

Louis Klein

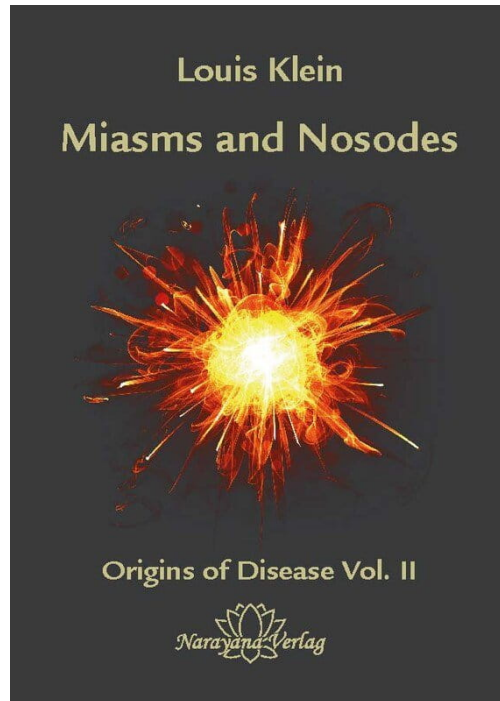
Miasms and Nosodes - Volume 2

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[Miasms and Nosodes - Volume 2](#)

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Herausgeber: Narayana Verlag



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TABLE OF CONTENTS

PART 1	GUIDELINES FOR MIASMS AND NOSODES	 1
	Identifying the Continuum of Diseases and Miasms	3
	Miasms and Stages on the Periodic Table	 14
PART 2	INDIVIDUAL MIASMS AND NOSODES	51
BACILLALES		52
	Staphylococcinum	53
CHLAMYDIALES		73
	Chlamydia trachomatis Nosode	75
	Chlamydia pneumoniae Nosode	92
	Chlamydia psittaci Nosode	95
LACTOBACILLALES		99
	Streptococcinum Nosode	104
	Pneumococcinum Nosode	120
	Other Bacillales Nosodes	133
	Lactobacillus acidophilus Nosode	135
	Lactobacillus reuteri Nosode	138
	Streptococcus agalactiae Nosode	139
MYCOPLASMATALES		143
	Ureaplasma urealyticum Nosode	147
	Mycoplasma pneumoniae Nosode	155

NEISSERIALES	167
The Sycotic Miasm.....	169
Flavus	178
Medorrhinum.....	186
Meningococcinum.....	210
Sycotic Compound	218
Thuja occidentalis.....	221
Sulphuricum	225
RHIZOBIALES	231
Brucellosis Nosode	234
Bartonella henselae Nosode.....	251
SPIROCHAETALES	253
The Syphilitic Miasm.....	256
Syphilinum	262
Mercurius Remedies	292
Borrelia (Lyme Disease) Nosode.....	301
Leptospira interrogans Nosode.....	321
VIBRIONALES	337
The Cholera Miasm.....	339
The Cholera Nosode	356

Identifying the Continuum of Diseases and Miasms

Ask most conventional doctors about a particular disease and they will immediately talk about the pathological symptoms. Ask a homeopath about a disease and you may get a more complex answer (much to the chagrin of orthodox medical professionals). For homeopaths, disease is a continuum that starts prior to the pathology manifesting. This chapter will focus on, and discuss this continuum extensively in a practical way.

Within this concept, there may be no dividing line for the homeopathic mind between non-pathological and pathological symptoms. In our repertories, you will find both types of symptoms, and homeopaths may treat them with similar emphasis in order to solve a particular case.

Even so, the distinction between pathological and non-pathological symptoms is very important in recognizing how well the treatment is working and also the challenge and even dangers that are being presented by the patient's condition. Knowing the state of pathology is also important in order to follow up effectively and to assess if the remedy is working. The key is that, as practitioners, we use the patient's general state to find the homeopathic remedy *simillimum* in order to help the patient effectively deal with the disease state. You know the remedy is working when the patient's pathology is better and health is restored. Yet the actual process of determining a solution for the patient lies within the continuum and the overall state of the patient.

This continuum is also part of the miasmatic picture. As homeopaths, we say that there is an energetic connection to prior generations' disease histories that is beyond even genetic predisposition. This is the miasmatic impetus, which lends itself to how the patient deals with both challenging life problems and also other disease manifestations.

Starting with Hahnemann, homeopaths have said that disease starts with an energetic shift resulting in a change in the disposition or a change of state. I've lectured and written about this extensively, including in the first volume of *Miasms and Nosodes*, where I gave a definition along these lines: Disposition shapes each person's unique way of responding to events. It includes the consistent positive and negative attributes that form our attitudes and actions.

Positive **and** negative – this does not sound like pathology or disease! Yet in many ways it is essential to understand the overall disposition presented in a remedy, a nosode, or a miasm in order to help the patient. The more

we understand the dispositional features of a remedy the more likely we are to help **prevent** pathology from even manifesting.

Disease starts with a change of state reflected most prominently in the mind, and then problems and challenges develop for an individual, eventually resulting in actual pathology. The core of this change of state and the whole continuum has to be understood in order for a homeopath to understand the patient and grasp the solution by matching to the homeopathic remedy.

This is also what I call the context of the **totality** of symptoms rather than simply using a small subset of symptoms, or keynotes, that have traditionally been used in certain fossilized homeopathic circles. This tracing of the picture prior and during pathology I have found to be the most reliable way to identify and distinguish each nosode or remedy from the other.

Hahnemann expanded his context of prescribing when he published his theoretical work on miasms following over a decade of active, practically-oriented research into the origins of chronic disease and ways to further improve the success rate of homeopathic treatments. Five years before the appearance in 1828 of his first volume of *Chronic Diseases* he had confided his excitement over his ongoing discoveries to a senior government official, Dr. Baumgartner:

By thousands of trials and experiences as well as by uninterrupted meditation I have at last attained my object. Of this invaluable discovery, of which the worth to mankind exceeds all else that has ever been discovered by me, and without which all existent homeopathy remains defective or imperfect, none of my pupils as yet know anything.

[Bradford, *The Life and Letters of Dr. Samuel Hahnemann*, p 174]

This larger materia medica context, supplementing his remedy provings and prescribing guidelines, has been expanded in ways that create a beautiful and effective tapestry of natural interrelationships and categorization. Hahnemann's younger contemporary Boenninghausen used information from the miasmatic treatises and teachings to draw up rubrics of remedies applying to each meta-miasm. And modern homeopathy continues to utilize and extend these categorizations.

It has been emphasized in these two volumes that although miasms and nosodes are energetic resonances of disease matter, the materia medica and the methods used to select remedies focus more on the state of the patient than the specific disease pathology. As noted, pathological

symptoms do have value, especially in helping to identify and to confirm remedy choices and as important warning signs for monitoring treatment.

The rest of this chapter aims to set out and clarify methodologies to evaluate both these pathological and non-pathological states. Chapter 2 continues by illustrating how the periodic table can be used as an additional tool for understanding remedies and patients within a categorized, interrelated array.

In subsequent chapters in Part 2, I attempt to help you perceive and identify specific miasms directly in their fullest extent, and give individual indications for a range of particular homeopathic nosodes.

My suggestion is to touch lightly on all new information on first view, and to return after you have attempted to utilize some of it. The second time it will become clearer.

Discerning the Miasm and Nosode

The pair of books *Miasms and Nosodes Volumes 1 and 2* is an attempt to put forward a more robust homeopathic materia medica of miasms and nosodes that will help give you more confidence in prescribing nosodes within homeopathic treatment of chronic disease.

Many times, miasms and nosodes are part of a substrate in the overall picture and treatment of a patient. What I mean by that is that the miasmatic quality of a case mostly has to do with hereditary factors and other general peripheral elements in the case history that are not always very clear, yet may have great impact on the rest of the case.

Eventually a nosode may be needed, but not always as the first or even second prescription. By the time it is required the case may no longer have the robust symptomatology and dispositional indications that were present in the beginning. For the purposes of prescribing, the case may be fragmented and a nosode may be prescribed with just a few indicative symptoms and modalities present.

In his book *Chronic Diseases*, Hahnemann stated that even with the use of proven homeopathic remedies, many times “non-venereal chronic diseases” returned after treatment. He then went on to say that the homeopath will encounter symptoms, which are actually “some separate fragment of a more deep-seated original disease” [Vol. 1, p 5].

This fragmented symptom situation is one of the indications for a nosode. It is another way of saying the symptoms do not add up to a cohesive picture and that there is a “paucity of symptoms.”

The Cholera Nosode

Homeopathic abbreviation

Choler. or *Vibrio-c.*

Commentary

I discussed the Cholera **miasm** in the previous commentary touching only briefly on the nosode yet much about the discussion of the miasm can be applied to the nosode. In this commentary we can now turn our attention in a more focused way to the homeopathically potentized *Cholera Nosode* or the energetic resonance of cholera. I am discussing the use of this homeopathic remedy in the context of chronic disease while emphasizing that acute cholera is a serious, life-threatening condition where the patient should be immediately hospitalized and receive emergency medical care.

Many of the depictions of cholera epidemics had the angel of death – a skeletal figure with a scythe flying or floating over crowds of dead and dying people. Hahnemann himself used this term [*Lesser Writings*, p 761], and interestingly, I have found one of the strongest indications for the *Cholera Nosode* is what I would call “the presence of the angel of death.” It is a sensation or delusion of the **angel of death** in black-hooded male or female skeletal form or something similar – deathly beings, or creepy, shadowy entities. There can be nightmares of similar malign presences in their home or around them.

There may be visions or feelings of such dark powers lurking ominously around the individual or the home, chasing them, or even threatening to spirit away loved ones or belongings. These apparitions and images can occur in nightmares or in waking hours, causing a sense of deep dread and despair with a feeling of impending disaster.

They may think that their possessions are about to be taken from them or that their children will be abducted by these dark forces. (This also appears in many remedies made from spider venoms and other groups of remedies).

Such horrific images and presences may also be found in remedies from the Solanales plant family such as *Stramonium* and others. However, the *Cholera Nosode* has primarily a feeling of dread, **impending doom and impending loss** in response to the visions and dreams, whereas Solanales remedies have primarily a feeling of fear and **terror**.

Here are some of the dreams from a 30-year-old patient with postpartum depression who responded well to the *Cholera Nosode*:

I have a dream that I'm seeing silhouettes that aren't there when I pass rooms, things moving in my peripheral vision, bodies in pools of water, blood, death. And just a haunting, crawling feeling of dread.

But I'm the only one seeing these things. And I'm trapped there, I'm trying to protect my kids from the evil – they are sleeping upstairs on another floor and I can't get to them, or they've been abducted and I get a call that they've been found but it doesn't look good.

This same patient had previously benefited from *Veratrum album* as she had a history of severe vomiting while giving birth to her child. She also had relayed that many years prior, while visiting in India, she was hospitalized with severe diarrhea and vomiting. It was not diagnosed as cholera but had all the hallmarks of the acute disease.

As mentioned, the main feeling is one of deep trepidation, but there can be a fear that they will be attacked physically or emotionally in an unpredictable or unpreventable way. This comes from a feeling that they could lose everything (like the Typhoid miasm), driving a pathological need to hold on. In addition, they have a great need to safeguard their emotional and physical environment and possessions, demonstrating the miasm's quality of conserving and keeping possession.

Of course, like other nosodes, you think of *Cholera Nosode* in a chronic case when there is a history of cholera, whether with the patient or in the family history and where well-indicated remedies fail to work. You can follow up with the nosode after a remedy in the Cholera miasm works. As well, my experience tells me that someone may have had cholera in their past history but the diagnosis wasn't accurately made; instead, what you hear about is a very severe gastrointestinal acute in the past.

I find it important in treating patients who participate in ultra-conservative religious practises. We also discussed in the commentary on the Cholera miasm how the disposition of a patient needing the nosode has all the features of **Stage 11**, with conservative reactivity and holding on.

On an emotional level this may arise from growing up in a religious environment that emphasized apocalyptic consequences. It could also be as a result of being in a family where there was always a pervasively hostile environment, such as imminent or actual divorce, or parents with beliefs and actions that threw everything into disorder. When emotional stress happens, such as in a relationship, the response is to cramp up both emotionally and somatically. There can also be a history of being in a relationship where the spouse has cheated and therefore the patient needs to be constantly on guard, preparing for the worst. They fear that as

They can easily feel controlled and then quickly develop resentment and anger. This irascible quality echoes the purging in the miasm: they will be dismissive of friends or even their spouse under stressful circumstances or if they feel their standing is threatened. They can aggressively attack others and purge them from their carefully-built social assemblage.

There can also be periods of dark depressions and incapacitating fatigue. In this phase of the *Cholera Nosode* they become cynical and pessimistic, disgusted with life. This nihilism can come from a dysfunctional family, and may lead to a diagnosis of bipolar disorder (manic depression).

The coldness is there but it can alternate with flushes of heat. The coldness can go to more extreme sensations of freezing, numbness, and icy sensations. They may suffer from fibromyalgia along with coldness.

There is also a sensation of being scratched by an animal.

You may see a history of seizures, as well as skin symptoms like poison ivy reactions. This is a remedy that can follow *Cuprum* and *Camphora* where convulsions are the main symptomatology. A history of severe diarrhea and vomiting (even a history of cholera) may also be found. They will then have a strong gag reflex and easy vomiting.

As mentioned in the discussion about the miasm, severe constipation may also arise, as well as the classic severe, watery diarrhea or chronic bouts. This constipation is part of the conservation or cramping. There can be severe cramping with stool, and they can go days without a stool. In some ways, they feel better, especially emotionally, when constipated, as if the conservation is a good thing.

Clinical Focus Guide

Mind and Disposition Focus

Angel of death, death personified

Angel of death, dreams of angel of death or feeling of angel of death around them

Ominous, associated with the devil, hell, and dying

Sees figures – a black-hooded man or woman with a scythe, skeleton or broomstick

Visions or dreams of ghosts or deathly apparitions

Feeling of doom with visions

Taken by the devil

Dark

Dark, creepy nightmares or visions

Dark shadowy entities or unseen powers approach or pursue them

Sense of a dark presence
Especially during pregnancy
Dark depression

Doom

Overwhelming impending doom
Everything seems disastrous
Apocalypse

Fear someone is going to take them away and kill them

Fear of spiders

Community, social position

Loss of
Holding on to
Member of religious community

Seeking out the strongest group or individual

Following the rules

Indignation if not followed
Rituals
Perfectionist
Obsessive compulsive disorder
Right and wrong

Emotional cramping

Evangelical

Very religious
About social position
About national or local group
About a new technique or perspective
A teacher or guru of unique ideas
Being put down and fear loss of position

Irritable, irascible

Purging

From anger or resentment
By autocratic regimes, especially of foreign persons, or of non-supporters
Work position tenuous, mass firing
Of the devil

Flow

Of wealth (affluence)
Profusion of ideas and thoughts

Vertigo

Motion sickness

Incapacitating nausea, even vomiting on trains, airplanes

Seizures, convulsions, spasmodic

With coldness

With falling

From expression of emotion

Dysmenorrhea

Fainting during menses

Selections from Traditional and Contemporary Homeopathic Sources

None.

Relationships

See the Cholera miasm chapter above.

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INDEX

A

abscess 111, 126, 282
acid reflux 94
acne 63, 109, 114
acrodermatitis chronica atrophicans 313
acute hemolytic anemia 328
acute viral miasm 23
ADD 77, 80, 88, 293, 298
addictions 189, 288, 362
adenovirus 151
ADHD 77, 80, 88, 293
albuminuria 330
alcoholism 189, 288, 362
allergy 162, 180, 184, 203, 216
alopecia areata 271, 280, 290
alopecia totalis 271, 280
Alzheimer's disease 41
Amyloid miasm 40
anal fissure 282, 289
anemia 163
aneurysm 282, 289
angina pectoris 134, 289
angiocholecystitis 330
angioedema 239
ankylosing spondylitis 132
anorexia 239, 243
antibiotic resistance 59
aphasia 283, 286
aphthae 246
appendicitis 114
arteriosclerosis 175
arthritis 85, 89, 114, 133, 175, 202, 243, 313
Asperger's 49, 298
asthma 122, 124, 158, 160, 163, 175, 183, 202, 205, 219, 226, 268, 282, 286
ataxia 276, 283
atheroma 92, 94, 163, 284
atypical pneumonia 144, 155, 159

auditory hallucinations 275
autism 49, 138, 142, 298
autoimmune disorders 57, 298
autoimmune hemolytic anemia 160
avian chlamydiosis 95
azotemia 330

B

Bacillales 52
bacillary angiomatosis 232
Bacillus anthracis 52
Bacillus cereus 52
Bacillus thuringiensis 52
bacteremia 120, 182, 232
bacteria pleomorphism miasm 26
Baker's cysts 313
balanitis 132
Bang's disease 241
bejel 276
Bell's palsy 271, 281, 319
benign prostatic hypertrophy 80, 89
beta-lactam antibiotics 60
bipolar disorder 359
blepharitis 175
blindness 125
boils 60, 109, 114, 117, 128
Borrelia burgdorferi 254, 301, 312
Borrelia miasm 45, 319
borreliosis 305, 313
botulinum miasm 42
Bowel Nosode miasm 45
bowel nosodes 220
brittle finger nails 90
bronchiectasis 124
bronchitis 124, 157, 163
bronchopneumonia 116, 124
Brucella melitensis 235
brucellosis 232, 234-236, 238, 241, 244, 250

buboes 86, 286
 bubonic plague 344
 bulimia 362
 Burkholderiales 168, 232

C

Campylobacter jejuni 338
 cancer 57, 90, 184, 338
 Cancer miasm 27, 39
 carbuncles 117, 128
 cardiovascular disease 92
 Carrion's disease 232
 cataract 96
 cat scratch disease 232, 251
 cellulitis 60, 104, 111, 114, 126, 297
 cephalosporins 60
 cerebral palsy 298
 cervical cancer 153
 cervicitis 84, 151, 289
 chemosis 280
 childhood illnesses 158
 chlamydia 75, 80, 85-86, 89-90, 147, 151, 198, 242
 Chlamydiaceae family 74
 Chlamydia miasm 40-42
 Chlamydia pecorum 86
 Chlamydia pneumoniae 74, 92
 Chlamydia psittaci 74, 86, 95
 Chlamydia trachomatis 74-75, 83
 cholera 223, 338-340, 352-353, 356-357
 Cholera miasm 25, 37, 260, 339-344, 348-351, 356-358, 363
 chorioamnionitis 150
 chronic fatigue syndrome 216, 243, 362
 chronic kidney disease 114, 184
 cleft palate 270
 Clostridium perfringens 52
 Clostridium perfringens miasm 29
 Colibacillum miasm 45
 colitis 63, 137
 congenital syphilis 276
 conjunctivitis 63, 81, 83-86, 90, 94, 96, 111, 198, 203, 208, 213, 289, 300, 323, 330

constipation 204, 246
 corneal ulceration 86, 280
 corns 175
 Corynebacterium miasm 31
 cough, chronic 163
 cranial nerve disorders 163
 Creutzfeldt-Jakob disease 41
 Crohns disease 137
 croup 124
 cyclothymia 245
 cystitis 89, 117, 132, 208, 219
 cysts 90, 109, 114

D

deafness 271, 276, 280
 dehydration 362
 dementia 276, 280
 dental caries 100, 125, 135, 289
 DES (diethylstilbestrol) 89
 deviated nasal septum 175
 diabetes 136, 189
 diarrhea 159, 204, 219
 Diplococcus pneumoniae 120
 diplopia 280
 dissociative disorders 56
 duodenal ulcer 338
 dwarfism 284, 299
 dysentery 63, 119, 298
 dysmenorrhea 125, 132, 289, 347-348, 363

E

ectopic pregnancy 80, 85, 89, 198
 eczema 63, 114, 116, 202, 272, 290
 emphysema 124, 163
 encephalitis 160, 211, 215, 330
 endocarditis 58, 60, 100, 126, 182, 213, 232
 endometriosis 149, 153, 184
 endophthalmitis 182
 enteritis, staphylococcal 63
 Enterobacteriales 338
 Enterococcus faecalis 101, 103
 Enterococcus faecium 101
 Enterococcus proteiformis 103

enuresis 153, 289, 298
epicarditis 270
epidemics 7-8, 24, 60, 210, 241, 322,
339-340, 348, 353, 356
epididymitis 80, 84-85, 89, 151, 198,
208, 247
epilepsy 114, 285, 347
epistaxis 330
Ericaceae 319
erysipelas 104, 109, 111, 114
erythema 133
erythema migrans 309, 312
erythema multiforme 160
essential tremor 63, 294
ethmoiditis 289
Ewing sarcoma 282
exostoses 285

F

Fabaceae 232
fever
intermittent, recurrent 247
fibroid tumors 239
fibroma 289
fibromyalgia 64, 137, 238, 247, 298,
329, 359, 362
fistula 284
lachrymal ducts 63
Fitz-Hugh-Curtis Syndrome 85
food poisoning 60-61
frigidity 289
funisitis 150

G

gallstones 175
gardnerella 242
gastric fever 241
gastric ulcer 116, 338
gastroenteritis 338
Gibraltar fever 241
glaucoma 96, 125
glomerulonephritis 110, 114
goiter 175, 297
gonorrhea 83, 147, 151, 168, 175, 198,
205, 219, 221, 262

Graves' disease 184
Guillain-Barré syndrome 329

H

Haemophilus influenzae 127, 144, 242,
338
headache 90, 202, 215, 246, 270, 280,
286
Helicobacteraceae 338
Helicobacter pylori 338
hemiplegia 329
hemolytic anemia 160, 163
hemorrhage 119, 125, 328
hemorrhagic fever 328
hemorrhoids 282, 289
hepatitis 226, 328
herpes 163, 286, 290, 318, 329-330
herpes simplex virus 151
Herpes Zoster miasm 32
HIV 85, 127
hives 184, 203
Hodgson's disease 289
hydrothorax 299
hyperazotemia 328
hyperbilirubinemia 330
hypercholesterolemia 94, 163
hyperglycemia 137
hyperlipidemia 175
hypertension 94, 96, 163, 175
hyperthyroidism 175
hypoglycemia 136-137
hypovolemic shock 340, 352, 362

I

iatrogenic diseases 288
ichthyosis 290
idiopathic membranous nephropathy
324, 328
impetigo 60, 63, 69, 104, 109, 111,
114-115
impotence 276, 289
infertility 80, 149, 153, 198
influenza 7, 60, 118, 127-128, 266
insomnia 275
interstitial keratitis 276

involuntary urination 80
 irido-cystitis 289
 iritis 271, 280, 300
 irritable bowel syndrome 135, 137
 ischemic heart disease 175
 Ixodes 312
 Ixodes pacificus 314
 Ixodes scapularis 314

J

jaundice 226, 326, 328, 330

K

keratitis 289, 300
 keratoderma 290
 kidney failure 328
 kidney stones 184
 Klebsiella pneumoniae 132
 Koenig's disease 289

L

lactic acid 102
 lactic acid bacteria 100-101, 135
 Lactobacillales 100, 135
 Lactobacillus acidophilus 101-102
 Lactococcus lactis 101
 laryngitis 175, 208, 289
 Leguminosae 232
 Leprosy miasm 45, 307
 Leptospira interrogans 321, 325-326
 leptospirosis 321, 323, 325-326
 Leptospirosis miasm 29, 324
 lichen planus 175, 290
 lichen sclerosus 298
 Lobstein's disease 289
 Lyme disease 232, 251, 254, 258, 302, 304, 306, 308, 310-311
 lymphadenitis 115
 lymphadenopathy 232
 lymphogranuloma venereum 83, 85

M

malaria 10-11, 16, 127, 275
 Malaria miasm 29, 324

malnutrition 127
 Malta fever 241
 manganese 306
 mastitis 60, 116, 140, 216
 mastoiditis 111, 113
 measles 158, 163
 Measles miasm 28
 Mediterranean fever 241
 Menière's disease 289
 meningitis 60, 100, 126-127, 151, 168, 182, 210-211, 215, 275-276, 313, 321, 326, 329
 meningococcal septicemia 168
 meningococcemia 210
 Meningococcus 210
 mesenchymatosis 208
 methicillin 60
 microbiome 7
 Micrococcus pneumoniae 120
 Micrococcus scarlatinae 105
 migraine 133, 202, 212, 214, 216, 246
 milky disease 52
 miscarriage 80, 89, 149, 239, 243, 247, 276, 286
 mitral valve regurgitation 270
 monasticism 49
 mononucleosis 108, 113
 motion sickness 363
 MRSA (Methicillin-resistant Staphylococcus aureus) 54, 59
 Munchausen syndrome 361
 myalgia 243, 247, 329
 Mycobacterium paratuberculosis (Johne's disease) miasm 46
 Mycobacterium tuberculosis 121
 Mycoplasma genitalium 144, 147, 150-151, 158
 Mycoplasma hominis 150
 Mycoplasma miasm 34
 Mycoplasma mycoides 158
 Mycoplasma pneumoniae 144, 155, 158
 Mycoplasmatales 143-144
 myocarditis 270
 myopia 280
 myxomas 297

N

narcissism 152
nasal polyps 208
necrotizing fasciitis 103-104, 111
Neisseria flava 168, 178
Neisseria gonorrhoeae 86, 151, 168-169, 186, 197
Neisseriales 17, 36, 147, 168-169, 177, 196, 212, 218, 223, 227
Neisseria meningitidis 168, 182, 210
Neisseria mucosa 168
nephritis 202
neurofibromatosis 175
neurosyphilis 275
Nicolas-Favre disease 289
nongonococcal urethritis 84
non-Hodgkin lymphoma 313
nystagmus 322, 329

O

obsessive compulsive disorder 268
ocular adnexal lymphoma 95
ocular hypertension 114
oliguria 330
onychorrhexis 290
onyxis 290
ophthalmia 208
ophthalmia neonatorum 86, 90, 280
opisthotonos 346
orchitis 208, 239
osteoarthritis 118, 247
osteochondritis 289
osteomyelitis 60, 64, 126, 243
osteopsathyrosis 289
osteosarcoma 282, 286
otitis 289
otitis media 100, 126, 175, 215
otosclerosis of Bezold 289
ovaritis 289
ozena 208, 271, 281, 286, 289

P

Paenibacillus 52
Paget's disease 289

pancreatitis 163, 330
PANDAS 109
pandemics 24
Papaveraceae 327
paralysis 276, 284, 329
Parkinson's disease 63, 294
paronychia 117
parrot disease 289
Pasteurales 338
pectus excavatum 272
Pediatric Autoimmune Neuropsychiatric Diseases Associated with *Streptococcus* 108, 113
peliosis hepatis 232
pelvic inflammatory disease 80, 84, 89, 144, 149, 198, 202
pemphigus 290
penicillin 60, 110, 128, 144, 256
perforated septum 281
pericarditis 63, 126, 163, 270
periostitis 276
peripheral arteritis 270
peripheral neuropathy 163
peritonitis 126, 182
personality disorder 147
petechiae 330
phlebitis 63, 270
pinta 276
plague 242
pleural effusion 163
pleurisy 117
Pneumococcal vaccines 120
Pneumococcinum miasm 42
Pneumococcus 120
pneumonia 60, 85, 92-93, 96, 100, 122, 124, 126, 132, 151, 157, 159, 163, 213, 326
Polio miasm 43
polyarthritis 134
postpartum fever 144
post-streptococcal glomerulonephritis 105, 112, 134
post-treatment Lyme disease syndrome 313
pregnancy and postpartum infections 144
premature birth 80, 89, 149

priapism 208
 Prion miasm 40
 probiotics 100-101, 136
 proctitis 84
 proctocolitis 86
 prostatitis 80, 89
 protozoan babesiosis 313
 Pseudomonadales 338
 Pseudomonas 353
 psittacosis 95
 psoriasis 63, 109, 114, 133, 175, 290
 Psoric miasm 6, 25, 176, 188
 psychosis 347
 ptosis 286
 puerperal fever 110
 pyelonephritis 144
 pyuria 153

Q

quinsy 105, 118

R

Rabies miasm 24
 rachitis 289
 Raynaud's disease 270, 349
 rectitis 289
 rectocolitis 289
 Reiter's syndrome 77, 81, 84-85, 89, 195, 202
 renal dysfunction 160
 respiratory viruses 127
 Reye syndrome 94
 rheumatic fever 68, 104, 110, 112, 118
 rheumatism 118, 202, 286
 rheumatoid arthritis 247, 282
 Rhizobiales 232, 251
 rice-water stools 352
 rickettsial anaplasmosis 313
 ringworm 175
 Ringworm miasm 26

S

sadomasochism 148
 salpingitis 151

scarlet fever 100, 103-104, 110-112, 118, 133
 Scheuermann's disease 289
 schizoaffective disorder 161
 schizophrenia 347, 350
 sciatica 122, 184, 215, 319
 seizures 359
 sepsis 100, 108
 septic arthritis 126, 182, 198
 septicemia 151, 210, 338
 Sever's syndrome 289
 sexually transmitted infection (STI) 84, 197
 sialorrhoea 289
 sickle cell disease 324, 329
 sinusitis 60, 126, 183, 203, 213
 Sjogren's syndrome 135, 137
 Spanish flu 8
 sphenoiditis 289
 Spirochaeta interrogans 321
 Spirochaetales 254, 302, 331
 spirochetes 255, 322, 326
 spondyloarthropathies 132
 staphylococcal scalded skin syndrome 60, 81, 90-91
 Staphylococcus 109, 111
 Staphylococcus albus 60
 Staphylococcus aureus 52-54, 112
 Staphylococcus epidermidis 53, 60
 Staphylococcus haemolyticus 53
 Staphylococcus miasm 39
 Staphylococcus simulans 53
 steatomas 195
 sterility 289
 Stevens-Johnson syndrome 160, 163
 stillbirth 149, 151, 276
 strabismus 289, 300
 strep throat 100, 104-105, 111-113, 133
 streptococcal toxic shock syndrome 104, 112-113
 Streptococcus 109
 Streptococcus agalactiae 100, 139
 Streptococcus erysipelatos 105
 Streptococcus faecalis 103, 168
 Streptococcus hemolyticus 105
 Streptococcus/Micrococcus zymogenes 103

Streptococcus pneumoniae 100, 103, 120, 126
Streptococcus pyogenes 53, 100, 103-105, 109-112, 133
Streptococcus thermophilus 101
Streptococcus viridans 104
stroke 276
styes 60, 280
Sycotic miasm 17, 24, 36, 169-170, 172-174, 176-177, 181-182, 188, 190, 192, 195-197, 205, 214, 225, 258, 260, 272, 299
syphilis 256, 258, 262, 270-271, 281, 284, 292, 312
Syphilitic miasm 17, 46-47, 176, 256-263, 270-274, 292, 299, 303, 349-350

T

tabes dorsalis 270, 275-276, 283
Taiwan acute respiratory agent (TWAR) 92
tenesmus 298
tenosynovitis 198
Tetanus miasm 33-34, 362
thrombocytopenia 134, 163
thrush 175
ticks 312
tics 109, 114, 268, 279
tinnitus 215, 275, 319
tonsillectomy 69, 113, 116
tonsillitis 105
Tourette's syndrome 109, 268, 279
toxemia 113, 119
toxic epidermal necrolysis 160
toxic shock syndrome 59-60
Toxoplasmosis miasm 37
tracheobronchitis 144, 159, 163
trachoma 75, 83, 86
transaminasemia 330
transverse myelitis 329
trench fever 232
Treponema pallidum 254, 256, 262

treponemes 254, 275, 326
Trichomonas vaginalis 151
trigeminal neuralgia 114, 117, 288
Trypanosomiasis (sleeping sickness) miasm 48
Tubercular miasm 44
tuberculosis 175, 354
tumor 284
typhoid 244, 275
Typhoid miasm 25, 342, 350, 357
typhus 275

U

ulcerative colitis 271, 298, 347
undulant fever 241
Ureaplasma urealyticum 144, 147, 150
urethritis 84, 144, 151, 208
urinary tract infections 60, 149
urticaria 133

V

vaginitis 289
vancomycin 60
vertigo 246, 275, 289
Vibrio cholerae 338-339, 341
Vibrionaceae 338
Vibrionales 337-339, 351, 353, 363
Vibrio parahaemolyticus 338
Vibrio vulnificus 338
vomiting 159

W

walking pneumonia 155
warts 175, 202, 220, 223, 285, 300
Weil's disease 329
whooping cough 242

Y

yaws 276
Yersinia miasm 34, 308

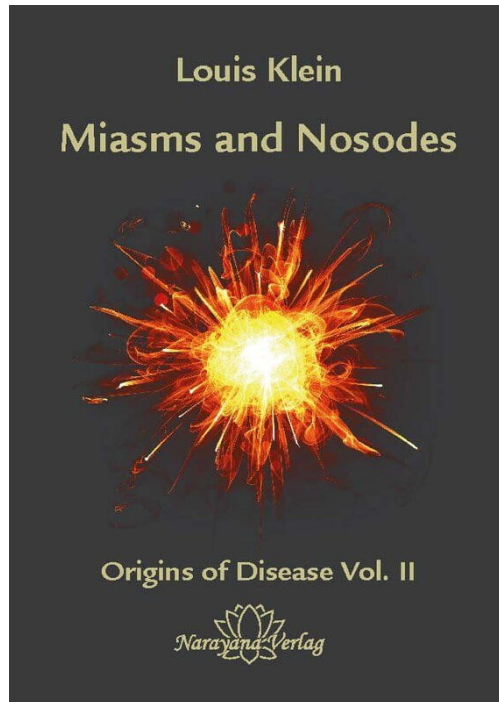
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Miasms and Nosodes - Volume 2

Origins of Disease

384 Seiten, geb.
erscheint 2025

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