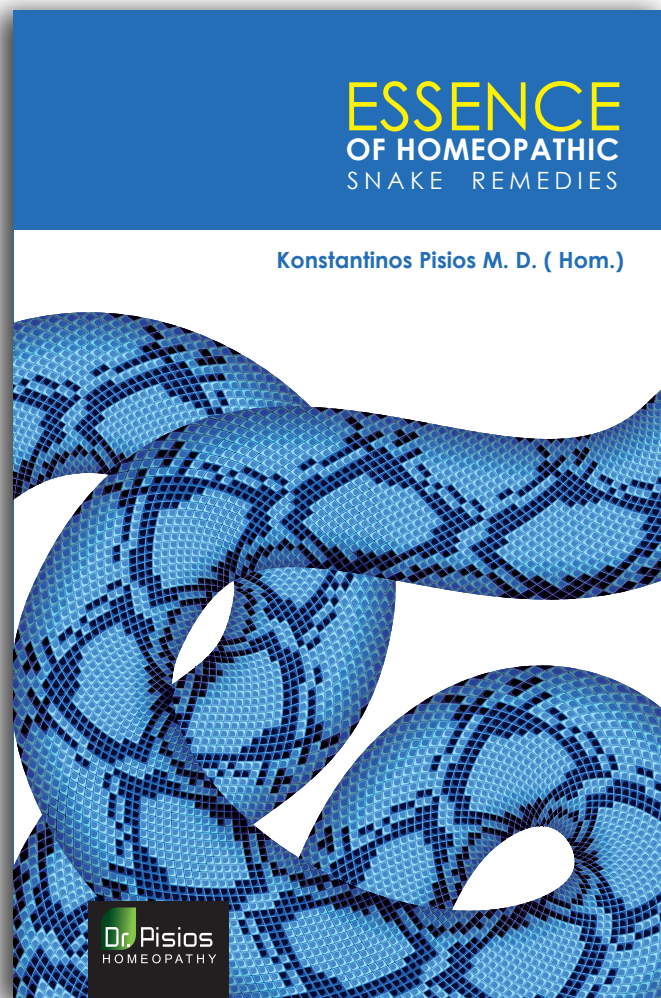




Konstantinos Pisos M.D. (Hom.)

## Essence of homeopathic snake remedies



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## 1. HISTORY OF MATERIA MEDICA

Homeopaths use the words *Materia Medica* all the time. The history of those two words goes way back to Ancient Greek medicine.

Before we explore the meaning and history of these two words, let's see what *Materia Medica* means in contemporary homeopathy.

A homeopathic *Materia Medica* (MM) is a comprehensive book that lists homeopathic remedies and their symptoms. Because of the range of the content it will often extend to several volumes or large software programs. With many new provings, it is difficult to add new remedies with complete and correct pictures.

This book, *The Essence of Homeopathic Snake Remedies*, is the first of a **series of books** written to present new homeopathic remedies with pictures and essence based on documented cases, and to also offer different pictures of known homeopathic remedies.

What is the history of *Materia Medica*?

*Materia Medica* is the Latin translation of the Greek words 'Υλη Ιατρικη' which mean 'Medical Material'.

'Περι Υλης Ιατρικής' or «*De Materia Medica*», as it became known in the West, was the most famous book of pharmacology for many centuries, written by Dioscorides.

A Greek doctor, pharmacologist–botanist, who lived in the first century BC, Dioscorides<sup>1</sup> is considered the founder of pharmacology.

His five-volume work 'Περι Υλης Ιατρικής' was based on the knowledge he received from books of Greek doctors, pharmacists and herbalists who preceded him such as Theophrastus, Kratevas the Second, Hippocrates, Diocles, Nicander and Andromachos, as well as his own personal observations.



'*De Materia Medica*' of Dioscorides was the second book in the world to be printed, after the Bible.

From Antiquity to Renaissance 'De Materia Medica' has been translated from Greek to all known languages at that time, and until the 19th century it was the standard for all pharmaceutical books. It contained over 950 compounds from the plant, animal, and mineral kingdoms.

This book was not 'rediscovered' in the Renaissance, as were many books of other Greek writers. It was reprinted and used by healers over time, with small additions from other authors, and it came to be known by its Latin name «De Materia Medica» by which it is still known today.



Shortly before 1800, Hahnemann<sup>2</sup>, a known translator of many ancient Greek texts of medicine, botany and pharmacy, respected tradition and honored the Greek pharmacologist by giving the title 'Materia Medica Pura' to his Homeopathic Pharmacopoeia.

The 'Materia Medica Pura' which translates as the 'Book of Pure Medicine', contained 65 homeopathic remedies found through provings, and was used to treat patients.

In the Materia Medica, remedies are listed under their Latin names. The homeopathic names, however, may differ from common herbal names and also sometimes from botanic or zoological nomenclature. Materia Medica differs from Repertory by listing the remedy's name and description, whereas Repertory lists illnesses first.

After Hahnemann, other prominent Homoeopaths made valuable contributions to the number of remedies in MM. They carried out rigorous provings of many substances and added them to the existing Materia Medicae, which comprise the main reference books used by doctors all over the world.

The number of provings done in the last 30 years is greater by far than the provings made in the preceding 200 years. For instance, homeopaths such as J. Sherr, F. Master, R. Sankaran, U. Santos König and L. Klein<sup>3</sup> undertook new provings with great success. Today, there are more than 5000 remedies in total available in various potencies.

This has resulted in a vast medical knowledge base that must be added to the Materia Medica.

In this book I will attempt to give the essence and the pictures of new homeopathic remedies from snakes. These were considered rare and almost unknown until recently, with homeopaths using them based on random symptoms from provings.

This book is intended for homeopathic practitioners of all levels, and students who seek a better understanding of homeopathic remedies. It also serves to supplement existing knowledge.

After reading this book, you will understand the homeopathic snake remedies, and you will be able to determine why *Lachesis* 'did not work', despite your certainty that it was *Lachesis* your patient needed. The obvious reason is that it was not the appropriate remedy, and probably the patient needed another snake remedy of the Crotalinae (Pit viper) family (to which *Lachesis* belongs), such as *Agkistrodon contortrix*. You will also understand which patient will need *Lachesis*, despite the absence of loquacity and jealousy issues.

Detailed case histories and follow-ups will offer an understanding as to how the patient improved and why each remedy was appropriately prescribed.

In my second book on snake remedies I will discuss why we need to know and understand these remedies. This book will include chapters on how we know we gave the right remedy; health, disease and levels of cure; what is therapy and what is cure; criteria and principles of cure. You will come to understand that a deep knowledge of snake remedies, rather than a shallow knowledge of many disparate remedies, will offer a new depth and breadth to your practice.

## **Differentiation**

Following the presentation of each remedy will be information to enable differentiation of similar medicines either from the same family, the same kingdom (animal), or from another realm (vegetable, mineral).

Thus you will learn how to identify and easily distinguish these drugs.

A worthy doctor is the one who can help people improve their health, achieve the gradual release of patients after treatment and not be content with healing only a certain percentage – a percentage which will continue to be reduced if remedies that deeply affect the psyche are not more often prescribed.

In case you are wondering how I came to know all the things that I write, here is a brief personal history.

First, I built a strong foundation from the Hellenic Homeopathic Medical Society of Athens, one of the most famous Homeopathic colleges in the world, mainly thanks to George Vithoukas.

I continued my studies with G. Vithoulkas in Alonissos.

Next, to pursue more knowledge, I worked in the USA and UK for over four years as a doctor, and attended many seminars by renowned homeopaths from around the world, such as M. Mangialavori, R. Sankaran, the Joshis, L. Klein, J. Shah, J. Scholten etc. I studied many books from renowned authors and I saw live case taking and follow-ups. I exchanged opinions in study groups and listened and learned from other more experienced homeopaths. From that participation, I discovered that there are many different forms of Homeopathy in the world, sometimes coming from conflicting viewpoints. And although some homeopaths had different views and used different methods in case taking and treatment, several cases were treated successfully by these methods.

When a homeopath is able to really cure a patient, irrespective of the method, I will accept that there is something worthwhile in it, as long as he can easily explain it to someone else who, using the same method will come to the same remedy and actually cure the patient.

Consequently I tried to reap the best of each of those methods in order to discover more homeopathic remedies and to have more satisfied patients. In this book I propose to identify the remedy based on Classical Hahnemannian Homeopathy, i.e. based on symptoms and keynote from provings. By curing many patients I have been able to understand and present the essence of the homeopathic remedies that you will see in this book.

This book is based on patients, their own words, their situations their lives; rather than on speculation, assumptions, or theories. Where possible, it will be based on symptoms that are in the repertories.



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## 6. GENERAL TRAITS OF PATIENTS NEEDING SNAKE REMEDIES

'Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart and Eloquence on its caduceus. In hell it arms the whip of the Furies; in heaven Eternity makes of it its symbol.' De Chateaubriand declared these things, and how much truth do these phrases have?

Every man has two parts inside of him. A part where insecurity and weakness prevails, and at every threat throws venom of selfishness; and another part, a source of unlimited power and wisdom which does great things.

In the chapter 'Classification of Materia Medica,' we talked about the need to be able to remember and learn better about homeopathic remedies. Based on the existing classification by botanists, zoologists, etc, homeopathic remedies were classified according to the substance from which they were prepared. Then, homeopaths from around the world, by studying the cases of cured patients, tried to recognize both their common and different characteristics.

They started first with kingdoms, then with phyla, and gradually individualizing more, to class, order, genus, family, till the last branch which is the species, which corresponds to the homeopathic remedy.

But what are the common features that distinguish patients who need homeopathic remedies made from snakes (for brevity, we will refer to them as 'snakemen')?

After a considerable amount of effort and study of patient' cases cured with homeopathic remedies from snakes, I took into account the previous knowledge from other homeopaths who provided information on homeopathic snake remedies such as M. Mangialavori, F. Master, S. Thakkar, P. Fraser, R. Sankaran, J. Shah, etc. and many provings. All the information gathered from the cases I personally managed and treated, is compiled in this book.

Let us begin, then, to see the basic elements of the idiosyncrasy of snakemen.

### **Duality**

One basic feature of snakemen is the duality.

The snakemen in general have two, often opposite, viewpoints. When you ask a question, they'll answer in a rational way, but they will soon state the

opposite of what they have just said. So often in the case history you will hear the word 'but', 'I could do the opposite' or 'could also be the opposite.'

2 ways photo

For them it is clear that there are two ways to view life. There is the good and the evil way. They believe that everyone is capable of doing both. No matter which side they choose to be, they know that they could easily cross over if they wanted. If they don't, it's because they learned so from a young age and they believe that it's not true.

Several times, however, they want to live on the dark side, in order to have knowledge of both parts. But they have a clear understanding of these two opposing views, the two separate parts of themselves. These opposing views most times don't produce problems but other times can lead to confusion.

### **Loquacious - taciturn**

Although there is a general belief that snakemen talk too much, some are just the opposite. They don't speak at all, due for example, to a stroke, or they speak with difficulty, with dysarthria, with a stammer.

Although referred in the literature that the loquacity is found mainly in patients who require Crotalidae, this is often seen in patients who require Boidae, Pythoidae and Viperidae, as you will see later in their respective cases.



### **Power - Insecurity**

Some snakemen may feel great power, passion and confidence, but others may have great sensitivity, insecurity and weakness.



Some may be quick and energetic, and others slow and passive.

## **Fear - Love of snakes**

Some snakemen have an intense fear of snakes and yet others have an excessive love of them.

## **Body**

The duality continues to the body symptoms. In some patients problems may manifest on the right side and in others on the left side.

## **Alcohol**

Some prefer to drink a lot of alcohol and others do not want it at all.

## **Sexuality**

Sexuality is another area where we notice duality. Note that many cultures symbolize the phallus with an upright snake.

Most snakemen seem to want, seek and enjoy sex a lot, but we can find the opposite with some of them, that is, they oppress their impulse or do not seek it.

## **Injustice - Betrayal - Jealousy**

Another key feature of snakemen is that they have a strong sense of injustice. It is as if they didn't get over the original sin, which remains indelibly ingrained in them. They feel that they have paid big dues for an offense for which they were not responsible. In general, this makes them feel as though they cannot trust anyone. They feel alone and abandoned. As the Protoplasts, they think that God abandoned them.

They have the feeling of being betrayed and cheated and no one can console them. They are angry.

In some of them it is expressed with shouting and aggression while in others it is suppressed.



The latter seem very polite while inside they hold their emotions in and boil up. The injustice that they feel makes them jealous.



Jealousy is particularly evident when they are young because they require more from their parents compared to their siblings. They are selfish, and when they grow up, they ask much more than they are willing to give in their relationship, at work.

If their partner abandons them, they feel anger because they believe they have been wronged and deserved more. Some exhibit jealousy and complain while others hide and pretend that everything is okay because they do not want to show weakness. This hidden wound will follow them forever. They cannot endure being 'dumped.'

This 'injustice' and 'betrayal' by someone they thought was a sure thing, makes them suspicious and mistrustful of the opposite sex and they never connect to a deeper level in a relationship again.

On the other side, if they leave their partner, it's because their partner did not give them what they requested or think they deserve. They either disappear suddenly or in a 'beautiful' way avoiding conflict with an ex-partner. This positive behavior is not out of concern but because they do not want to have problems later on.

There are two classic 'beautiful' methods used. They leave after blaming their partner, 'forcing' them to split despite their desire to stay in the relationship or they exhibit such behavior that their partner pushes them away. In the second case, once again, they leave the impression of feeling hurt.

### **Sensitivity - Threat - Anger**

Snakemen seem to have an inherent sensitivity, to feel vulnerable. This vulnerability leads them to try to find the best defense for their survival. To survive they must find a better way of responding to threats. So, when the snakemen feel that they are threatened, their behaviors vary. If the threat is small, according to their estimate, they ignore it and avoid conflict. If it's medium, they will warn by using scare tactics.



If the threat continues, they can become violent.

Finally, if the threat is intense, they immediately react in a violent way. The 'hit' can be obvious, usually sudden, or it may be premeditated and insidious but accurate and 'deadly'. Their goal is always to belittle the enemy.

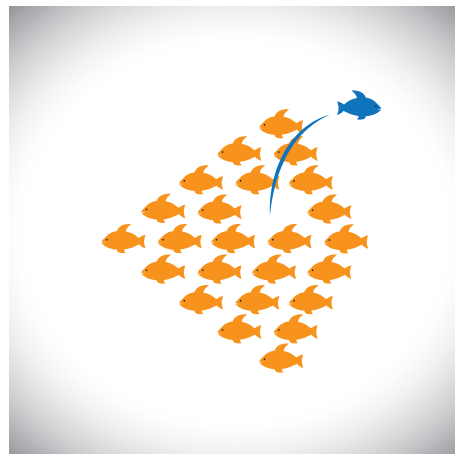
Those who have grown up with good principles from home and school are experts at hiding their feelings, be it anger, jealousy or hatred. Several times in the office they appear as the most sweet, shy and moral people. They have a way to 'hypnotize' you and make you believe that they are different from what they actually are. But when they reach a non-compensated level of health then you can see the strong character elements of jealousy, anger and hatred.

## **Suspiciousness**

Snakemen are suspicious and cannot trust others. This is because they think that they could not be trusted. But if they cannot be trusted, how could they trust others that are 'worse' than them?

## **Uniqueness**

Snakemen have the need to feel unique. When they feel more acknowledged than others, feelings of being wronged and vulnerable disappear. They are hungry for recognition from their environment. They want others to recognize the things that they offer or they think that they are offering. They try different strategies to get others to notice them.



They show off and try to differ. They seek attention through sexuality and art (theater, music, dance, painting, etc.). Even when it seems that they have nothing in common with art and appear very strict and composed, they choose nice colors for their clothes, their home, and their car in order to differ from the norm.

In order to differ and keep that sense of uniqueness, they have to expend a lot of energy, which results in a gradual decline in health. Obstacles that get in their way trigger expressed feelings of being wronged. For example, they may say that they feel pressured and complain to their parents and their partner, and or even blame themselves.

## **Egoism**

Snakemen in general have increased selfishness. Certainly in some of them, because of good education it's not easily distinguishable. Although snakemen often appear to be concerned about others, if you look deeper, their concern relates almost exclusively to

themselves. Anxiety for others could result either because they are putting themselves in someone else's shoes, and worry that the same-thing could happen to them, or because those others play an important role in offering supporting.

## **Clairvoyance - Intuition**

The term clairvoyance (from French *clair* meaning 'clear' and *voyance* meaning 'vision') is used to refer to the ability to gain information about an object, person, location or physical event through means other than the known human senses, a form of extra-sensory perception.

Etymologically it refers to the one who sees beyond, who sees differently. Snakemen are clairvoyant. They have knowledge of things and people without knowing where it comes from. When you ask them how they know, their answer is 'I just know.'

Snakemen tend to use their knowledge and power gained from their clairvoyance to put others at a disadvantage and to diminish their own insecurity and vulnerability.

They also have a strong intuition, that is, an unexplained feeling about something, either positive or negative. They can have an opinion about situations or people after a brief a look or after a few words, although logically it cannot happen.

Only one look at someone and they can deduce what type they are and how that other person thinks, and they are usually correct.

Intuition is often confused with clairvoyance. But it differs from clairvoyance, because intuition leaves the taste of a very intense emotion, while clairvoyance is a purely visible image in the mind of the receiver.

Snakemen often have premonitions, like a 'warning' that something specific will happen in the future. They will usually worry when they foresee something bad. They will feel 'tightness in the stomach', 'a chill', 'a feeling of fear', 'a numbness of the limbs'. Quite often they have a *déjà vu* feeling, as though they have experienced this before or know it from somewhere.

They can even experience prophetic dreams, and things they see in their sleep dream can become reality and may actually take place.



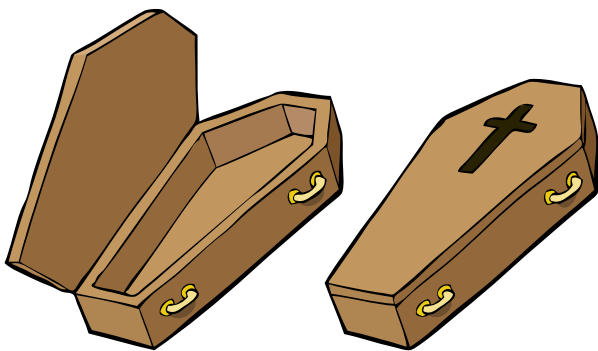
## **Life - Death**

Snakemen want to enjoy life to the fullest. Death does not concern them; they think and feel that they will live forever. When an unpleasant fact brings them back to Earth, they feel intense fear of death. But because they don't want to have weaknesses, they try through readings, discussions, spirituality and in general any methods available, to learn how to deal with it. Death is a mystery and they want an explanation as their faith does not suffice.

## **Religion - God**

At some point in their life, a large percentage of snakemen devote themselves to 'faith' and supporting the church.

Usually this happens in childhood, where they pray daily. But most often they pray when faced with some difficulties and then ask God to keep them safe and help them solve the problem. Their faith may be shaken by people whom they trusted or by unexpected events. They feel God has betrayed them by allowing such injustice to happen, so as a reaction they turn to atheism. This is usually not longterm because logic or their inner sense tells them that there is 'something out there' and that 'something' can help them in difficult moments.



## **Dreams of death**

The fear of death that we spoke of earlier may occur after the loss of their loved ones, and that affects their sleep. They see dreams or visions in their sleep of beloved persons that they lost.

They may also see dreams associated with the death of known persons or dreams in which they feel that something bad will happen; and often something does happen.

## **Doctors - drugs**

In general snakemen do not want to take medication and do not trust doctors.

They ask for opinions from other patients with similar problems. They surf the web or read books about their health problems.

While in general they are skeptical, if they believe that something helps, they will stick to it. However, because they think they know more than the doctor, they often change or stop the dosage of medications by themselves without consulting their doctor.



## Changes

Snakemen do not like change. They become more conservative and rigid with age and as their level of health reduces, they perceive change as a threat. Changing to a new home, a new school, a new job or an exam, their fear can easily turn into panic.

## Body

### Tightening - Pressure

The skin of most animals grows along with them. Snakes, however, are completely different. As a snake grows, the stiffness of their skin makes them unable to withstand the pressure, so they shed their skin and it peels off.



The same happens to snakemen. They have a strong sense of tightness. They feel pressure; constriction and they cannot tolerate anything tight on their bodies. They want loose clothing and they avoid wearing a turtleneck, closed shirts, ties or bow. And they will even tell you that tight clothes do not disturb them, although if you ask them if they wear rings, a watch or belt they will tell you that they avoid them.

## Congestion

This constriction can cause congestion. Not only in the neck, but in the chest and head too. When they are hurt, they often describe the sensation as warmth, burning or boiling.

## **Sensitivity**

One of the main characteristics of snakes is their sensitivity to their environment. Snakemen also have this characteristic.

Although most homeopaths believe that snakemen should exude physical warmth; they may be the opposite, for example, very cold.

It is more important to learn from a patient whether there is a problem with temperature changes than to know whether they feel warm or cold.

## **Nutrition**

Generally most snakemen love eating. Meat, bread, milk, pasta are at the top of the list. Quite often, they have problems with their weight.

## **Gynecology**

Snakewomen usually experience PMS. Irritability, pain and general malaise appear before the period and after the first day of the cycle, and then disappear.

Somatic symptoms appear during puberty, pregnancy and menopause because of hormonal changes. Any changes and alterations worsen their symptoms.

## **Frequent symptoms**

Regardless of the basic problem they come to address, 'snakemen' quite often have problems in one of the following organs or systems:

Heart - palpitations, heart attack, chest pressure  
Neck - lump in throat  
Hormonal system - ovarian cysts, thyroid problems  
Arteries and veins - bleeding, epistaxis, phlebitis  
Nervous system - paralysis, dysarthria  
Digestive System - constipation, bloating



These are in my opinion the most important features that snakemen have.

Because Materia Medica will continue to develop in the future, all the features that are in this book can be compared and refined through the information that we will gather from more cured patients and new snake provings.

As I said in the first chapter of the book, these drugs are polychrests and all homeopaths will need to know them very well.

Why are they polychrests and which patients are candidates for these homeopathic remedies prepared from snakes?

J.T. KENT said:

“Lachesis seems to fit the whole human race, for the race is pretty well filled up with snake as to disposition and character and this venom only causes to appear that which is in man.”

“To that I will add that it is all snakes, not just Lachesis, who seem to fit a large part of humanity when sickness shows it’s worst self through egotism, vanity, envy, hatred, vindictiveness and cruelty.”

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