“Sarcodes contain the information of the biological structure of an organ. By resonating the organ structure energetically, similar to plucking a string or ringing a crystal chime, the organ’s natural healing energy is stimulated; this not only supports optimal organ function, but also tends to throw off toxins (namely inorganic heavy metals) at the same time.” - David Lowenfels

**INTRODUCTION**

The dynamized micro-immunotherapy i.e. homoeopathy, is the most advanced therapeutical system that opens up infinite possibilities of the application of the law of similars. Innumerable substances are required for hundreds of thousands of diseases and homoeopathy uses them from a variety of sources-animal, mineral and plant kingdoms, imponderabilia, disease products, healthy secretions, tautopathic drugs etc. We have now more than 6000 drugs in our armory.

Hahnemann, the revolutionary visionary in the field of Medicine, recognized the importance of proving on healthy human beings and developed an altogether different modality where the action of the drugs is already known through the provers, as their human experiences are recorded to discern the subtleties of the pathogenetic action of the remedies.

Before we address the profession with sarcodes, we have to be conversant with the principles of the law of similars and the concept of identicals and also organotherapy and isopathy.

**SIMILARS AND IDENTICALS**

**Law of Similars** - The principle that a substance that in large doses will produce symptoms of a specific disease will, in extremely small doses, cure it.

A substance that has been tested and shown to induce particular symptoms in a healthy person is administered to an individual suffering from those very same symptoms to enhance the body's defense mechanisms.

‘Let likes be cured by likes’ is similia similibus curantur’, which is the basis of homoeopathy.

**Concept of Identicals** - With the use of the word identical, we talk of ‘exactly equal and alike’; being the same. "Two things are identical if one can be substituted for the other without affecting the truth" (Gottfried Wilhelm Leibniz Table de definitions).

The principle ‘aequalia aequalibus curantur’ (i.e. likes cure likes) is related to organotherapy.

**ISOTHERAPY: THE CAUSE IS THE CURE**
Since the most ancient age medicine, isopathy is followed. For example, wolf’s lungs (pulmonus) were recommended to asthma patients by Dioscorides, Xenocrates, Galen, Serapion and by many other physicians of ancient times. Dioscorides and Paulus Egineta, allege that the roasted liver of mad dog was one of the best remedies for its bite post effects.

Later, Xenocrates wrote that wolf’s liver was very useful for the liver treatment. The scorpion’s sting was to be treated by the application of the dead scorpion to the wound, according to Haly Abbas, Celsus and Paulus Egineta. Many physicians of the past, including Oswals Croll, believed and taught that the sound organs of certain animals were useful in the diseases of those organs in human beings.

Isopathy was introduced into homoeopathy by Dr. Lux in 1823, and in part adopted by Dr. Hering. Lux taught that the toxins formed in the body, properly attenuated, are capable of curing the very diseases that give rise to them i.e. every disease is supposed to have within itself its own antidote.

**RELATIONSHIP BETWEEN HOMOEOPATHY AND ISOPATHY**

Homeopathy is related to the “similar” (homeo=similar in Greek). Isopathy is related to the “identical” (iso=identical in Greek).

Homoeopathy uses both similars and identicals. With the use of law of similars, we can use innumerable substances to cope with the disease-dragons. When we treat the disease with identical disease agent, it becomes an isopathic prescription and then we have limited substances to use as remedial agents. In isopathy, we go more for organotherapy. This is because the treatment of a disease, the clinical aspect of practice is a major objective with the use of organ remedies. You have before you a pathological case and you want to deal with this pathology, then organ remedies are used. You don’t know constitutional prescribing, the words like diathesis, chronic deep-acting constitutional remedy, miasmatic prescribing, intercurrent remedy are outside your brain; you can’t assimilate these concepts or you don’t want to follow these concepts as they exhaust your brain or you are not trained to use these classical concepts or that you get poor results with so called constitutional remedies, then you have the choice of using organ remedies. Organ remedies are used by many homoeopaths in conjunction with constitutional remedy.

Isopathy ignores central tenets of homeopathy, primarily its holistic concept. Isopathy thus ceases to be homeopathy in many aspects. There is much more causal similarity in isopathic prescribing. You know the causal agent and you want to use it as a remedy. You are unconcerned here about the effects/sequelae/complications of a disease process. Totality is cause and effects merged together. But as the use of isopathy is not based on totality, your prescription with it becomes not an all pervading one. Hence, rather than a primary or main line treatment, isopathy has more role like adjuvant/auxiliary/catalyst agent(s). Isopathy can’t be the simillimum, but the identical, the aequalium. Isopathy, in other words, is the offshoot of homoeopathy. Can it be called as a special branch of homoeopathy?
In ‘Homoeopathy: Human Medicine’, Leon Vannier summarizes aptly, “One is a therapy specifically adapted to the individual and based on relationship of similarities existing between the remedy and the individual: Homoeopathy. Other is a therapy specifically adapted to the disease itself and based on the relationship between the remedy and the nature of the disease: Isotherapy.”

Opinions on isotherapy are varied. J.H. Allen wrote: “I will give proof that I think will be fully convincing to most minds that so called Isopathy is but the highest phase of similia in the highest sense” (The Medical Advance, volume XXXII, no. 2, 1894, p. 59). Allen goes to the extreme in favour of isotherapy. It is difficult to accept ‘The highest phase of similia in the highest sense’ when we see that similia is more at pathological level.

Let us take an example of headache of idiopathic type. You can’t treat this case only with isopathic preparation. You require some material as a remedy and you can’t link with any material. You can argue that a potency can be made of brain tissue used as a remedy. But this logic is meaningless. If at all an isopathic remedy is well proved and you can use it on the basis of symptom similarity, then the issue is different.

**ORGANOTHERAPY**

This therapy is used to rectify diseased organs, glands and tissues by means of glandular and tissue extracts, diluted and dynamized according to homeopathic principles. Organotherapy uses organs, glands, and tissues obtained from healthy animals. Usually it is administered in low centesimal potency to repair the damage caused by the toxins.

Organotherapy is based on two fundamental laws: 1. Identical organs and 2. Activity by potency.

1. Identical organs: When a diseased organ is present, an identical healthy organ extract is administered to rectify the organ.
2. Activity by Potency: Organotherapy is based on the idea and understanding that organs respond to those tissues that have an affinity for the same tissues in the human body.

In Organotherapy, the understanding is that every living organ is capable of recognizing its own signature and responding. This is what is called tissue memory, and it stimulates the exact reproduction of the cells of the tissue in a diseased state.

There is difference in organ remedies and organotherapy. In organotherapy, glandular and tissue extracts are used as remedial agents. The concept with ‘organ remedies’ is related to organ affinity, which is due to pathogenetic action of the remedy to affect certain specific system or organ or tissues. One can use organ remedies as isopathic or as homoeopathic. They can be prescribed as palliative too. Organ remedy, sometimes, can cover the essence of the case and can act curatively.

**THE RESPONSE OF ORGANS TO REMEDIES**
The response of a malfunctioning or diseased organ to an organotherapeutic remedy is that the function of the organ or tissue concerned is supported in its healing, regulation and balance.

Another possible way is the understanding that Organotherapy remedies can also act as if to replace an organ, which was removed partially or totally with surgery. These remedies may also be used to facilitate drainage in order to restore function to organs that are affected by progressing disease. In other words, sarcodes can be employed for detoxification.

**SARCODES**

"The art of healing comes from nature, not from the physician. Therefore the physician must start from nature, with an open mind." - Paracelsus

Sarcodes are medicines prepared from healthy animal tissues and secretions. They belong to animal kingdom. Hence it is important to remember that when you use a sarcode, you use an animal remedy and you use the class of animals from lower to higher.

The journey of Sarcodes is from physiology to pathology i.e. we use Sarcodes as a source of healthy secretion or tissues where it is assumed that normal homeostasis is present in the animal system. We use sarcodes as therapeutic agents for pathological conditions. This is in line with Hahnemann’s evolution of disease from functional to structural, from common to gross, from physiology to pathology.

**SARCODES: LIST OF REMEDIES**

(Around 133 sarcodes are available in homoeopathy. A list of them has been given elsewhere in the journal.)

ACTH adeps-s adren ambr amn-l aorta arte cartil cartil-s cast cast-eq cereb cereb-cort cho chol colon colos conj corp-l cortico cortiso dens dens-e derma des-ac diaphr disc-i duod embry-s excr-can fel fibrin foll funi-umb guan hemog hepar hipp hist hom hypoth ig-a igf il-two ingluv insul interf iodot labyr lac-al lac-as lac-c lac-cpr lac-d lac-del lac-drom lac-el-m lac-eq lac-f lac-h lac-l-g lac-leo lac-lox-a lac-lup lac-m lac-mac lac-pan-t lac-su lac-urs lac-v lac-v-b lac-v-c lac-v-f lac-v-fl lec, lymph mamm medul-o medul-os-su medul-s melat muc-nas myocard nerv-au ol-an ol-j orch ory-c oste ov ovar ovi-p pancreat parath parathypr pep pineal pitu-a pitu-gl pitu-p plac plac-s prost pulm pulm-v ren retin rib-ac secret semen-h ser-ang ser-eq serot splen stom suis-pan supren supren-cort testis thala thym-gl thymin thyr thyreotr tuba urea ur-ac urin urin-eq uter val-fel vena ves-u.

**SARCODES: INDICATIONS**

1. As a complementary to the constitutional remedy – both as an acute or chronic e.g. *Thyroidinum* as an acute of *Natrum mur* in an acute case of urticaria or *Thyroidinum* as a deeper acting constitutional remedy in an acute case of angina pectoris which was treated with *Adrenalinum*.
2. As an organ stimulator when the affected organ is functionally or structurally affected e.g. Pituitarium glandula as an intercurrent organ remedy in a case of pituitary microadenoma.

3. Clinical conditions, where the organ loses its very function or structure or conditions characterized by atrophy e.g. cirrhosis of liver, spinal cord neoplasm, cerebellar degeneration etc. and one can prescribe Hepar suis, Medulla spinalis or Cerebellum respectively in such cases.

4. Clinical conditions characterized by hyper functioning of organs e.g. adrenal hyperfunction (like cushing syndrome, adrenal cortex adenoma or adrenal cortex carcinoma etc.) where one can use a sarcode like Adren. It may be overgrowth, acromegaly or obesity. On the same analogical thinking, malignant pathologies also come under pathogenesis of sarcastes.

5. When a single organ is the basis of the general condition of serious order, a prescription of a sarcode can be thought of e.g. if a patient of myocardial ischemia has now CCF and constitutional and organ remedies based on indications are not helping the case, a sarcode like Myocardium can be thought of or if a single diseased organ of kidney has caused systemic effects on the system, one use a sarcode like Ren or an inveterate case that has suffered from multiple skin conditions (from simple dermatitis to psoriasis for example) throughout the life of a patient and which has baffled many good prescriptions, a sarcode like Derma can be prescribed.

6. Paucity of symptoms in a case of either functional or structural type where it is difficult to find a constitutional remedy.

7. A case of pathological museum where multiple vital organs are affected in the system. One can use many sarcodes during the treatment span, not in combination but singly in a sequential way.

8. The disease shows its ‘play’ in some organs that are bound together by a system e.g. a combination of diabetes mellitus, hypothyroidism and PCOD in a case where endocrinological system is affected.

9. Exorbitant investigatory reports in a functional or structural case e.g. high cholesterol, high bilirubin, high creatinine or blood urea etc.

10. Status quo condition in a pathological case when nothing ‘moves’ towards recovery after the administration of several remedies.

11. On the past and family history of certain clinical conditions that might have a dynamic effect over the constitution e.g. history of hypo/hyper-thyroidism in family history or during pregnancy where one can prescribe Thyroidinum

12. Preponderance of structural zone of illness with low susceptibility

13. A case of advanced pathological case where the vitality is at low ebb and it is inappropriate to prescribe a constitutional remedy as it may result in a killer aggravation. Preference should be given to a sarcode than a nosode in such cases as the fuse can be burnt with a nosode.

14. Clinical confirmation can be a source of use of a sarcode e.g. pituitarin in conditions of delayed puberty and undeveloped breasts.

15. For the sake of detoxification.

SARCODES AND HUMAN SYMBOLIC LANGUAGE

We all know that the oldest, the most profound, the most universal of all symbols is the human body and the laws, elements, and powers of the universe are epitomized in the human constitution. Everything, which exists outside of man, has its analogue.
within man. A man beholds in part that celestial effulgence (shining forth brilliantly) in which all creation is bathed.

Each emotion has a related organ or organs. Emotions are capable of causing physiological and anatomical alterations in organs. So, looking backwards, every pathological state can be traced back to its emotional origin.

Every organ has its secret meaning.

Each sarcode remedy carries within it the symbolic language of the human system and of the organs and this could be utilized for developing the theme and for selection of the appropriate sarcode remedy.

EXAMPLES

1. **Breast(s):** The human symbolic language of breasts represents mothering, nurturing and nourishment. We all know the importance of mother’s milk. It not only provides the nutrition and protection to the child, but also provides care and affection. Illnesses (like cysts, lumps, soreness, mastitis etc.) represent refusal to nourish the self and putting everyone else first. We have here *Lac* group of remedies more than twenty-five, prepared from milk of many animals. Indications of *Lac* group of remedies are related to deprivation of love, faulty nurturing, and forsaken and inferiority feeling.

2. **Colon:** There are two symbolic languages of colon - Fear of letting go and holding on to the past. When these two themes are available in a case, a sarcode like *Colon* can be thought of.

3. **Pituitary gland:** Represents the control center. We all know that pituitary is important in controlling growth and development and the functioning of the other endocrine glands. It’s like the central government that controls the whole country. Anarchy at center results in chaos at all levels and this is the theme with three sarcodes: *Pituitaria (glandula) anterior*, *Pituitaria (glandula)* and *Pituitaria (glandula) posterior*.

**SARCODES: POSOLOGY**

It depends on a particular case in hand that determines which potencies are to be used.

If sarcodes are used as organopathic remedies, they are to be used in low potencies in frequent repetition schedule.

If the mental symptoms are distinctly available at cause, expression, disposition, mental state and concomitant levels, a sarcode can be used in high potency but infrequently. One should be wary of its chronic use if it is used below Avagadro’s number.

About the use of a sarcode as an intercurrent remedy, assessment of vitality will be the pivotal point.
CONCLUSION

The arsenal of sarcodes has been presented through various angles. Although most of the sarcodes today are used as organopathic remedies, they need adequate proving to use them as constitutional remedies. Nevertheless, their importance should not be underestimated. They carry within them the very quintessence of the source from which they are prepared. They carry within them the wisdom of evolution, which human and other species have crystallized for the sake of adaptation for maintaining the state of homeostasis.

Sarcodes are integral to us! They are we, made up of different parts with their molecules, with their chemistry and with their multiple resonating functions! This is made superbly with the precise components fit perfectly together for the purpose of higher consciousness. The bountiful nature created the animals with their hues and characters and provided the healing agents within! Sarcodes emphatically render the message “we are the healers”.

* Dr. Ajit Kulkarni M.D. (Hom.)

- E-mail: dr_ajitkulkarni@rediffmail.com
- Web-site: www.ajitkulkarni.com
- Director, Homoeopathic Research Institute, Satara and Pune
- Address – Prestige chambers, Ravivar peth, Powai naka, Satara – 415001
- Phone numbers – 91-2162-234842/236502/91-9822451101