

Iridology/Rayid method as an instrument of psychological diagnostic and comparative with Rorschach test .

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It's very difficult to prove it as a diagnostic method in the medical clinic, even knowing that it exists in papyri Babilonia, in this way the iridology applied to psychism, used as practice, through Rayid method, it's not get acceptable in psychological office, because of innovating conditions as a psychodiagnostic method.

By the fact that it is a method of several facilities in the data research and it's very simple to evaluate them, so knowing that we are evaluating this method. To do such a thing, we are using a psychodiagnostic exam which is recognized all over the world by the psychiatric and psychologic clinic, this is Rorschach test, as an instrument to evaluate Rayid method we don't intend to equalize one method to another, but correlate the data to use it in the psychologic clinic.

In this way, we use seven aduts from 19 to 39 years old and they were evaluated by Rorschach test in individual meeting by the psychologist Sandra Regina de Souza Melo Martins, the data correction by Kopfer and supervised by the psychologist Marinês Santa Rosa Pereira Santucci, technic teacher and psychologic exams, coordinator of UMESP clinic, master in clinic psychology and superintendent of the psychology departament

the Iris of these people were photographed by Dr. Celso F. Batello, iridologist and homeopathic doctor and afterwards, the slides were analyzed by Rayid method by Dr. Celso F. Batello and by Dr. Jorge Meneguello, veterinarian and iridologist doctor.

The analysis was concluded by the reports elaborated by both parts, which were evaluated by Professor and Dr. Eda Marconi Custódio, Professor and Dr. of Psychology Institute of USP - graduation and Pós-Graduation, specialist in psychologic evaluation, professor and coordinator of master degree in health psychology of UMESP.

Thus, considering the correlational analysis, it was concluded that the results show a similarity between the two forms of psychodiagnostic, indicating the possibility of utilizing Rayid method, as a technic to know the person's personality, mainly general characteristics of personality, the way of how to related to a person affectionately, perception of paternal imago, among others.

However, Dr Eda remarks, "...that the continuity of this research is important, it's very good to remember that concerning to the verification of validity of projective technics as Rorschach, and the more you study, much bigger is the safety of its users.

Iridologia / Método Rayid como instrumento de diagnóstico psicológico e comparativo com teste de Rorschach

A iridologia é tida hoje como método pouco utilizado na medicina convencional. Pensando assim, é possível avaliar qual o seu lugar na clínica psicológica? Pois já é difícil prová-la enquanto método diagnóstico na clínica médica onde ela já existe registrada nos papiros na Babilônia; desta forma a iridologia aplicada ao psiquismo, hoje utilizada como prática, através do método Rayid ainda passa muito longe do consultório psicológico, pela própria condição de inovação como método psicodiagnóstico.

Pelo fato deste ser um método de infinita facilidade na pesquisa dos dados e na praticidade de avaliação destes dados, sendo praticamente simultâneo a coleta e a devolutiva foi se pensando em avaliar o método. Para tanto utiliza-nos de um exame psicodiagnóstico mundialmente reconhecido pela clínica psicológica e psiquiátrica, o teste de Rorschach, como instrumento para avaliar o método Rayid. Não pretendemos com isso igualar um método ao outro, mas sim, correlacionar os dados para podermos nos autorizarmos a usá-lo na prática clínica psicológica.

Desta forma, foram utilizados 7 sujeitos adultos na faixa etária de 19 a 39 anos, os quais foram avaliados pelo teste de Rorschach em sessão individual, pela psicóloga Sandra Regina de Souza Melo Martins sendo que a correção dos dados foi segundo Kopfer e supervisionado pela psicóloga Marinês Santa Rosa Pereira Santucci, professora de Técnicas e exames psicológicos,

coordenadora da clínica da UMESP, mestre em psicologia clínica e chefe do departamento de psicologia. A Íris dos sujeitos foram fotografadas pelo Dr. Celso F. Batello, médico homeopata e iridologista e posteriormente os slides foram analisados segundo o método Rayid pelo Dr. Celso F. Batello e pelo Dr. Jorge Meneguello, médico veterinário e iridologista.

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Assim, a partir da análise correlacional foi-se concluído que os resultados apontaram em geral para semelhança entre duas formas de psicodiagnóstico, indicando possibilidades de se utilizar o método Rayid como técnica para se conhecer a estrutura de personalidade do sujeito, principalmente no que se leva em conta características gerais de personalidade, forma de vincular-se afetivamente, percepção da imago paterna, entre outros dados.

Contudo, comenta a Dra. Eda, "...a continuidade desta pesquisa é importante, pois é sempre bom lembrar no que diz respeito a constatação da validade de técnicas projetivas como o Rorschach e outras quanto mais estudo, maior a segurança dos usuários".

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*Sandra Regina de Souza Melo Martins
Celso Fernandes Batello
Jorge Meneghello*

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Authors:

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The Liver and the Iris: Physical, psychic and mythical aspects.

Summary

The study in subject tried to relate the symbolism of the liver through somatic Iridology, confronted with the Ray-Id Method of psychic evaluation at the Iris, as exist two different topographical iridologic maps .

Putting both maps one on top of other, the liver's area corresponds to the Area 2, in other words, Area of the Pardon, in the Ray-Id Map.

With this study it has been tried to enlarge the knowledgne of Human Being at the Greco-Roman mythological point of view and at the Old Traditions' wisdom, as

Egyptian, Chinese, and Jewish-Christian, among others, and trying to provide more subsidies to the Psychosomatic studies, where the eyes, particularly the iris, seem to work as personal computer-system, or a true database about the human being.

THE LIVER AND ITS MYTHS

Physical and psychic aspects represented in the iris

1. Introduction

Scientists have been trying to demonstrate the Liver in the human being, on the somatopsychological action or, above the psychosomatic one. There are a vast number of the statements and popular faiths in all the cultures, in all the times and places, as for instance, to " be green of rage ", to " purge the liver " and I will still eat your liver " .

Cervantes, in his book *Dom Quixote de La Mancha*, I, XXVII mentions: " he has fallen in love hasta los higados ". For the Acupuncture, Chinese Traditional Medicine, the headquarters of the Ethereal Soul is located in the Liver. In the old Greek simbology, the liver was related with the vision and the desires, fact this that coincides with the Chinese Traditional Medicine. In several cultures, as well as in this same Old China, they used to eat the enemy's liver, and not to do him, would be to doubt of his courage. This act also meant to assimilate this enemy's courage, as the liver is associated to the courage and destemor. Already in the Mitologia Tupi or Nheengatu, *piá* or *peá* means liver or heart.

It is very common in the Brazilian culture to say that " He/She suffers because of his liver" (His/her liver is ill), without this fact or this complaint finds echo among the professionals of health, being interpreted more as superstition, that something that should really be taken in consideration. Something similar happened with the heart, about two decades before, when the current propaedeutical resources inexisted for the physical and psychic complaints; it was common to consider that was the patient's imagination; and today medicians knows how to treat, a lot of times, the prolapse of mitral valve and in recent past, was ignored that the heart also works as an endocrine organ, that secretes a natriuretic factor, when the liquid content can threaten the continent. Do we know all about the organism, or still, will rest a lot to be developed concerning this matter?

Regina Valverde, in her book "Nos olhos dos Deuses" (The God's eyes), about Iridology, she mentions the liver related in the myth of Prometeu and Epimeteu. In the Greek mythology Prometeu was punished by Zeus because of having taken the Fire (the Mind) in order give it to the Humanity, which was not prepared for it. As punishment, Prometeu was chained to the summit of a mountain, and everyday the Eagle devoured his Liver. However, every night the liver grew again.

In this sense, it has been tried to settle down a relationship between Iridology and the Greek Mythology. Two topographical maps exist in Iridology: a somatic, and other psychic, where it will be demonstrated *posteriori*, that this area, among other, the Liver, in the somatic map, corresponds exactly to the area of the Pardon in the psychic topographical map.

In the method Ray-id of Psychic Iridology, Denny Johnson, creator of this method, refers that the cure processes should pass, necessarily, for the resolution of the

difficulties related to the Pardon's area, that confirms the established relationships in the Old Traditions' Knowledge about the Liver.

With the exposed in this first some subjects approach:

- Why so much emphasis to the liver along the eras? Does exist something real in this sense? Why does most of the Brazilians say that his liver is ill? Should the doctors as well as the psychotherapists take in consideration such complaint? Do we know about everything about this great human laboratory that the liver is, nowadays? Does it really exist the association between the liver and the psychic symptoms? So, why there is this dissociation of the complaints, feelings and images to them linked? Should we take in consideration the complaints, feelings and images in different postures and ethical attitudes, being valued these complaints?

These are the inquiries that we will try to answer, in this work, at the light of Iridology associated to the Analytic Psychology, in the sense of contributing, even more, for a better understanding of the psychosomatic (in his campus, phenomena and expression), with the propose of contributing to improve eventual linked human sufferings to the this thematic one, preventive or therapeutically, physical or psychologically.

2.Presupposition

Iridology is a propaedeutical method that allows the general and partial individual's constitution as well as the stages evolutionary: acute, sub acute, chronic and degenerative of the alterations that attack one or more organs in the organism, through the iris' observation, in a determinated moment of its life. As general constitution it is understood as the group of morphologic na functional characters of an individual in a determinated moment of his life. (Maffei-1978).

Already for partial constitution it is understood the shock organ or "*minoris resistentiae*", in other words, that or those organs that didn't complete its embryological development appropriately, working as true "Heels of Achilles", where there is an unbalance emotional or organic, these will take the responsibilities of such unbalance, justifying the organicist axiom that says: "Nobody gets sick of what he/she wants, but of what he/she can get sick". This bring us to the understanding that exists a choice although abstract or unconscious in the individual which predisposes him to certain psychic and physical evils, as well as there are established limits demonstrated in the shock organs. Such weaknesses, are expressed and they are reflected in the iris, through a topography, where each organ is represented in one or more iridological maps, allowing and including a large boarding of the human being.

The Iridology works as a "pré-diagnosis", where the detection of the shock organs allows the elaboration of the diagnosis more easily, and being included complemental exams that they come to confirm the clinical suspicions, acting, therefore, as a facilitative agent to arrive to the correct clinical diagnosis.

It follows a iridological map:



Observing the map it can be noticed that the right iris reflects the right half and, for consequent, the left iris reflects the left half of the human organism.

About the position of the Liver, it is situated next to 8 hours in the right iris and of in its mirror image there is the spleen in the left iris, at the 4 hours as if it was a marker of a clock in the topographical map, position where these areas (of Pardon) are objects of this work.

The map in subject reveals the *soma* of the individual, although the topographical cerebral areas in the iris supply organic substrata for psychic manifestations - however, as it escapes from the propose of this work, we remain just as citation to demonstrate that is also possible to do psychic relationships with referred areas by itself.

Exists however, the method Ray Id (ray=raio + id=inconscient), of evaluation of the iris that focuses the individual's psyche.

It is an approach that has a different map from the previous, using as analysis key, as much the Psychoanalysis as the Analytic Psychology, without damage of both, as "the Medicine is only one, that differs to each other, they are, so only, the techniques and therapeutic methods" (Celso Batello-1998), the authors in the same way extol that the psychology is only one, and what varies are the focuses and the approaches, although they seek the human in his balance, the paradigms and visions on the Human Being differentiate in techniques and the chosen therapy, are also the same, because according to Einstein:

" All the religions, all the arts and all the sciences are branches of a same tree, where these aspirations seek to the ennoblement of the human life, elevating him purely above the spheres of the material existence and leading the individual for the freedom". Such affirmative demonstrates that, even with different objectives the purposes are convergent, however maintaining its different slopes. The concept of Einstein appears for the complementarity in a complex order and not of equality, that can darken the importance of the differences.

The method Ray Id allows to evaluate what Denny Johnson, creator of the method, defines as Basic Patterns: Introversion, Extroversion, Cerebral Hemispherical Predominance and Specific Areas of Psyche, among which the area 2 of the referred map will be approached, that Johnson designates how the Area of the Pardon and it has specific psychic attributions, as it will be placed later.

It follows the Mapa Ray Id.



Observing the map, it can be noticed that there is a mirror topographical image, where the right iris represents the masculine relationships and, consequently, the left iris represents the feminine relationships, that is, the same specific area receives different influence from one or another way, according to the iris where is located.

The authors tried to leave from the presupposition of the beginning of Holism that the parts are part of the whole, and to improve the whole, the parts are improved, in the same way, that they are improved, they improve the whole, however that the whole is larger than the simple sum of the parts, therefore the improvement of some organs with all their symbolisms can be redundant in the human's improvement.

The theme to be developed tries to demonstrate the relationship of the psyche (feelings) related with the "shock organs" that find topographical representations in the iris. We can bring, so, an important contribution in the way of seeing the human and, since then, to intend something that increases still more the conducts that can rebalance the individual in all the possible levels and looking for a redemption in the understanding of the Human's roads, through the correlation with the symbolic universe.

For explanation effect, it follows the meanings of the area 2 of the map Ray Id, where, in the positive aspect, this area, of the Pardon, contemplates:

capacity to receive love, creativity, manifestations and social capacities, planning, leadership, lucky, independence, patience, humanitarian sense, observation and responsibility.

Already in its negative aspect this area can reflect:

fear of the failure, tendency to be martyr and masochist, tendency to the addiction, to the manipulation, self flagellation, anxiety and restlessness.

The authors chosed as starting point this understanding about the area n.º 2 of the map Ray Id, which is the one of the Pardon, that is intersectioned with the somatic classic map, resulted in the area of the Liver with its physical and symbolic representation for the human.

It is interesting to reaffirm that the images in mirror of the topographical area in the left iris are exactly Spleen's area, that is confirmed by the sayings of Platão, in *the Treaty of Enigma and Mysteries of the Universe*, or *Timeu and Criteas*, in the chapter "Apetitive Soul", that says:

" Referring to structure of the neighboring viscus to the liver, the spleen, its position - it was formed to the left of the liver, and because of it. It is in order to always maintain the liver clear and bright, and being as a substance constantly ready to do the paper of mirror of the liver and to receive its impressions. Because of that, when the sludges are produced in the liver by the effect of the diseases of the body, the spleen's porosity purifies them, receiving them all, because it absorbs them, for being its hollow and bloodless fabric. Then, when it feel full of that impurity, dilates itself and becomes bulky and inwardly unhealthy. Soon after, when the body is purged, it unswells and it retakes its primitive volume"

3. Structural and dynamic aspects of the Liver

3.1. Anatomy

The liver is the largest organ of the organism. It is placed predominantly on the right side of the abdomen, under the diaphragm. It has a brown-red color and it weighs 1,800 kg approximately. Its size is of approximately 22 cm, 17cm and 10 cm in its larger part.

According to the chapters regarding the Liver in the *Enciclopédia Medicina and Health, Edit. April, 1970*, the basic functional unit of the liver is the hepatic lobe, a cylindrical structure with several millimeters of length and from 0,8 to 2 mm diameter. The human Liver contains 50.000 to 100.000 lobes. The hepatic lobe is formed around a central vein, as rays of a wheel. Each hepatic plate usually has the thickness of two cells, and between them the gall bladder channel are located, which ends at the terminal gall conduits, that are formed in the channels, among the adjacent hepatic lobes.

3.2. Functions

It exercises multiple functions and it is one of the largest organs of the human body. It is the central element of the intermediate metabolism or, to transform in white and clear the image - the body's laboratory. They are so many and so varied functions, that it is impossible to separate its actions from the other organic systems. The liver operates as individualized organ.

The main functions of the liver mentioned in the *Enciclopédia Medicina e Saúde*, edited in 1970, they can be divided in:

- 1) Storage of energy: the liver produces glycogenase(starch) and it stores it (about five hundred calories for kilo). Simultaneously, the carbohidratos are transformed in fat and stored in fat deposits by the whole body.
- 2) Generation of energy: with the amino acids and the greasy components ingested in the victuals, the liver produces glucose (= energy) that whole fat is going to the liver and it can be used and burned to produce energy.
- 3) Metabolism of the albumin: besides synthesizing amino acids, the liver, also, is capable to synthesize others. It becomes a connection organ among the albumin (protein) of the kingdoms animal and vegetable, that constitutes our feeding, and the human protein. The several protein types are different from each other, however, the components that form the proteins - the amino acids - they are universal. (By analogy, a great variety of individual house types - the proteins - they can be built with the same bricks - the amino acids). The specific differences among the vegetable protein, to animal and the human are the functions of the several patterns in that the amino acids are organized, being the exact sequence codified in ADN.
- 4) Formation and destruction of the red globules and
- 5) Dispoisoning: as much the toxins of the own body as the other origins they are disabled in the liver and solubilized, in order to be eliminated through the gall bladder and of the kidneys. Besides, the bilirrubin (gall) - a sub-product of the decomposition of the red cells of the blood, the hemoglobin (thermodynamic operation) -has to be transformed by the liver in a substance that can be eliminated. Any interruption of that process provokes jaundice. Finally, the liver synthesizes the urea that is excreted through the kidneys. (*Encyclopedia Medicine and Health, 1970*)

4. Symbolic interpretation

Suwen, Basic Treaty of the Chinese Traditional Medicine, attributes to the liver the bitter flavor and the green color. The liver, says that Treaty, it is the generator of forces; he is the general that elaborates the plans, and the gall bladder is the judge that decides and condemns. Generator of forces and, at the same time, generator of the cholera and of the courage, and of the warlike virtues in general.

Jean Chevalier and Alain Gheerbrant, in the Dictionary of Symbols, 1906 in the speech of the liver see under several point of view, in agreement with varied places and cultures. In the languages of Far East, numerous expressions mean the liver - but, above all, the gall - that have, at the same time, the courage sense. The meaning of bitterness is known equally in Europe; sometimes, also as happiness.

In old China, they used to eat the enemies' liver; not to do it, would be to doubt of his courage. That act meant to assimilate the enemies' courage. The same also happened in all the American old cultures, (Inca, Aztecs, Toltecas and Mayan) that ate the enemy's liver for recruiting his courage.

The gall of the hares was used in the foundry of the swords. Kong-yin opened the own womb to substitute its by his gentleman's liver, dead in combat.

In Kampuchera (Cambodia), in Laos and in Champa, they preserve every year a certain portion of human gall, obtained through subtle aggressions: that gall was used in the preparation of a beverage that felt to the bosses, and it was to scrub the head of the war's elephants. - (in order to pass them the strategies.)

Inside of the Astrology, of the Old Mythology and today in the Antroposofy, the Liver is governed by Jupiter and for a larger understanding on the Myth of the Liver and of Jupiter, that reports to the Myth of Prometeu and Epimeteu in their connection with Zeus of Olimpo)

Myth of Prometeu - The liver of Prometeu is as the headquarters of the desires. The eagle represents the Will (Will of *Atma*) - it comes to remove of the desires which is useful for the Superior Will. Its propose is to unite the healthy desires with the Superior desires

(God's desires) The will removes of the desires what belongs to *Atma*. (Skies).

According to the Greek Mythology, Prometeu the Great Hero, from whom the Humanity descends in the Earth, the 4th Race of the Humanity who started to have the divine spark, the conscience, the mental fire, attributes then just of the divine beings, that thanks to Prometeu, son of a Titã of Jápeto with Clímene, started to reside in those inhabited the Earth. Prometeu didn't value the desert and the Humanity's preparation to reach the Fire, or the Conscience (that represents responsibility and justice) and didn't valued the consequences occurred by such act. The fact is that the Humanity then didn't drive that Light in harmony to the Light of the Divine World, it's desires were not led to ideals, therefore it's desires and goals were not in Harmony with the Will of *Atma*, with the Laws of Universal Balance. It lacked moderation, although Prometeu's ideals are of love. However his brother, his double-face, Epimeteu, made a mistake because of the illusion, and the seduction [of Pandora]. Zeus, then, to impose the necessary limits to the wild men, decided to punish the responsible. He sent Prometeu for the highest summit of Caucasus (a mountainous area of Russia), and ordered Hefestos (the god of the fire) to chain him to a big rock. There the adventurous youth stayed for 30 years, solitary, without rest, exposed to the bad weather, without moving. As if it was not enough, an eagle everyday ate his liver, (The settlement of the passions) and it took small pieces of it to the skies, for *Atma*, and at night, the liver grew again. Apolo, Zeus, Héfestos and Quiron then approached to Prometeu and they

made desires of the liver to turn into ideals of the Whole, forming a pact or alliance then. Then because the Eagle, symbol of wisdom, bringing the good part of the all desires for Atma, for the skies, those that could turn them into Superior Will and follow the demonstration that it grows again, because the liver is serving as link among the Man's desires and the Whole's desire, and that this superior desire or will can reside in him.

The liver is the connection link between the physical body and the psychic world (individual and collective). Alchemist, the transmutator. All the emotions are discharged on it, all the emotions balance themselves on it, and, starting from this, it changes the radicals. It works the term-dynamics operations. Impact Organ - it assumes the soul's paper of the in the physicist. It makes the connection between the etherical and the physical, and for this reason it is in a narrow relationship with the known Atomic Screen, studied by the Physicists of the present time and in the Theosophy, since 19th century - it is responsible for the visions and night dreams. The liver determines the balance between the time of the dreams and the time of the vigil. Its work is to let us see the essential part of the things, of the facts and of the individuals. Platão in " the Republic " reports that the God can see future directly. The liver was created to human see the future through it. The Liver has been placed by Pyscosomatology and Antroposophy as defender of the psychic toxins and regulator of the general balance, and for this reason it dominates the dreams. In the Hebraic Culture, the liver is represented by the word " Caved ", and it means weight, potency and wealth at the same time. (Which are the attributes of Jupiter: Negative, Jupiter in the Astrological Chart, reveals moderation's lack, ideals too high to render, exaggerating ideas, immoderate ambition. The message of Jupiter says that is not the conquest or final product of the wanted, that brings the upset, but what will do with the conquest or with the final product. Júpiter is between the personnal and the coletive planets. Júpiter represents the stage of human being when he is conected with the universal/social conscience).

5. Approach of the Problem

The mythical value of the Liver and its representation in Classic Somatic Iridology, associated to the method Ray Id of psychic evaluation, is connected with the Pardon, as already sees previously.

Through the somatic iridolological map with information on the individual's shock organs and in knowing which they are, a psychosomatic strategy can be set up with the propose of recovering the human's harmony, in the case it was chosen the Liver because of its description along the eras and of the civilizations. In the Wisdom of the Old Traditions it is said that the Liver is related to the adaptation of the human in the face of the most several situations. Isn't forgiving, an adaptation, as it changes the feeling, in the relations with the exterior?

Finally, Platão in *Timeu and Criteas*, in the chapter *Appetitive Soul* mentions:

.... " *The part of the soul that has the appetite of eating and of drinking, and of everything that the body has natural need, the gods camped in the area that extends after the diaphragm, and that is limited by the navel. In whole this space organized*

something as a manger for the nutrition of the body. There they tied this part of the soul, as a beast that should be well fed, for the preservation of the human species. It is then so that, being always satiated close to its manger, located far away as possible of the part that deliberates, and not causing the minimum upset and noise, in order to can leave that part schoolmistress alone, mainly because of the good of the group of the parts of the body; it is, I say, for this reason, that they designated it a such place. The Gods knew that it could never listen the reason, and that if, sometimes, it could arrive it any feeling, it would never render attention to the reasons, and that, constantly, if there wasn't the liver, night and day, this soul's human would be guided mainly by visions and ghosts so. Because of those considerations, a god invented for her the structure of liver and He placed in the place that was done. He made the liver flat, thick, diamond, containing the sweetness and the bitterness; and the vehemence of the thoughts coming from the intellect comes to him as on a mirror, that receives rays and lets to appear the images. For this reason, the intellect surprises the liver. Frequently, using, for this effect, the bitterness of the liver, presents him frightening visions; it mixes the acidity in the whole liver; it makes to appear gall colors, or then it contracts it and it turns it entirely wrinkled and covered with grooves. Other times, by the opposite, it bends and it contracts the wolf, and makes the channels colédoques to leave their straight position; opens and closes the exits provoking sufferings and nauseas. Other times, a quick and soft blow coming of the intellect sketches on the liver the spectra of the contrary nature to the first one and it appeases its our bitterness, because this blow only affects and it is arrested to which is of opposite nature. Using the sweetness that the own liver, contains, it recomposes and it frees all his plane and flat portions. It turns like cheerful and calm the part of the soul camped around the liver. During the night, it calms it and it turns it capable, during the sleep, of using the divination, because it doesn't participate nor of the reasonings, nor of the reflection".

Dispoisoning: The capacity of dispoisoning the liver presupposes a possibility to discriminate and to evaluate, therefore it becomes impossible when it doesn't get to separate what is noxious of the one what is not. Therefore, hepatic disturbances suggest evaluation problems and valorization, they indicate incapacity of choosing that is useful or useless (nutrition or poison?) and it requests it in the physical, material and eating atr's plans, as in the comportamental, intellectual and in the interior postures. Therefore, hepatic disturbances are the demonstration of conflicts of separation, disharmony, evaluation (discernment). While if it is capable to evaluate what it serves, what doesn't serve, and it knows to what extention the food can be processed and to digest, the problem of "making excess" will never appear. The liver only gets sick due to the excesses that it is made: too much fat, to eat too much, to drink in excess, to take drugs in an exaggerating way, etc. The liver also reacts, besides the quality, also to the amount of food, and to the feelings, to the desires instinctive animals, finally to the desires generally, which the psyche cannot tolerate. A sick liver shows that the person is assimilating something in surplus (to absorb everything that is pleasure, is personal desires) - something that surpasses his elaboration capacity; it shows the moderation lack, exaggerating ideas of expansion and he idealizes too high. (Thorwald Dethlefsen, the Disease as Road, 1994).

Therefore the liver only gets sick when capacity is not had of processing, to recycle, what becomes similar, so much in nutrition, as in thoughts and emotions. It is interesting to notice that the immoderate ambition, mainly the one that is just gone back to the *Ego*, or just for himself, it carts that the obtained end, or the good is not

processed, in other words, it is not recycled, it doesn't go by the others, it doesn't divide for multiplying - the end doesn't reach its full function; it doesn't establish, finally the Harmony with the Whole - the same with the foods, that are not digested, and that is not recycled, so returns against itself, because of its global uselessness.

The liver represents the wanting, and the desires, for this reason denominated by all the sciences of the antique as the headquarter of the desires, Kama, (in the Hindu science) establishment of the desires' body and of the ethereal soul (part of the soul related to the physical etero - physical and animal electromagnetism). Wanting too much generates a reaction that seeks the balance - wanting less. Thus, the liver, when it gets "sick" the person, demonstrates total loss of energy: loses the sexual potency, loses the desire even for the own life, loses the notion of the here-now, loses the appetite for food or drink. Therefore the moral cause of the disease is not to know the quality and the amount wanted. With this, the person, for preserving, or to moderating the pain that can accompany the disease, begins to control his thoughts, emotions and passions because he is informed by his own liver that those are causing disturbs - as well as he will begin just to eat the necessary and it will improve the quality of what he eats, what he thinks and feels.

According to the author above, the liver extracts the animal and vegetable protein of the foods that we ingested, altering the space organization of the amino acids' molecules. In other words, while it retains the isolated components of individual formation (the amino acids), the liver alters the way as they are structured in the space, provoking a qualitative jump, and, consequently, an evolutionary jump of the vegetable and animal kingdom, for the human kingdom.

It happens at physical level, too at that we assimilated and we digest in the mental and emotional level. In the socratic or pre-socratic Medicine, the life quality was directly dependent of the Man's relationship with yours spill, also, with the social paper that he carries out. As he knows how to assimilate, to discern or to undergo digestion and to distribute, he becomes a channel between the animal and the human, and goes by the evolution's road for the Divine.

The person who has disturbs or illness in the liver, or who has problems with forgiving, should ask to himself the following questions, second class uttered by Prof. Michel Echenique Isasa, *Filosofy Course at Organização Internacional Nova Acropole* in the Course "*Sucess' Road*" and "*How to deal with the Solitude*":

- 1 - Which were the internal and external reasons what obstruct me of doing daily valuations on myself?
- 2 - What obstruct me a lot of times of doing a correct discernment among the one what it is good for me and for all, and what is not good nor for me or for the whole?
- 3 - In what sense I have been making excesses? To what extention am I flying too high (ideas of greatness) and is where surpassing the limits ?
- 4 -Do I maybe worry about myself and with to the ambit of my " religio ", of my reconection with the primordial source? Or is the world's multiplicity impeding my intuitive perception? Do the philosophical themes occupy a very small part in my life?
- 5 - Do I go back my being to the external, for the social, for the great universal family?

Can it simply be considered as coincidence, the fact of the Catholic Church, in this millennium end, having chosen the year 2.000 how being the Pardon's World Year?

The Pardon

The map Ray Id already mentioned, show the area corresponding to the Pardon. When the individual presents some sign in this area, it can denote attitudes so much positive as negatives:

As positive it is mentioned: the capacity to receive love, creativity, independence, humanitarian sense, observation power, responsibility, leadership, social planning's capacity.

In the negative aspect it can happen: fear of the failure, resentment, tendency to be martyr, masochism, anxiety, self flagellation, restlessness and manipulation.

Creator of the method Ray Id, Denny Johnson, refers that to use the potentials of all the other areas, better the individual should go by the sincere pardon, as just with this posture the individual can become truly free and to do a self evaluation.

Rabin Casarjian, in his work "The Book of the Pardon " says: To forgive is not to approve behaviors negative, so from itself as from other people. The pardon doesn't obstruct either to protect its own rights or of third's acting, to change a situation. To forgive is not to think that everything is well. Sometimes, the difference among the true pardon and to deny or to repress the rage and the sorrow (natural reactions of self preservation), can be deceiving and confused.

In the Comportamental's Annual Medicine Encounter, accomplished in the Tennessee-USA on the 06.04.2000 the Spelling book it was exhibited of How to Forgive, elaborated starting from researches made in 107 individuals to discover which the largest difficulties in forgiving

Basic rules to work the Pardon:

- 1) Don't think about to choke or to keep the rage - react to the insult!
- 2) The individual should make the choice - to forgive implicates in making the decision consciously.
- 3) Do an difficult exercise however not impossible - Try to isolate, to separate the person than what she did (bad to you)
- 4) Keep in mind that forgetfulness is not to forgive and that the pardon doesn't necessarily implicate in reconciliation and that the pardon frees us of the sufferings that the sorrow and the rage bring together.

5. Justification

The present work tries to find in the importance of the organ Liver along the times and of the eras, in most of the civilizations, its relationship with the human, seeking the understanding of its totality going by the aspects physical, philosophical, mythical and psychic, so that this understanding can happen.

Although, citations happen regarding the theme in the different civilizations, this fact already justifies previously this search of relationships between the Liver and the aspects approached it was adopted for didactic and pedagogic effect, all the information about the Antique's references on the Pardon under the point of view of the Philosophers previous to the Era Crest, and that it coincides with the Buddhist oriental precepts, as well as under the Christian point of view - Their more detailed connotations on the pardon in each individual can be seen in the iris in each person,

since the Pardon should be individual and for to reaching this desideratum, internal existential challenges happen and can be reflected in located specific areas in the iris.

According to the Iridological knowledge, it can, for instance, stimulate this process of forgiving, through the Método Ray Id, motivating the individual to adopt the positive attitudes of the area of the Pardon. Already at the light of Classic Somatic Iridologia, it can improve the function of this organ and consequently they interfere favorably in the individuals' psychic processes, besides the Chinese Traditional Medicine, through Acupuncture and Phitoterapy, the organ's function can be modulated redundantly the physics and psychic human improvement.

The possible detection of the shock organ through the iridological exam allows to settle down the psychic and physical strategy, perhaps more appropriate in order to act a little more favorably, as psychically as psychically on the human.

6. Objective

This work aims at to establish the relationship between the Liver and the human through the Myth and of Rite represented by this organ in the humanity along the eras and in a lot of civilizations. For the attainment of this project it was used as much Psychic Iridology as the Somatic, once both has own topographical maps, that reflecting specific areas of the psyche and this topographical areas of all the human organs. In this sense the propose of the work sought to try to establish the existent relationship among referred organ and the attitude of Forgiving, firstly at the light of the Christian Jewish Myth, settling down "*posteriori* ", some relationships with other myths of the Old Traditions' wisdom, that consider it, perhaps, the most important human organ. Something to exist in this sense, however it should be deepened, this study, still plus, so much in the referred area of the Liver and Pardon, as well as in the other areas of both maps, position that it can result in something beneficial for the human.

7. Methodology

The methodology consisted of bibliographical Revision where it tried to lift data on the mentioned subjects, in other words, on the Liver and its anatomical aspects, phisiopatolocal, as well as its mythical aspects and influence on the human psyche in several civilizations along the times.

8. Conclusion

This is a work that is in open, however it seems there to be a relationship with the organ Liver with the human psyche, exemplifying for the mythological knowledge, on this great and vital laboratories of the organism.

Psychic Iridologia, as well as the somatic classic, through the detection of probable " shock " organs, and its psychic aspect, can contribute excessively to a better understanding of the human being, could establish a bridge to understand, even more, the psychosomatic.

The liver perhaps one of the most important organs, deserves an approach, as being maybe the link between the physical body and the psychic world, so much individual as collective. It seems to work still, as a put transmutador that the old several traditions, it is him that softens all the emotions balancing them of such a luck, that result in a " psychic homeostase ". Mainly through the dreamlike, resulting in the balance among being awake, that is the vigil and dreaming, factors of extreme importance for the Human's psychic balance. Second Plato, in *The Republic* the liver was created by the God, for the simple human to see the future through him.

However, as already mentioned, in no one moment it intended to drain the theme, but it is in open for critics and suggestions, with intention trying to contribute, a little more, for this understanding so looked for, regarding the Human.

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DEPRESSION

An Iridological approach

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Summary

This study approaches manifestations and psychic reactions of the depression, considering Iridology as a source of information on the psyche, through signs given by the cerebral areas of the Bernard Jensen's Map.

This map allows the possibility to verify, through this microsystem, registered signs in specific cerebral areas, related with defined states of depression. In this work, the cerebral area of the *Innate Mind* was observed, as a common factor. The Innate Mind embraces compulsive obsessive phenomena, as the schizophrenia and suicidal tendencies. In this work, it is inferred that this topographical area is also related with two other mental and endogenous diseases, which are: bipolar disturbance and epilepsy, as well as neurotic phenomena.

It is possible to observe the implication of the neuroimmunopsicoendocrinal axis of the mentioned structures, when the Iris is evaluated in the research.

Common Iridological Signs' Identification in patients with Depression

Approach of the Problem

DEPRESSION

Very recently the depression was classified as reactive or endogenous. It was believed that the reactive depression was caused by a certain episode. The person became depressed by the reaction to facts happened in his life, as mourning, serious diseases, dismissal of the employment etc.

The endogenous depression was that one which happened without obvious reason: in according to what the person could remember - nothing had happened to depressed her. Endogenous means "to come from inside", and it was believed that those depressions were due to biochemical changes inside the body, although nobody knew certainly what provoked them. Those definitions are useful: The depression is a form that is known as an affective upset or humor's upset, because it is primarily linked to a change of humor .

Considering that a great part of the population presents manifestations and psychic reactions of depressive stamp; considering although Iridology/Irisdiagnosis supply informations of the psyche through signs supplied by the cerebral areas of the Jensen's map, the authors tried to investigate the relationships between such depressive phenomena and the iridological signs .

Presupposition

Although the cerebral areas of the somatic iridological map in any moment represent the neuroathomic classic division, the subdivisions proposed by Bernard Jensen supply very important informations for understanding the human better, as physically as psychically and could serve as link with the psychosomatic. Particularly it was noticed that the topographical division of the innate mind appears significantly as being a common area in these patient ones. In this sense, the authors started from the presupposition that should have a significant relationship between the depressive phenomena and the iridological signs in this area, allowing, besides the simple detection or confirmation of these data, to look for to base and to increase the use of the iridological and appropriate approach and regarding the area of the Innate Mind, in the accompaniment and definition of the conducts for these patients.

Iridology, means the study of the iris, since its anatomy, physiology, histology, pharmacology, pathology until the possibility of knowing the individual's general and partial constitution, since both are represented in the iris. However, for obtaining information regarding this same individual, and having objective of understanding his constitution, the best designation becomes IRISDIAGNOSIS: knowledge through the iris of the mental, psychic and spiritual aspects.

Irisdiagnosis studies the human being and the animals as a whole, serving as " the search of the lost link" , through the intersection of the several currents of the human knowledge. As bigger is the knowledge of the Universe, bigger is the application of Irisdiagnosis. Irisdiagnosis is "the world" and no other method makes possible to understand the individual with so much wealth and subtileness as it, because the eye is, perhaps, the organic microsistem that best translates the human like it is, indeed.

IRISDIAGNOSIS is a science - art whose propaedeutical method, which allows, through the observation of the iris, to know in a determinated moment, the individual's general and partial constitution, as well as the evolutionary stages: acute, sub acute, chronic and degenerative of the alterations that attack one or more organs, or the organism as a whole. All this is expressed and it is reflected in the iris, through a topography, where each organ is represented in one or more iridological maps, allowing a complete approach of human being.

Although it is impossible to establish a diagnosis, that presupposes to give names to the diseases, Irisdiagnosis works as a pré diagnosis, where the detection of the shock organs, allows its elaboration more easily, through complemental exams that come to confirm the clinical suspicions.

Map Jensen

Cerebral areas

Cronorichio

The cronorichio, etmologically (cronos = time + richio risk) means times of risk, in other words, times of the life where the individual is prone to suffer the action of the noxas or aggressors agents, so much endogenous as external, just as, a " biorhythm " printed in the iris, more precisely in the topographical area corresponding to *Colarete* or Autonomous Nervous System's Border.

The unpublished method was created and developed by Danielle Lo Rito (1993),who observed that the facts that mark the life are registered in the iris in an indelible way, serving as information for better understanding the human, being therefore, valuable resource to the disposition of the iridologist.

The terminology cronorichio we understood as the condition (potential and current) of larger danger (scratch out or amount of risk), for the health, a segment of the quantitative anomalies' verification and/or temporary in the economy of the biological functions (Lo Rito, 1993).

Therefore, with this term we want to indicate a period of a person's life where is possible that a physical or psychic fact determines an alteration of the biological function in such point of foreseeing the appearance of a disease. With such dysfunction we didn't intend to introduce the concept of the possibility of determining it through an analysis of the iris, although. The experience here obtained allows us to affirm that the iris carries a sign of physical and psychic cronorischio (risk times). Therefore there is possibility of the " quantum of risks " to associate and to put upon at the "risks' time". (Danielle Lo Rito, 1993).

Exists an Endogenous and an Exogen Cronorichio, the first seems deeply to call to the corresponding biological order:

- the zones of constitutional weakness;
- the alterations of the immunity's axis;
- the unbalances of the axis of the stress;
- to the organ or the most interested functions of a pathological axis;
- the structure of the mental field;

- the fundamental connections of the human brain that it are constituted before the birth and they are ready to the successive sinaptical changes, subject to the learning processes.

Depression

1) Definitions

According to Lehmann, 1959, depression holds at least three meanings. It can refer to a symptom, to a syndrome and also to a nosological entity. The semiological elementary element is a phenomenological aspect characterized by a disturbance, a reduction of the humor (timia), that becomes sadness. About of this symptom, other symptoms group together, that can justify the description of syndromes and even of pathological entities. It is not possible to reduce the syndrome to a "depression" of physiologic nature, because in the biological depression the physiologic blockade can just be partial, while the other functions seem to be in superexcitação state. In short, the depression cannot be explained by simple depressions of the biological functions, because in the observed group, the Simphatetical Nervous System is excited while the Parasimphatetical Nervous System is, in a contrary way, inhibited. In any way, as consequence or as simple association, we found two other phenomena associated to the disturbances of the humor: the inhibition and the moral suffering.

Justification

Due to such possibility, the accomplishment of this work is desirable and fully justifiable, mainly because it refers to the preventive aspect in the genesis of the depressive phenomenon, once the identification of any iridological sign in this area denotes that it is an "minoris resistentiae" organ of the individual, and because of this, the precocious detection of the area of the mind innate's signs of the group, or better, it can allow the psychotherapist to adopt an prophylaxial psychic approach or even medicine, as for instance in the eventual relative phenomena to the serotoninina's case. Of course the extension and the understanding of such a phenomenon related to the innate mind's signs generates, opens expectations or it can still generate, infinite illations regarding the purpose of this work.

Objective

The present work has the purpose at once investigated, detected and deepened the relationship among the alterations in the innate mind's signs, relate the depressive phenomena, adopting measures as much prophylatical as of healing: alluding to the Maffei's words: "nobody gets sick of what he/she wants, but of what he/she can to"..., corroborated with the fact that the simple detection of such an iridological and

topographical area reflects to be " minoris resistentiae " this cerebral area, which, depending on the internal ou external incentive can unchain, through the axis psicoimunoneuroendócrino, depressive phenomena.

Theoretical Analysis' Factors

Most of the iridological signs found is correlated with the endocrine glands, especially the tireóide, as participant of the axis psicoimmunoneuroendocrinal axis' dynamics, corroborated with the scientific literature about it.

Follow graph and the drawings free's, and the human figure's drawings, as well as the psychiatric lauda, correlating the iridological discoveries referring to the studied irises.

Sampling

The total sampling embraces 14 patient, being 7 women and 7 men (50% men and 50% women), with data on age medium (age = 40 years for Men and 44 for Women), color, Biophatographic Story, education, religion, Iridological Analisis, evaluation for the Cronorichio's Method, and the free history from the Patient no. 4 was averaged. The samplings were divided in two control groups, as follow:

1) patient with psychiatric diagnosis

9 patient psychiatric were investigated, of both sexes, in the age group between 36 and 54 years, interned and in hospital-day regime, initiate in the second semester of 1999 and in the first semester of 2000, in psychiatric clinic.

Cases/Names	Ages	Diatesis	Cronorichio	Psychiatric awards	Biophatográfic's History	Draws awards
1. V.B.S.A S	42	2	evagination 37 years old	F.31.31- Affective Bi- Polar Disturbe	look at sequence	look at sequence
2. A M S F	55	3	47, 33 e 34	F.32.12- Depressive Moderated Episode without somatics sintoms	look at sequence	look at sequence
3 J A M F	37	2	3,4,8,15 e 22	F.39-Disturb affective not specific	look at sequence	look at sequence
4. R A M	34	1	13,17,37 e 38	F.32- Depressive Episode F.41-Other disturbs of anxyety F.44-	look at sequence	look at sequence ide sequência

				dissociative compulsive's Disturbs		
5.N P C	40	4	7,10,12,15,16, 22,27,30 e 37	F.44.7- Dissociative Mixt Disturbs F.45.8- Others somato-fórmicos disturbs	look at sequence	look at sequence
6. V R S	53	1	18 e 19	F.33- Depressive Disturb recividous	look at sequence	look at sequence
7. S A C	41	1	22,24,41,42, 43e 46	F.32- Depressive Episode	look at sequence	look at sequence
8. L A L S	47	3	26,27,35 e 36	F.32- Depressive Episode	look at sequence	look at sequence
9. M L	39	3	13,14,22,37, 45,46 e 47	F.31- Afetive Bi-polar Disturb	look at sequence	look at sequence

Cases	Other Cerebral areas	Endogenous Glandula	Thymus/ Spleen Lynphatics' Organs	Aut.Nervous Sist. Orle or <i>Colarete</i>	Cronoríquio / Diatesis
1 V B S A S	n	Hypophysis	n	The border disappears next tos 7.00 o'clock	Evagination at 37, invaginarion at 30 anos Diátese 2
2 A M S F	Vitality,	Hypophysis Tyroid / Pancreas	n	Bulb	47, 33 e 34 Diatesis 3
3 J A M M F	Acquired Speaks Ego's Pressure 5 Senses	Hypophysis Tyiroid / Pancreas Suprarenals	n	n	3, 4, 8, 15, 22 Diatesis 2
4 R A M	Equilibrium and Sensorial Locomotion	Pancreas, Supra-renais and Paratyroid	n	n	13, 17, 37 e 38 Diatesis 1

5 N P C	Ego's Pressure	Hypophysis Tyroid and Supra-renais	Spleen	n	7, 10, 12, 15, 16, 22, 27, 30 e 37 Diatesis 4
6 Vera	Ego	Tyroid, Paratyroide and Pancreas	n	n	18 e 19 Diatesis 1
7 S A C	Vitality	Hypophysis Tyroid, Paratyroid and Pancreas Womb / Ovary Spleen Suprarenal	Spleen	n	22, 24, 41, 42, 43, 46 Diatesis 1
8 L A L S	n	Paratyroid Testicles Prostate	n	n	26, 27, 35 e 36 Diatesis 3
9 M L	n	Tyroid, Paratyroid and Pancreas	Suprarenal	n	13, 14, 22, 37, 45, 46 e 47 diátesis 3

Studied variables:

Characteristics of the depression, characteristics of the iris: forms, color and size.

Fixed variables:

Number of patient: 9, being 6 women and 3 men (66% women and 33% men), with data about age (medium age: 40 years, for Men , and age medium 44 years for women), color, biophatografic history s, cronorischio, education, religion, iridological map, and the free history from the Patient n. 4 were averaged.

2) Control group chosen incidentally, without psychiatrics complaints and without depression complaints.

Cases/Name	Ages	Diatesis	Cronorichio	psychiatrics Lauda	Biophatografic History	Drawings Lauda
10. A A	39	3	12 A 13,14, 15 A17,30 ^A 32 E 38	n	look at sequence	look at sequence
11. M M G	42	4	6,15,16,17,18, 22,27,29,30, 31,32a34,38,4 5,47,49,52e 58	n	look at sequence	look at sequence

12. S C A	38	4	10,14,16,17,24,26,28,30,33,35,37,41,45,47 e 59	n	look at sequence	look at sequence
13 P R M	43	4	2,3,9,16 a 18,30,37,39,41,45 e 47	n	look at sequence	look at sequence
14. J E C	38	3	15,21 a 23,32,37,38, e 45	n	look at sequence	look at sequence

Cases	Other cerebral areas	Endocrinal Glandula	Thimus / Spleen/ Linphatic Organs	Aut. Nervous Sist. Border or <i>Colarete</i>	Cronoríquio/ Diatesis
10. A A	“Senile Arch”, Pression of Ego, Equilibrium	Hypophysis Pancreas, Testicles, Tyroid , Suprarenal	n	12,13 Petal, 14, 15 to 17,30 to 32, and 38 - Petal	2,13 Petal, 14, 15 to 17,30 a 32, e 388 Petal Diatesis 3
11. M M G	Vitality/ Pression of Ego, Acquired Speak and Equilibrium	Hypophysis Tyróid	n	6 years, Sun Radium Petal - from 15 to18, 22,27,29,30, 31- solution of continuity- 32 a 34, 38,45,47,49,52,58 Sun radium	6 years, Sun radium Petal - from 15 to 18, 22,27,29,30, 31- solution of continuity - 32 to 34, 38,45,47,49,52,58 Sun radium Diatesis p/ 4
12. Silvana	Mente Inata, Sensório Locomoção, Pressão do Ego, 5 sentidos, Equilíbrio	Hypophysis Ovary, Pancreas, Suprarenal, Mamma	Linphatic Rosary , Apendicis	10,14,16,17,26,28, 30,33,35,37,45,47, 59 Petal - 24,41 - Psorical Spot	10,14,16,17,26,28, 30,33,35,37,45,47, 59 Petal - 24,41 - Psorical Spot Diatesis 4
13. P R M	Pression of Ego, Sexuality Mental, 5 Senses and <i>Mente Inata</i>	Hypophysis Tyroid, Supra-Renal	n	2,3,9,16,17,18,30, 37,41,45,47 - Sun radium ,39 - Closed Lesion	2,3,9,16,17,18,30, 37,41,45,47 - Sun radium ,39 - Closed Lesion Diatesis 4
14. J E C	Mente Inata , “Senile arch”	Pancreas	n	15,21 to 23,32,37,38,45 - Petals.	15,21 to 23,32,37,38,45 - Petails Diatesis 3

Studied variables - Characteristics of the depression, characteristics of the iris: its forms, color and size

Fixed variables:

Number of patient: 1 woman and 3 men (33% of women and 66% of men), with data about age (medium age: 40 years for Men, and medium age medium 44 years for the women), color, biopathográfica history , cronoríchio, education, religion, iridological

map, meaning of the different lesions and evolutionary stages of the same ones, and the free history of the Patient n. 4 were averaged.

Methodology:

It tried to investigate the patients, through the free history of (Hanneman) , picking " *ipsis literis* " the data told by the patient, proceeding to the bilateral exam of all the patients' irises and establishing the relationship between this history with Cerebral area of the Iridological Map, common to all the patients, as well as with the drawings of the human figure's draws, and the free draws. It was proceeded by filming the eyes through videoimage, with specialized equipment Iriscan, video and TV monitor. The patients were chosen incidentally, without any diagnostical reference. A double-blind study was accomplished, composed of three different approaches on the same group sample. The study makes possible, to the posteriori, to confront all these data with the psychiatric lauda, because it seems to exist a connection between such cerebral areas and the psychic symptoms.

Conclusion

The study in subject established clear relationship between the discoveries of the iridological signs and the symptoms presented by the depressive patients, fully compatible with the clinical history, as well as the drawings's illustrations, and the Psychiatric Lauda that demonstrated agreement with referred depressive phenomena.

Such a work gives indications that it seems to exist indeed, in these cases, all the compromising of the psicoimmunoneuroendocrine axis, opening, besides, a fan of possibilities for the prophylactic act, at the prevention and at the cure, associating everything that exists of classic, added to this new perspective. Once such identified such areas, can be proceeded to the necessary cares to benefit the human, that potentially can present the depressive phenomena here discussed. The iris is the world, and more it knows regarding the human, larger the application in the Iridology.

In this sense, it was analyzed all the patients' different irises, being verified that it was the cerebral area of the innate mind in 90% of the samples, as common area. The lauda of the drawings of the human figure and free drawings interpretation resulted suggestive depressive processes, that were confirmed, later, for the psychiatric lauda that indicated 90% of the sample with depressive processes.

The control group constituted by six individuals, presented two cases where happened registrations of signs in the Innate Mind's area, that for the analysis of the free drawings and the human figure's drawings it was verified compatible psychological factors with referred the iridological signs, getting the significant total of agreement between the irises' signs and the drawings'analyses, denoting the effectiveness of the method. The group control, for obvious reasons, was stopped emitting the psychiatric lauda.

It can be inferred that immense majority presented of the patients' depressive processes, however to be considered that the topographical area of the innate mind also refers to the schizophrenia, according to Jensen, it is still enlarged more the inclusion of this study, mainly to be taken in consideration the other such endogenous diseases as

the bipolar disturbance and the epilepsy, that appear as precursory or as resultants of depressive processes. The neurotic disturbances can also be framed in the area of the innate mind.

The authors in no moment intended to drain the subject, the contrary, they only attempted to lift the subject to be discussed better by those are interested in this subject.

Unitermos

Deflection: Opening movement or expansion of the *colarete* Autonomous Neuro-Sistem Band in the pupilar border (*Colarete*) in certain areas, denoting symphytocal phenomena, for instance, in the area of the heart, it generates tachicardia.

Inflection: Closing movement or retraction of the *colarete* in certain areas, denoting phenomena parassimpáticos, for instance, in the area of the heart, it generates bradicardia.

Cronoríchio: Method of evaluation of the iris created by Daniele Lorito, that analyzes the time of the individual's risk that is printed in the *colarete*.

Diatesis, according to Trousseau, is a predisposition congenital or acquired, however essential and invariably chronic, because of multiple alterations are produced in the form, however unique in the essence.

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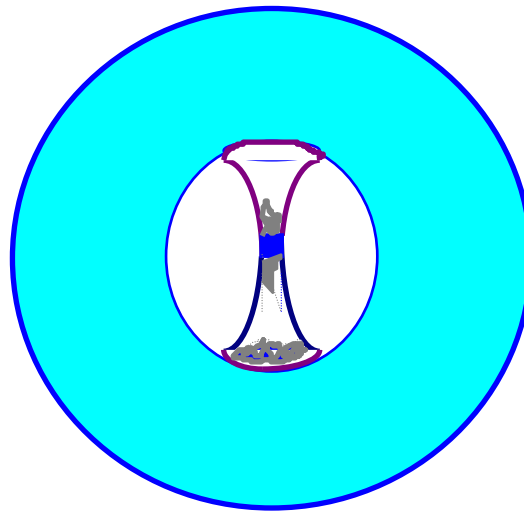
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CRONORISCHIO



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Summary

The authors tried to demonstrate the correlation among the biophatografic history of 14 individuals, of both sexes, with the signs found in *Colarete*, [Autonomous Neuro-Sistem Band in the pupilar border] through the *Cronorischio or Cronorichio Method*, where it seems to exist a significant relationship of approximately 90% between both.

Introduction

The *cronorischio/cronorichio* is a method of evaluation of the eyes, created by Danielle Lorito, that analyzes the time of the individual's risk, and is printed in the *colarete* of the Irises, portraying this same individual's biophatografic history. Because of the theme's importance for better understanding of the Human, the authors tried to establish the relationship between the iridological and the free history, to try to confirm the truthfulness of the method.

Presupposition

Iridologia is study of the iris that goes since its anatomy, physiology, histology, pharmacology, pathology until the possibility of knowing the individual's general and partial constitution, since both are represented in the iris. However, it obtains information regarding this same individual, tends as objective the understanding of its constitution, the best designation becomes IRISDIAGNOSIS, knowledge through the iris at the mental, psychic and spiritual aspects. (Celso Batello, 1998)

Irisdiagnosis studies the human being and the animals as a whole, serving as "the search of the lost link", through the intersection of the several currents human knowledge. As bigger is the knowledge of the Universe, bigger is the Irisdiagnosis' application.

Irisdiagnosis is the world, and no other method makes possible to understand the individual with so much wealth and subtleness as it, because the eye is, perhaps, the organic microsystem that best translates the human like it is. (Celso Batello, 1998).

IRISDIAGNOSIS is a science - art whose propaedeutical method allows, through the observation of the iris, to know in a determined moment, the individual's general and partial constitution, as well as the evolutionary stages, acute, sub acute, chronic and degenerative of the alterations that attack one or more organs, or the organism as a whole. All this is expressed and it is reflected in the iris, through a topography, where each organ is represented in one or more iridological maps, allowing a complete approach of human being.

Although it is impossible to establish a diagnosis, that presupposes to give names to the diseases, Irisdiagnosis works as a *pré* diagnosis, where the detection of the shock organs, allows the its elaboration more easily, through complemental exams that come to confirm the clinical suspicions.

Cronorichio

The cronorichio, etimologically (cronos = time + richio risk) means times of risk, in other words, times of the life where the individual is prone to suffer the action of the noxas or aggressors agents, so much endogenous as external, just as, a " biorhythm " printed in the iris, more precisely in the topographical area corresponding to *Colarete* or Autonomous Nervous System's Border.

The unpublished method was created and developed by Danielle Lo Rito (1993), who observed that the facts that mark the life are registered in the iris in an indelible way, serving as information for better understanding the human, being therefore, valuable resource to the disposition of the iridologist.

The terminology cronorichio we understood as the condition (potential and current) of larger danger (scratch out or amount of risk), for the health, a segment of the quantitative anomalies' verification and/or temporary in the economy of the biological functions (Lo Rito, 1993).

Therefore, with this term we want to indicate a period of a person's life where is possible that a physical or psychic fact determines an alteration of the biological function in such point of foreseeing the appearance of a disease. With such dysfunction we didn't intend to introduce the concept of the possibility of determining it through an analysis of the iris, although. The experience here obtained allows us to affirm that the iris carries a sign of physical and psychic cronorischio (risk times). Therefore there is possibility of the " quantum of risks " to associate and to put upon at the "risks' time". (Danielle Lo Rito, 1993).

Exists an Endogenous and an Exogen Cronorichio, the first seems deeply to call to the corresponding biological order:

- the zones of constitutional weakness;
- the alterations of the immunity's axis;
- the unbalances of the axis of the stress;
- to the organ or the most interested functions of a pathological axis;
- the structure of the mental field;
- the fundamental connections of the human brain that it are constituted before the birth and they are ready to the successive sinaptical changes, subject to the learning processes.

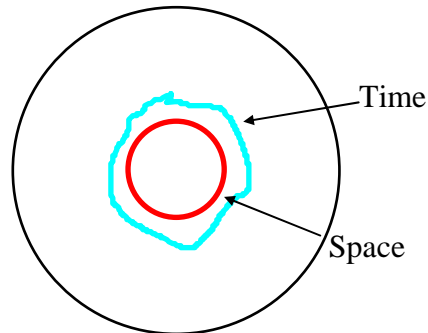
The capacity adaptative of the alive being is born by the endogenous cycles with the environmental factors.

Cronorichio Exógeno is the dependence of the social events or of environmental factors, which are:

- the affective loss
- traumatic facts in accidents
- natural catastrophes

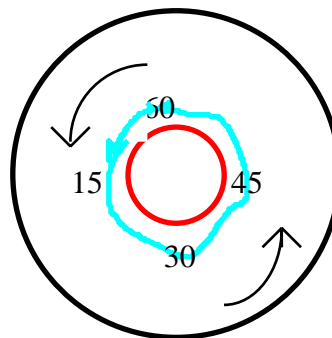
The external and psychophysical fact determines the unleashing of the energy of the "quantum" of endogenous risks.

The blood takes the rhythm of the Time, the spine takes that one of the Space. Every time that a trauma to show in the zone of the time, it will provoke a alteration more at the level of the pupil's border (*Colarete*), and if instead of that, to appear in the zone of the Space, it will cause a more alteration at Pupil's border .

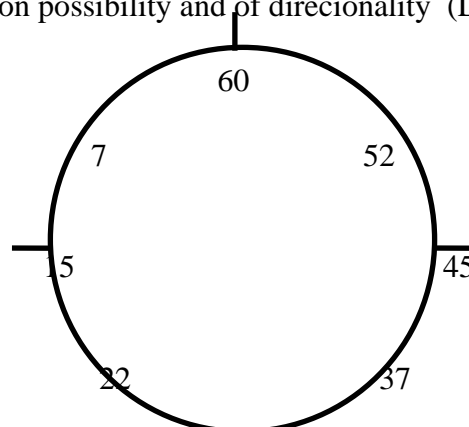


In Cronorichio the heart and the articulation seem to result and to register the traumatic fact that can be alive at level of the *colarete* (Lo Rito, 1993).

In the iris the hour of the birth is printed in the colarete as if it was 12:00 o'clock, that corresponds to the point zero. Starting from this point zero and traveling the circumference in counterclockwise sense to each section understood in the angle of 90° . they will correspond 15 years. The semi-circumference 30 years, and a total circumference will correspond 60 years.



The direction of the calculation (counterclockwise) is valid as for the right iris, as for the left iris. the accomplished experience confirms that the anti-hourly direction confirms that, the correspondence between the degrees and years is more real, not excluding another calculation possibility and of direcionalidad (Lo Rito, 1993).





For best to find the correct age, the division of the *colarete* should be proceeded in 360 and to do division equal year to year up to 60 years. If a person overcomes the 60 years, a new cycle begins which overlapps at the $\frac{1}{4}$ of the circle up to 75 years and to the second circle the 90 years. In calculating the age where the trauma is verified, we should wonder the individual's birth it happened before or after the nine months. (Lo Rito, 1993)

Supposing that, based on the Method of Dr. Lorito, is possible to identify events happened during a patient's life, the present work intends to identify significant facts, related to certain moments of life and, that they can be confirmed, confronting with the patient's biophatographic history. Once correlated the informations at the psychiatric lauda, at the patients's drawings and history free, this study makes possible, at the posteriori, to confront all these data with the psychiatric lauda, because it seems to exist a connection between such signs and the beginning of the psychic symptoms.

Justification

Considering that, the *cronorichio* method determines the time in that happened significant facts in the individual's life, for the presentation of signs in the band of autonomous nervous system (*colarete*), seeming to work as a true human biorhythm; considering that is possible connect these facts with the individual's sintomatology; considering that it can have alterations in the neuropsicoimmunoendocrine axis, with detailed registrations on the *colarete*; considering that these registrations can be elucidating regarding traumatic conditions, being taken in consideration the choice of certain medicines, it becomes fully justifiable the accomplishment of this work.

Objective

To establish relationships among the method *Cronorichio* and the Biophatographic History, through the study of the iris and the free history told by the studied individuals, and to establish conducts that seek to collaborate, through this facilitative agent, to elucidate facts, feelings, emotions and to understand better the individual and to look for methods and effective therapeutic criteria.

Theoretical Analysis' factors

Most of the iridological signs found is correlated with the endocrine glands, especially the tireóide, as participant of the axis psicoimmunoneuroendocrine's dynamics, corroborated with the scientific literature about it.

Sampling

The total sampling embraces 14 patient, being 7 women and 7 men (50% men and 50% women), with data on age medium (age = 40 years for Men and 44 for Women), color, Biophatographic Story, education, religion, Iridological Analisis,

evaluation for the Cronorichio's Method, and the free history from the Patient no. 4 was averaged. The samplings were divided in two control groups, as follow:

1) patient with psychiatric diagnosis

9 patient psychiatric were investigated, of both sexes, in the age group between 36 and 54 years, interned and in hospital-day regime, initiate in the second semester of 1999 and in the first semester of 2000, in psychiatric clinic.

Cases/Names	Ages	Diatesis	Cronorichio	Psychiatric awards	Biophatographic's History	Draws awards
1. V.B.S.A S	42	2	evagination 37 years old	F.31.31- Affective Bi- Polar Disturbe	look at sequence	look at sequence
2. A M S F	55	3	47, 33 e 34	F.32.12- Depressive Moderated Episode without somatics sintoms	look at sequence	look at sequence
3 J A M F	37	2	3,4,8,15 e 22	F.39-Disturb affective not specific	look at sequence	look at sequence
4. R A M	34	1	13,17,37 e 38	F.32- Depressive Episode F.41-Other disturbs of anxyety F.44- dissociative compulsive's Disturbs	look at sequence	look at sequence ide seqüência
5.N P C	40	4	7,10,12,15,16, 22,27,30 e 37	F.44.7- Dissociative Mixt Disturbs F.45.8- Others somato- fórmicos disturbs	look at sequence	look at sequence
6. V R S	53	1	18 e 19	F.33- Depressive Disturb recividous	look at sequence	look at sequence
7. S A C	41	1	22,24,41,42, 43e 46	F.32- Depressive Episode	look at sequence	look at sequence
8. L A L S	47	3	26,27,35 e 36	F.32- Depressive Episode	look at sequence	look at sequence
9. M L	39	3	13,14,22,37, 45,46 e 47	F.31- Afetive Bi-polar Disturb	look at sequence	look at sequence

Cases	Other Cerebral areas	Endogenous Glandula	Thymus/ Spleen Lynphatics' Organs	Aut.Nervous Sist. Orle or Colarete	Cronoríquio / Diatesis
1 V B S A S	n	Hypophysis	n	The border disappears next tos 7.00 o'clock	Evagination at 37, invaginarion at 30 anos Diátese 2
2 A M S F	Vitality,	Hypophysis Tyroid / Pancreas	n	Bulb	47, 33 e 34 Diatesis 3
3 J A M M F	Acquired Speaks Ego's Pressure 5 Senses	Hypophysis Tyiroid / Pancreas Suprarenals	n	n	3, 4, 8, 15, 22 Diatesis 2
4 R A M	Equilibrium and Sensorial Locomotion	Pancreas, Supra-renais and Paratyroid	n	n	13, 17, 37 e 38 Diatesis 1
5 N P C	Ego's Pressure	Hypophysis Tyiroid and Supra-renais	Spleen	n	7, 10, 12, 15, 16, 22, 27, 30 e 37 Diatesis 4
6 Vera	Ego	Tyroid, Paratyroide and Pancreas	n	n	18 e 19 Diatesis 1
7 S A C	Vitality	Hypophysis Tyroid, Paratyroid and Pancreas Womb / Ovary Spleen Suprarenal	Spleen	n	22, 24, 41, 42, 43, 46 Diatesis 1
8 L A L S	n	Paratyroid Testicles Prostate	n	n	26, 27, 35 e 36 Diatesis 3
9 M L	n	Tyroid, Paratyroid and	Suprarenal	n	13, 14, 22, 37, 45, 46 e 47

		Pancreas			diátesis 3
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Studied variables: Alterations in Colarete or Band of the Autonomous nervous system and

in function of history biopatográfica.

Fixed variables:

Number of patient: 9, being 6 women and 3 men (66% women and 33% men), with data about age (medium age: 40 years, for Men , and age medium 44 years for women), color, biophatografic history s, cronorischio, education, religion, iridological map, and the free history from the Patient n. 4 were averaged.

2) Control group chosen incidentally

Cases/Name	Ages	Diatesis	Cronorichio	psychiatrics Lauda	Biophatografic History	Drawings Lauda
10. A A	39	3	12 A 13,14, 15 A17,30 ^A 32 E 38	n	look at sequence	look at sequence
11. M M G	42	4	6,15,16,17,18, 22,27,29,30, 31,32a34,38,4 5,47,49,52e 58	n	look at sequence	look at sequence
12. S C A	38	4	10,14,16,17,24 ,26,28,30,33,3 5,37,41,45, 47 e 59	n	look at sequence	look at sequence
13 P R M	43	4	2,3,9,16 a 18,30,37,39, 41,45 e 47	n	look at sequence	look at sequence
14. J E C	38	3	15,21 a 23,32,37,38, e 45	n	look at sequence	look at sequence

Cases	Other cerebral areas	Endocrinal Glandula	Thimus / Spleen/ Lymphatic Organs	Aut. Nervous Sist. Border or <i>Colarete</i>	Cronoríquio/ Diatesis
10. A A	“Senile Arch”, Pression of Ego, Equilibrium	Hypophysis Pancreas, Testicles, Tyroid , Suprarenal	n	12,13 Petal, 14, 15 to 17,30 to 32, and 38 - Petal	2,13 Petal, 14, 15 to 17,30 a 32, e 388 Petal Diatesis 3
11. M M G	Vitality/ Pression of Ego, Acquired	Hypophysis Tyróid	n	6 years, Sun Radium Petal - from 15 to18, 22,27,29,30, 31- solution of continuity- 32 a 34,	6 years, Sun radium Petal - from 15 to 18, 22,27,29,30, 31- solution of continuity - 32 to

	Speak and Equilibrium			38,45,47,49,52,58 Sun radium	34, 38,45,47,49,52,58 Sun radium Diatesis p/ 4
12. Silvana	Mente Inata, Sensório Locomoção, Pressão do Ego, 5 sentidos, Equilíbrio	Hypophysis Ovary, Pancreas, Suprarenal, Mamma	Lymphatic Rosary , Apendicis	10,14,16,17,26,28, 30,33,35,37,45,47, 59 Petal - 24,41 - Psorical Spot	10,14,16,17,26,28, 30,33,35,37,45,47, 59 Petal - 24,41 - Psorical Spot Diatesis 4
13. P R M	Pression of Ego, Sexuality Mental, 5 Senses and <i>Mente Inata</i>	Hypophysis Tyroid, Supra-Renal	n	2,3,9,16,17,18,30, 37,41,45,47 - Sun radium ,39 - Closed Lesion	2,3,9,16,17,18,30, 37,41,45,47 - Sun radium ,39 - Closed Lesion Diatesis 4
14. J E C	Mente Inata , "Senile arch"	Pancreas	n	15,21 to 23,32,37,38,45 - Petals.	15,21 to 23,32,37,38,45 - Petails Diatesis 3

Studied variables - Characteristics of the depression, characteristics of the iris: its forms, color and size

Fixed variables: Number of patient: 1 woman and 3 men (33% of women and 66% of men), with data about age (medium age: 40 years for Men, and medium age medium 44 years for the women), color, biopathographic history , cronorichio, education, religion, iridological map, meaning of the different lesions and evolutionary stages of the same ones, and the free history of the Patient n. 4 were averaged.

Methodology:

It tried to investigate the patients, through the free history of (Hanneman) , picking " ipsis literis " the data told by the patient, proceeding to the bilateral exam of all the patients' irises and establishing the relationship between this history with Cerebral area of the Iridological Map, common to all the patients, as well as with the drawings of the human figure's draws, and the free draws. It was proceeded by filming the eyes through vídeoimage, with specialized equipment Iriscan, video and TV monitor. The patients were chosen incidentally, without any diagnostical reference. A double-blind study was accomplished, composed of three different approaches on the same group sample.

Conclusion

The study in subject established clear relationship between the discoveries of the iridological signs and the symptoms presented by the depressive patients, fully compatible with the clinical history, as well as the human figures' drawings, and the Psychiatric Lauda, that demonstrated agreement with the signs and chronological dates observed in the Autonomous Neuro-Sistem Band in the pupilar border (*Colarete*).

Such a work gives indications that it seems to exist indeed, in these cases, all the compromising of the psicoimmunoneuroendocrine axis, opening, besides, a fan of possibilities for the prophylactic act, at the prevention and at the cure, associating everything that exists of classic, added to this new perspective.

In this sense, it was analyzed all the patients' different irises, and it was verified that there was topographical signs on the Autonomous Neuro-Sistem Band in 90% of the samples, as common sign. The lauda of the interpretation of the human figure's drawings resulted coincident with events told in the free history besides with the suitable chronological dates in the iridological exam.

UNITERMOS

Biophotografy as the own name indicates: bio = life, pathos = disease and graphia = to record. It is factors that happened, marking the individual's life, making him to get sick.

Deflection: Opening movement or expansion of the *colarete* Autonomous Neuro-Sistem Band in the pupilar border (*Colarete*) in certain areas, denoting symphatycal phenomena, for instance, in the area of the heart, it generates tachicardia.

Inflection: Closing movement or retraction of the *colarete* in certain areas, denoting phenomena parassimpáticos, for instance, in the area of the heart, it generates bradicardia.

Cronoríchio: Method of evaluation of the iris created by Daniele Lorito, that analyzes the time of the individual's risk that is printed in the *colarete*.

Diatesis, according to Trousseau, is a predisposition congenital or acquired, however essential and invariably chronic, because of multiple alterations are produced in the form, however unique in the essence.

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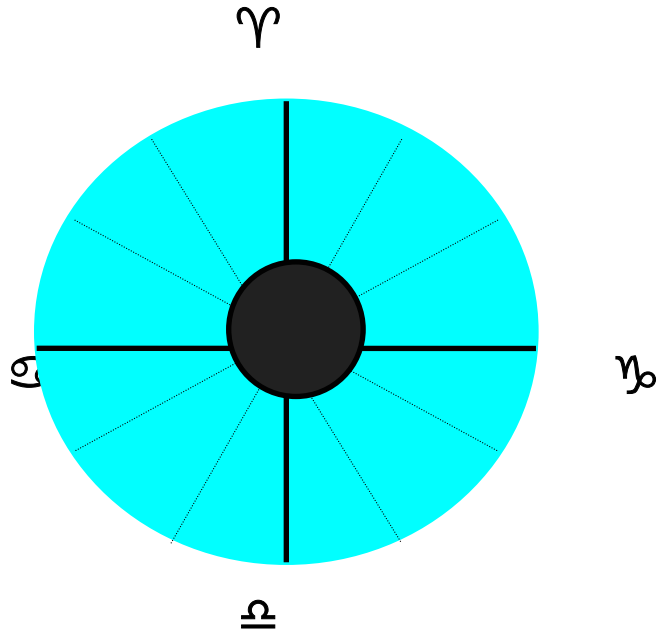
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IRIDO- ASTROLOGy

[Signs in the identical rays at the Iridological Map and at the Astrological Map.]



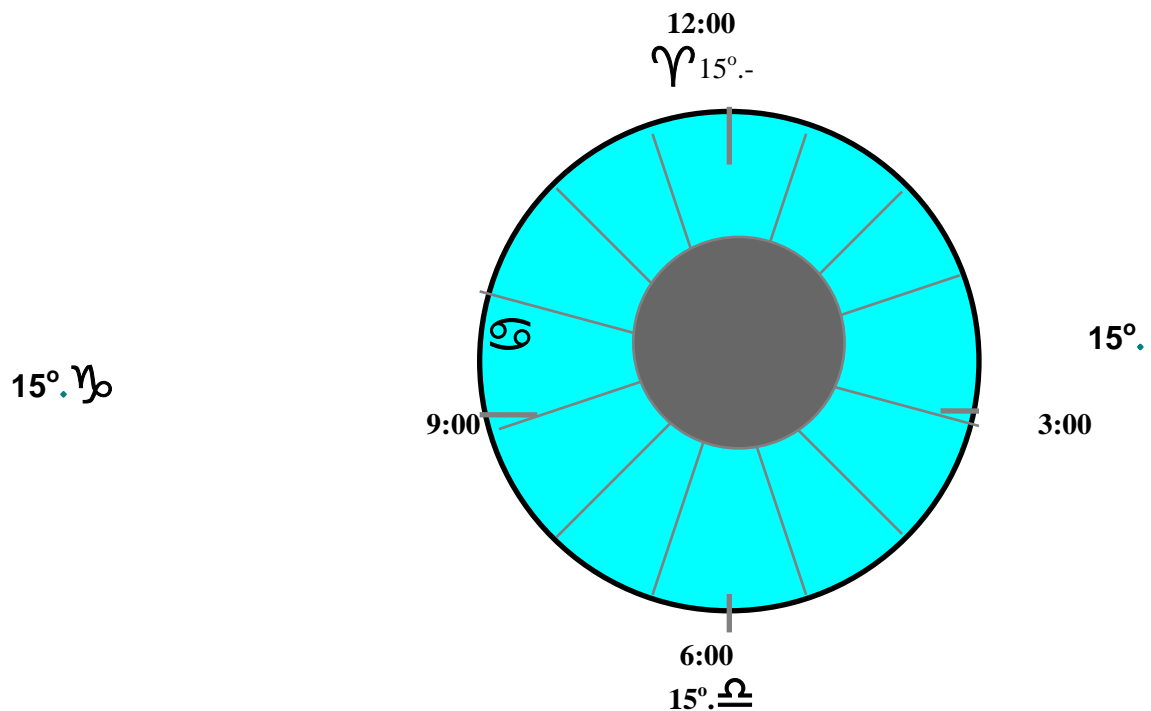
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SUMMARY

That work was made with a sample of 60 patients, starting from the obtained results overlapping the Topographical Iridological Maps on the Astrological Map in the position [12:00 o'clock - Norte/Áries 15°.] when was verified, as follow:



1) In the exact grades corresponding to the clock's hour, where the planet is negative or badly aspected (suffering energy influences of 45°, 90°, 180° from other planets), coexist topographical iridological signs (showed by putting right iris on top of left iris) that denote vulnerabilities, in other words, they are organs "locus minoris resistentiae". This coincides with the position of the neuropsicoimmunoendocrine axis, proposed by studies accomplished on the Pupil Border, in the *Cronorischio's Theory*.

2) The Rings presented in the Iris, which are: Harmony, Purpose, Determination and Accomplishment/Realization, they are exactly declared and portrayed by the positions of the planets and constellations that govern the qualities/characteristics of those Rings.

INTRODUCTION

Through rich change of experiences among different scientific areas, to mention, Iridology and Astrology/Astronomy, was observed the full interrelation, complementation and integration among both, happened in the analysis process of the Human Eye's Maps with the Astrological Maps, in 100% of the 60 patients.

The authors, verified facts of undeniable truthfulness, investigated the presence, in the topographical location and the shock organs' nature of those patients, looking for to relate and to interpret the coincident points, registered in those documents' protocols.

PRESUPPOSITION

It is possible to exist coincidences among the shock organs found in the Human Eye's exam and the shock organs found in the Astrological Map, as well as it is possible to go towards to the analysis of the aspects, character and prophylactic attitudes, then finding, the syntomatology's causes of the referred organs *minoris resistentiae*. It is plausible that it can establish, therefore, the self-evaluation and priority purifications in the individual, demonstrated in the Astrological Map, as well as, in the Topographical Iridological Map, with intentions of evidencing coincidences on the causes and primary and secondary pathologies, in both documents.

JUSTIFICATION

Considered that, the Eye in its form and nature, represents the transgeracional physicist, psychic and the individual's aspects, containing the own individual inside of the Universe; too considered that, as at the Topographical Iridological Map (the Iris), the Astrological Map, also demonstrates the Man inside the Cosmos; also considered that as in the Eye, as at the Astrological Map, they are expressed not only the physical aspect (manifested), but also the manifestation process to which the individual is submitted and, considered that this approach makes possible to infer us the spiritual, psychic moral and behavioural flaws and, at the same time, to the pathological manifestation, becomes fully justifiable the accomplishment of this study.

OBJECTIVE

To establish an interpretation's relationship between the Iridological Maps and the Astrological Maps; to observe and to register, starting from the interrelation of these documents, the pertinent information of each one of the sciences, integrating them; explicit that each organ *minoris resistentiae* found in the Bernard Jensen's Map, is located in topographical terms, exactly on the negative planet in the astrological map and that this planet and its configurations reveal the patterns of thoughts, mental forms, intentions, feelings, emotions and concomitant attitudes to certain pré-dispositions of disease; explicit that, the organ *minoris resistentiae* iridologically, will answer proportionally to the negatives patterns of the planet, as these they show the posture and the individual's behaviour; to establish the relationship of the transgenerational rings defined in the Astrological Map and in the Iridological Map; to confirm the iridological typology, starting from the global analysis of the Astrological Map.

Theoretical Analysis'Factor

Through evaluations done with 60 patient, it was verified that two embryos or fetuses, in front of each other, form a perfect circle, needing the junction of an eye of an embryo with the eye of the other, in order to form a 3o. eye, exactly in the Pineal' line, of the Callous Body, and of the Vitality Area - to 12.00^o clock/Midday /15o. grades of Aries.

The feet, also need to be put one on top of the other, for coinciding the Setor Thigh-Sagitário, Knee-Capricorn, Calf-Aquarius and Foot-Pisces. Only through this fetuses' geometric disposition, we will really have the explanation of the reason of the Head being at the schedule among 10.30. to the 13.30 o'clock, and that's why it occupies the largest section of the Iris and, seemingly, it is desproporcional in relation to the other iridological sections.

Being placed the Astrological Map with Ascendent to 15o. of Cancer, and therefore with the Midday to 15o. of Aries, it is put on top of the Iridological Map, and then Zenit or Midday (15o. of Aries) it will be on the 12.00 o'clock in the Iridological Map. It is disrespected, therefore, the Real Ascendant of the individual's astrological map, because we placed the fixed Ascendant at 15o.Cancer, and without this process, Zenit/Midday/12:00 o'clock would not be at 15o. of Aries.

We verified that:

1) The signs visualized in both irises, correspond to the exact position of the planets in quadrature [aspect from other planets of 90 grades], semi/sesqui-quadrature, [aspect of 45 or 135 grades] opposition [aspect of 180 grades], or still planets in conjunction to the South Node, in other words, conflicted in the Astrological Theme.

2) Just the negative planets, or be conflicted, has its correspondent sign in the iris (left and/or right) and therefore the iris doesn't hold the positive signs (physical and psychic elements) .

3) The conflicted planets also represent organs, symptoms, pathologies and psychic elements in unbalance with the Whole.

Organs

ARIES/Mars - Head, and Central Nervous System, Pineal, Hippotalamus, Hypophysis

TAURUS-LIBRA/Vênus - Throat, Tyroid, Paratyroids, Tonsils - Kidney, Suprarenal -

GÊMINI-VIRGIN/ Mercúrio - Torax, Scapula, Speaks, Shoulder, Abdomen, Digestion in intestinal phase

CANCER/ Moon - Stomach, Pancreas

LION/ Sun - Heart , Sanguineous Circulation

SCORPIO/ Pluto - Reproducers Organs, Ânus

SAGITTARIUS/Jupiter - Thighs,

CAPRICORN/ Saturn - Knees, Bones, Back

AQUARIUS/ Uranus - Tibia, calf,

PISCES/ Neptune - Lymphatic, Liquids of the Body, Feet

Pathologies

Inflammations -	Mars
Infections -	Mercury, Pluto
Hemorrhage -	Pluto, Mars
Hiperthermy -	Mars
Eruptions -	Uranus, Mars, Pluto
Liquids' Retention -	Venus, Neptune, Moon
Veined congestion -	Neptune, Saturn
Hipofunction -	Venus, Saturn, Moon
Calcification -	Saturn
Osseousporousness -	Uranus, Saturn
Acidosis -	Mercury, Uranus
Oxidation -	Mercury, Neptune

Others.....

4) The conflicted planets, in the exact grade where the organs loccus minoris resistentiae are declared in the iridological exam, can represent:

- a) the pathology type to which the shock organ is prone
- b) other organ which can be involved in the pathology

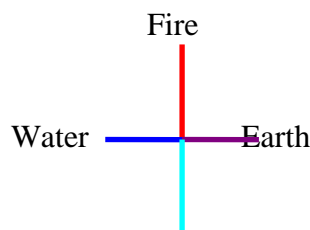
5) When it is verified all the planetary aspects to each other (2,3,4 or 5 planets at the same time) the hierarchy is observed among the causes, the organs, and pathological manifestations. It can, therefore, verify which the dominant shock organ that will deflagrate secondary pathologies and which are;

6) The quadratures, oppositions and conjunctions to the South Node, show the psychological causes, mental postures, behaviors, and which diseases in which organs, it will happen the descending problems' manifestation from the soul to the physical body

7) The values or beginnings (virtues) governed by the planets and constellations where are located, represent the point of turning of the disease, the cure process's understanding.

8) When the individual's life, and its nature is going to excessive attachments to the material side of the life, or there is the apotheosis of the instincts on the universal and human values, the terrestrial energy tries to dominate the celestial energy. Once the telluric energy cannot win against the cosmic, there will be impactations of forces at the two sections (8:00 to 10:00 and 2:00 to 4:00 o'clock), generating the acidosis and/or the increase of the intern temperature at the corresponding organs.

Celestial Energy



Air

Terrestrial Energy

9) The presence of a degenerative sign in a certain organ, fabric or gland, without any manifestation's symptom, sends us to three possible hypotheses:

1^a. The person didn't act erroneously according to the moral flaws of the planet,

2^a. The planet on which is happening the degenerative sign is of slow cycle. (Planets Jupiter, Saturn, Uranus, Neptune and Pluto.) The planet has, according to its nature, an own speed and own actions/reactions on the individual, as a whole, and in its organism.

3^a. The Lunar Nodes (South and North), called as Dragon's Tail and Head also show which the propensity (in a scale from 0 to 100) of the individual to go too far in those fails. The North Lunar Node is the goal of being interior and the South Lunar Node is its past.

It should be researched excelling for the iridological rays' and sections' (arches')s accuracy with the astrological, in the process of Juxtaposition of the Negative Planets and the Iridological Signs, although in the Astrology are admitted 2 (two) previous grades and 2 (two) subsequent grades from the Planet's position, as "harmed" area by the bad aspect.

It is also important the accuracy of the planets and its aspects with the signs, for the verification of more detailed diagnosis elements on the Pathologies, the chronological order among the same ones, the place in that they will elapse, and the varied presentation forms.

Ex: 185° opposition moderate - 180° exact opposition
95° opposition moderate - 90° exact opposition

Individual's Essencial Categories

(Pré-Aristotélical Science and in Iridology)

1. Artisan [Creative] - 1) (Venus, Moon), 2) (Mars, Saturn) - Taurus, Balance, Cancer, Aries and Capricorn, respectively) it is what creates, that modifies, that forges the matter and it will show through two types iridológicos: **Flower and Current**.

1.1. Vênus and Moon (Balance/Taurus and Cancer) they are preponderant in the **Flower** typology. They form the mythological representative group of Afrodite with the Destiny, Learning and Legend "Psiquê and Eros"

1.2. Mars and Saturn (Aries and Capricorn) combined or not with Venus and Moon (Taurus-Balance and Cancer), also generated of the essence Artisan, it represents the **Current** typology, what forges the matter - production. Mars with Moon (Aries-

Cancer) they form Diana's mythological representative group or Artemis, with the Destiny and Learning of the Legend "Teseu and Ariadne"

2) Merchant - Saturn and Mercury (Capricorn and Virgin/Gemini) it represents the typology **Jewel**. They are the ones that they relate the people, preparing them for the survival, Social Emergencies, Food(distribution), Clothing(distribution), Hygiene and Basic Health.

Saturn and Mercury form the mythological representative group of Minerva, with the Destiny and the Learning of the Legend "Deméter, Perséfone, Hades and Zeus".

3) Warrior - (Leader, Driver, beginner to Philosopher or Active idealist) - Uranus - Mars - Jupiter - Sun (Aquarius, Aries, Sagittarius and Lion), it represents the typology **Agitator or Tip of Lance**. Journalism, Orientation, Magistracy and Public Positions, Politics Activates, Presentation of Social Solutions, Compromising with Social Solutions, Juridical Positions and Teaching, Medicine.

Uranus (Aquarius) and Mars (Aries), they form a representative of Hermes, of the Heroes, and it has the Destiny and the Learning of the Legend of Prometeu and Epitemeu.

It was verified through research made with 500 patient coming from different places in Brazil, a percentile of 30% of individuals belonging to the Warlike spiritual level and 60% to the level Artisan together with the Merchant.

4) Philosopher (The Road of the Wisdom) - (Natural Leaders, Idealists) Jupiter, Saturn (Sagittarius, Capricorn) - it represents union conquered by the beginnings of the other three iridological cathegories/tipologies: **Flower, Current, Jewel and Agitator**. Priesthood, Philosophy, Leadership of Nations, Conduction of the Species, Compromising with the Fauna, Flora and with the human beings in the Earth.

Myth of Quiron - in its saga in relation to Zeus, Cronos and Uranus.

Observations

1) Neptune and Pluto (Pisces and Scorpio) are not part of the division of the human typology, because they are God created starting from the union of the God of the 1a. Dynasty, in other words, they are part of the 2a. Dynasty. Only with the 3rd. Dynasty there is the link to the Man's world, and it represents the Human mind with its differentiations and its division's capacity.

2)An individual of a certain iridological's pattern can demonstrate behavior of another pattern, and this will determine the need of studies on the other elements of iridological verification, as for instance the Rings. The rings also correspond to planets and constellations. So, the individual with iridological pattern FLOWER (Artisan), it can present behavior and psychological and somatic characteristics of the pattern

AGITATOR (Warrior) - for the presence of Rings of Objectivity and Freedom (Aries-Aquarius - Mars-Uranus), that represent the Agitator's pattern.

3) A individual with iridological pattern AGITATOR (Warrior), it can present behavior and psychological and somatic characteristics of the pattern JEWEL (Merchant), for the presence of Determination's rings, what reinforces the predominance of the left cerebral hemisphere. Another individual with iridological pattern JEWEL (Merchant), it can present characteristics of the pattern FLOWER (Artisan), for the presence of rings of Harmony, what reinforces the predominance or the displacement for the right cerebral hemisphere.

4) The astrological verification can clear it because of an individual, of a certain iridological pattern, to behave differently to this pattern, through the analysis of the planets and mainly through the analysis of the position of the North Lunar Node and South.

RINGS AT THE ÍRIS

1 - RING OF the ACCOMPLISHMENT - transgeracional - The individual has larger accomplishment difficulties. Conjunctions exist to the **South Lunar Node** and Quadratures or sesqui/semi-quadratures to the Nodes or still dominant **Uranus/Aquarius** badly aspected.

2 - RING OF the HARMONY - high Ideals - Denial of himself, cynicism, song, fantasy. It is born for the consent, it is represented by Lymphatic Rosary. Bad renal operation. He/she is born in disharmony and it tries to look for the harmony inside of him/herself and in the atmosphere. Negative aspects exist (quadrature, semi or sesqui-quadratures and oppositions to **Venus** and Planets that locate in the **Libra's** constellation, in the individual's Iridological Map.

3 - RING of PURPOSE - transgeracional - The individual was born with defined and clear objectives. If it be retained by external agents, it develops this ring, also dominated objectivity ring, or skin ring. The indecision can appear due to the focus lack.

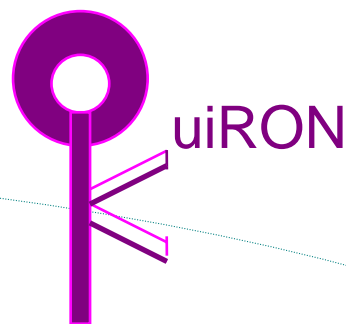
Negative aspects exist to **Mars** and Planets that locate in the **Aries's** constellation .

4 - RING OF DETERMINATION - transgeracional - The individual brings a certain nature, is rigid and he learns the malleableness in elapsing of his life. When there is the Ring of Determination's Ring's presence, or Cholesterol's Ring or the character Jewel, the individual came to learn the sensibility (characteristic of cancer). Negative aspects exist with **Saturn** or with planets that locate in **Capricorn**.

Of the patients' 60 astrological maps, compared with your maps iridológicos, 100% of the rings Accomplishment, Purpose, Determination corresponded her/it those distressed planets. Concerning to the Harmony's Ring, as it represents Venus and Balance badly aspected, totalized 80% of the correspondent iridological maps and, in

the remaining 20%, the presence of jewel was observed on the topographical area of the spleen, or mucosity disperses in the iris, or tonsils.

When, therefore, in the Astrological Map disharmony problems are evidenced (Venus-Libra conflicted), it is necessary to observe also with attention the sections of the for-nasal breast, the Peyer's plate and the lymphatic system.



Astro-iridological analysis including Quíron

It has been done comparative analysis between the 35 Patient's Astrological Maps with their Iridological Maps and it was constated that in 31 of them, the iridological sign's presence at the correspondent grade of Quíron in their Astrological Map. Concerning to the others 4, although it there's no correspondent sign at the Iridological Map, Quíron was opposite 180° grades to the existent sign at the iris. In the most of cases among the 35 patients, Quíron was appoiting to signs that represented the more relevant patient's claims

QUIRON

Quíron (king of the centaurs) located among Saturn and Uranus, it was only sighted in 1.977. It is treated asa planetoid that takes between 50 and 51 years to do itsorbit about of the sun. Its elliptic orbit is the determinant factor of having a variable duration of time in each sign/constellation. Quíron not stays in Ballance more than 18 months, while in Aries it stays for 8 years. Some astrologers consider Quíron the regent of Virgin, while others opt for Sagittarius.

The preliminary interpretations of Quíron didn't progress a lot. Its astrological exploration is just beginning. As well as all the discovered planets in the modern era, the humor and the general situation of the whole human race in the moment of the discovery, they are mischievous in consideration to denominate them once the astronomers know that they were already presented as Bodies of the Sky, at the same

time that as Myth/Heros/Gods whose symbol reminds a key has been objective of a lot of curiosity, so much in the Astrology, as in the Astronomy. For this reason and ever since, exhausting researches are being accomplished in search of the astrological and psychological meaning of Quíron and about its possible influences, so much in individual astral maps as in the collective ambit. For that, they fell back upon the symbolism of the myth, in the same way how it happened with relationship to Uranus, Neptune and Pluto, as these went being detected.

Quiron represents

- The Curator
- The Aggressor
- The Victim
- The philosophical independence
- The compassion before the suffering
- The learning process for we get to trust the Master or it Internal

Guides

QUÍRON IN THE HOUSES AND IN THE CONSTELLATIONS

The Houses where is Quirón are the sections of the Individual's life as stage, so that the personalities (internal and external) they form the catalizator of the aggressor's scene, of the victim, of the curator. Quíron is what is demanded from the individual, so that he/she enters in connection with its Dharma and with the numinous (self - knowledge) inside of the Astrological houses, inside of the following Sections of Life:

Houses

- 1a. House - Initiative, Objectivity, Action adapted
- 2a. House - Valorization of the priorities, appropriate acquisition, maintenance and conservation of the goods.
- 3a. House - Communication, Expression, thought, language, relationships and adapted learning
- 4a. House - Emotional entails and appropriate attitudes in relation to the family
- 5a. House - Appropriate form of creative self-expression, of linking afetivamente, of generating children, of educating them and of expanding its creativity
- 6a. House - Appropriate form of rendering services to others and the due respect to its body and social health.
- 7a. House - Relationships, societies, partnerships and marriage with right people
- 8a. House - Appropriate attitude in relationship the finances of the other ones under your cares, in relation to your own death and to the sexuality.
- 9a. House - Opportune attitude with sense-social due to your capacities, that should be for the community's orientation
- 10a. House - Social responsibility, maturity for direct action on the society.
- 11a. House - Ideals's plasmation of its dreams and appropriate friendships.
- 12a. House - Appropriate renouncement, appropriate self isolation.

Signs [constellations]

The signs (constellations) where Quíron is, by its negative designations are the vicissitudes, the weakness, errors, the illness, the bad, the agressor, inside it and

against itself. [Aggressor and victim] In its positive designations are the beginnings by those the cure will occur as will occur in the others, by its help. [Curator]

Methodology

Putting the Astrological Map with Ascendent to 15° of Cancer, and therefore with the 12:00 o'clock to 15o. of Aries, on top of the Iridological Map, and then Zenit (15o. of Aries) it will be on the 12.00 o'clock in the Iridological Map. It is disrespected therefore the Ascendancy Real of the individual's Birth Theme, because we placed the Ascendent at 15o. of Cancer, if not we wouldn't have Zenit at 15o. of Aries.

Astro-iridological analysis including Quíron

It has been done comparative analysis between the 35 Patient's Astrological Maps with their Iridological Maps and it was constated that in 31 of them, the iridological sign's presence at the correspondent grade of Quiron in their Astrological Map. Concerning to the others 4, although it there's no correspondent sign at the Iridological Map, Quíron was opposite 180°. grades to the existent sign at the iris. In the most of cases among the 35 patients, Quíron was appoiting to signs that represented the more relevant patient's claims

Conclusion

It is possible to end, therefore, that it is presented to the individual the opportunity of self-knowledge and self-transformation, what takes it to have determined more resistant shock organs to the external and internal factors, although presents in the Iris. The self-knowledge takes the individual to experienciate an important protection, usually something that he sees that it created by itself and inside itself. The demonstrative signs of hereditary tendencies verified in the iridological exams, and that doesn't have organic manifestation, it means that the individual doesn't participate in the same ideas and postures of life of its ancestral ones.

In the Astrological Analysis, when the person doesn't exercise the behavior and own negative posture of that aspect, it doesn't receive the reaction or current negative facts of that planet, which would be the pathological manifestation.

In the Iridological Analysis, the sign corresponding to the aspect, for instance a jewel (yolk?), it can be demonstrating the moral and physical elements and its consequences, inherited from its family and, therefore, it is a transgenerational factor and it doesn't necessarily show in its behavior, in the mental and in the patient's physicist.

Chemists William Bonner and Edward Rubenstein, of the University of Stanford, from 1997, in the United States, discovered that there was a type of connection among the movement of the particles of the organic matter, including the couple helix of human DNA, and the radiations emitted by the stars. (out of our Sun Sistem). The stars emit eletromagnetics radiations that are polarized in hourly sense at Northern Hemisphere and in the unterclockwise sense at Southern Hemisphere. Being followed the same researches Prof. Yoshihisa Inoue, of Osaka University and its team projected

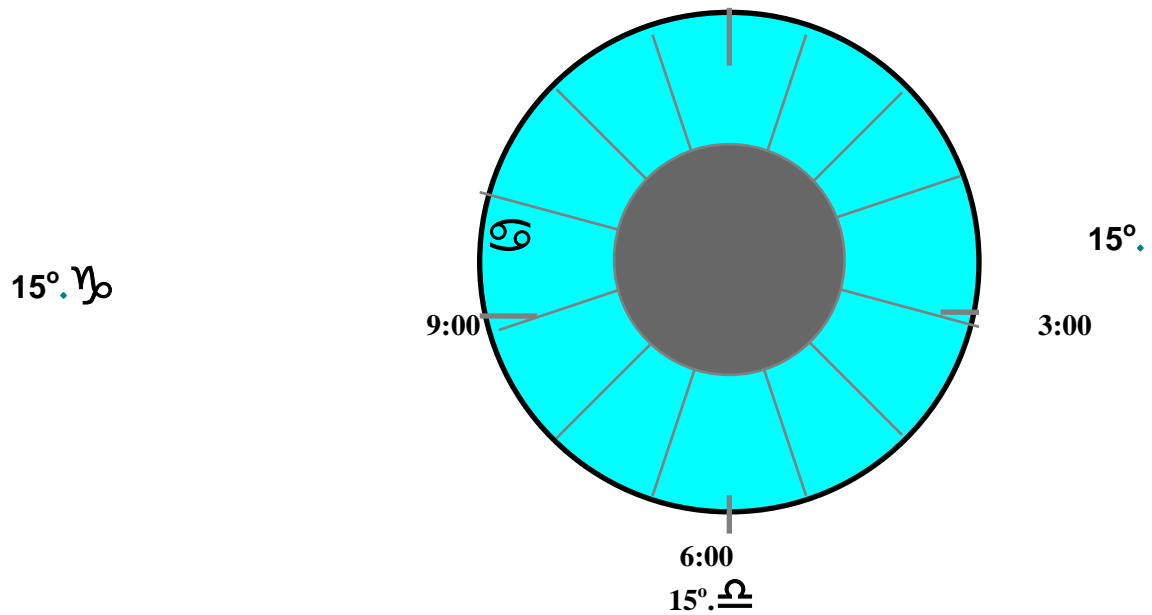
ultraviolet rays over a chemical reaction, to a couple helix of DNA with two atoms of carbon. They, without this interference should rotate in the hourly sense, from the left to the right. They started to rotate in the contrary sense. According to the quantic physics and the chaos's theory, we are influence everything and everything influences us. The classic physics said that the space separated bodies and objects. The modern affirms that, instead of it separates, the space it unites everything to everything.

The authors count with the well-coming inclusion of the one who wants give continuity and complementation the these researches on behalf of the minimization of the sufferings' human through the self-knowledge.

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12:00
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E os Deuses nos deram a oportunidade de progredirmos, dentro de nossas limitações e caminhos já impostos por nós mesmos em nosso passado. E ao nascermos, nos dão os sinais, em nossa íris, em nossas mãos, nos céus que nos rodeiam, sinais que nos mantém a Eles ligados, para que, ainda com todo o conhecimento que possamos dispor, constatemos que com Eles, somos um só.

*Carlos Magno Scuto
Marilena Angeli*