaced by ones of marble. Bohemia supplied the glass in which the globules could be stored and dispensed. Christian Ernest Otto of Roetha was the first to establish a regular Homoeopathic Pharmacy.

On August 10th, 1829 Hahnemann celebrated the 50th Anniversary of his graduation from medical school in Erlangen. He was honoured by many be it townspeople, the Duke and Duchess or friends and pupils from all over the world. After all the years of persecution and insult Hahnemann finally received the recognition, reverence, gratitude and love which no doubt he deserved. A bust and an oil portrait of Hahnemann was displayed and medals engraved with his bust were offered for sale the monies were to be used for the establishment of a Homoeopathic Institute. On that night of celebration Hahnemann was also presented with an honorary diploma

from the University of Erlangen and an honorary membership of the Natural History Society. It was also decided around that time to form what was known as the Central Homoeopathic Union, probably the first Homoeopathic Society in the world. In 1830 at a meeting of the "Central Homoeopathic Union" it was decided by its members to reject Hahnemann's denial of the healing power of nature. Among Allopaths Hahnemann's denial was a welcomed opportunity to once again criticise and condemn Hahnemann and his Homoeopathy. The old school of medicine believed in imitating nature that is to do what would normally happen in the body and intensify it. For example Quote "A rush of blood to the head, a congestive headache, is healed by nature by a wholesome bleeding of the nose. We copy nature and draw blood". Hahnemann did not reject the healing power of nature but rejected the imitation of nature by Allopaths. Quote: "The healing power of nature often effects wonderful and rapid cures". The true law - the law of similars - is supported by the inherent power of nature to act in the most effective way possible hence the law of healing which is expressed through Homoeopathy has its roots in Nature.

In March 1830, after 48 years of companionship, Hahnemann's wife at the age of 67 died. During all those years of hardship and 11 children she always stood by her husband and family which no doubt must have had an enormously positive effect on Hahnemann's work and his ability to be so totally committed to his Truth. During the same year 1830 Hahnemann was approached by a distinguished and prominent Allopathic physician and army surgeon Dr Aegidi who had been suffering from debilitating pains for quite some time. Dr Aegidi decided to consult Hahnemann because none of the allopathic treatment received resulted in improvement or cure. Hahnemann of course made sure that his patient, being a Doctor, would receive a sermon on allopathic medicine because he knew that a homoeopathic cure was possible. It took five weeks before his patient was cured and as a result Dr Aegidi decided to study and practice the new art of healing with great success.

In 1831 cholera appeared in Russia and soon after across the border in Germany. The allopathic approach at the time was and I quote: "A vein is at once and without delay to be opened and as much blood taken from the patient as seems suitable to his condition". Of course Hahnemann's opinion of bleeding was noted many years early (1784) when he denounced and rejected it outright. (It is probably due to Hahnemann's influence that after all bleeding was abolished amongst the medical profession). Many homoeopaths in Europe applied the principles of their system with by far greater success than any Allopath and it was Homoeopathy which triumphed over the cholera. The remedies which had proven themselves were: Arsenic, Veratrum, Ipecac, Camphor and Cuprum.

Regardless though of the success elsewhere in 1831, Prussia and Russia continued to prohibit Homoeopaths to dispense their remedies. Quite a number of homoeopathic physicians were actually prosecuted and some even sentenced for prescribing and dispensing medicines.

Duke Ferdinand, Hahnemann's supporter and protector died in 1831 in his place came Ferdinand's brother the Duke Henry who extended after initial reluctance the same favour to Hahnemann and his new co-worker Dr Lehmann as did his brother and that was to practice Homoeopathy and prepare medicines. Of course the allopathic authorities tried to prevent this from happening.

Dr Lehmann became Hofrath after Hahnemann left Coethen and practiced unhindered until his death in 1865. Hahnemann realised that if one and the same allopathic medicine was given daily (which happened under allopathic care all the time) it could lead to medicine sickness which in return would suppress the Vital Force and prevent it from doing its job of healing. To do the same though using the smallest dose of a homoeopathic remedy could cure a severe chronic disease.

One of the most important homoeopathic journals (newspaper) in the history of Homoeopathy was established in 1832 called "General Homoeopathic Newspaper" (Allgemeine homeopathische Zeitung). By now the organon had been translated into 5 languages and it was

said that among all places America was the place to be for a practiced because of the given freedom. Upon the establishment of the first ever homoeopathic hospital in Leipzig Hahnemann withdrew his support because the homoeopaths in charge permitted allopathic treatment to be practised in conjunction with homoeopathy at the clinic. Hahnemann was furious about that and made it publicly known which caused much ill-feeling among Homoeopaths. Hahnemann went as far as withdrawing his name from the diplomas issued by the Central Homoeopathic Society. Again Hahnemann displayed a total commitment to his truth even though there was the chance of being rejected by his own pupils. It was also said that Hahnemann became more and more bitter, sarcastic, dogmatic and intolerant the older he got (no surprise when considering the way he was treated earlier in life). It was simply impossible for the old man to see Homoeopathy and allopathy unite as one, as he so intensely fought against the old system of medicine for nearly 50 years. Nevertheless the hospital was formally opened on January 22, 1833 it was called "Homoeopathische Heil und Lehranstalt in Leipzig" (my own translation). It didn't take long before Hahnemann assumed control of the hospital after the more liberal physicians retired their positions. 1833 was a very eventful year for Homoeopathy as can be read here. To complete that year it may be appropriate to mention that also in 1833 the first Homoeopathic Society was formed in the United States with Constantine Hering as President.

On August 10th, 1834 Hahnemann resided for the last time over the meeting of the Central Union in Coethen and it was also going to be the last time he met up with his followers in Germany as Hahnemann moved to France in 1835. The hospital continued until 1841 when it changed into a dispensary due to lack of funds.

Before Hahnemann's departure to France homoeopathic physicians were finally granted permission in Saxony to practice Homoeopathy and to dispense their own remedies. On January 28th, 1835 Hahnemann married at the age of 80 a French woman Melanie d'Hervilly Gohier 35 years of age. His farewell party and wedding were held in Leipzig. Paris had opened its door to Homoeopathy around that time having created a Homoeopathic society (1832) and publishing a Homoeopathic journal. Due to Madame Hahnemann's influence in Paris Hahnemann obtained permission to practice Homoeopathy. Despite his age Hahnemann's life in Paris was filled with activity either seeing patients at home or via professional visits. He fully enjoyed the luxury of life which had been denied to him in Germany. It was in 1839 that Hahnemann made his last contribution to the "Materia Medica": the preface to the provings of Arsenicum. 1839 also was the year when Hahnemann celebrated his sixtieth anniversary of graduation of Erlangen. He was congratulated by almost all of Europe. Very little though came from his fatherland, Germany. (The Prophet is never accepted in his own land). Paris now (1839/40) had established two Homoeopathic institutions and two Homoeopathic pharmacies.

In April 1843 Hahnemann was once again subject to bronchial catarrh and this time became seriously ill. Patiently he suffered the difficulty in breathing for the next 2 months whilst like always in close communion with his god. His life expired at the age of 87 in the morning of July 2nd, 1843.

There was much talk about the so-called sixth edition of the organon. Melanie Hahnemann tried to convince the Homoeopathic world that all manuscripts were available for the printing of the sixth edition and she was ready to sell them for the right price. In reality though this edition never existed. Melanie Hahnemann died of the same bronchial catarrh as her husband on May 27th, 1878.

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## Personal Addition

Hahnemann has left behind a treasure of knowledge and a method of healing which is so incredibly balanced in accordance with the law of Nature. His legacy has survived into the 21st Century and will, I am quite sure, continue to expand and reach greater heights as consciousness evolves among human beings.

I am looking at the life of Hahnemann and the development of Homoeopathy and see the two intimately intertwined. Not only from the fact that Hahnemann developed what we today call Homoeopathy but the circumstances by which this method of healing has reached the 21st Century. Was it not for the struggle and hardship in Hahnemann's journey he would not have become so determined and stubborn in regards to the principles of Homoeopathy. I imagine Homoeopathy and Hahnemann inside an oyster irritating their environment so much that ultimately they would develop/grow into the pearl or the treasure they have become. I believe Hahnemann's true genius came into being through the constant adversities which surrounded him.