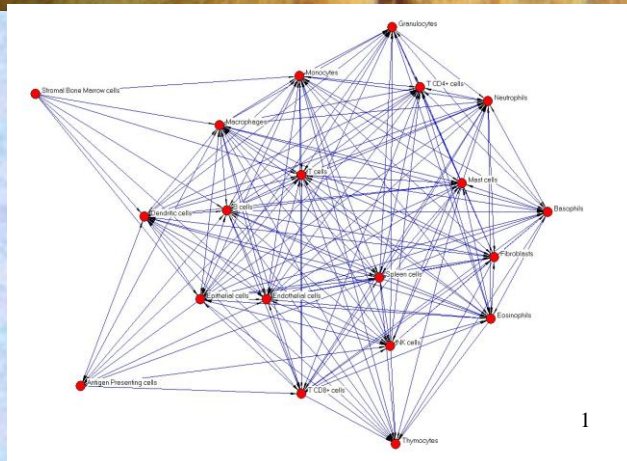
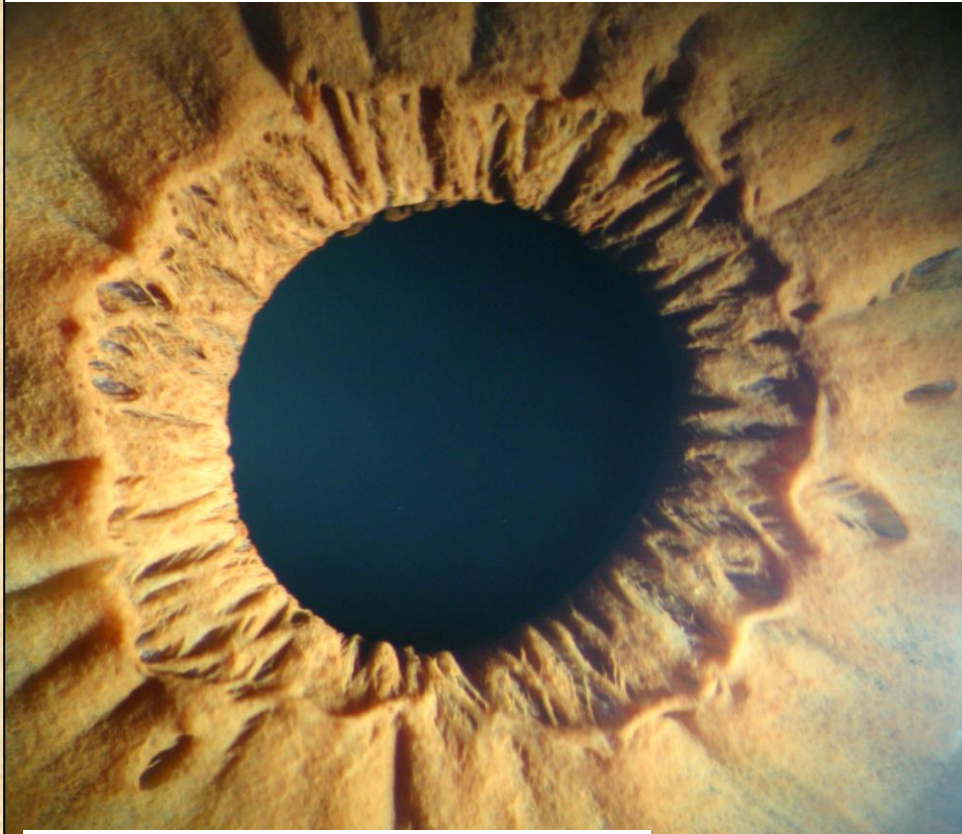


IRIDOLOGY

The dimension of the social thinking

THEORETICAL IRIDOLOGY



FIRST EDITION

DR. DANIELE LO RITO

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Image from the biological inter-connective network of the immune system by Dr. Claudio Franceschi.

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Preface

In *Iridology, The Dimension of the Social Thinking, Theoretical Iridology*, Dr. Lo Rito has, again by his own standards, produced a profound and beautiful book not just for the development of Iridology or the professional iridologist, but also humanity.

It is a sincere honor and privilege to write this Preface for Daniele's work knowing of the development of this most recent addition to his prolific output in iridological literature. Dr. Lo Rito has been working on these new theories and practice in iridology for many years and has given me the prior experience of putting this work to the test and I have to report that his theory is correct & works.

The themes of the book are close to me and I am heavily involved in my own groundbreaking work with the Limbic system, PNEI interactions, hypothalamus, HPA Axis and also the new work with Neurotransmitters in modern iridology first presented this year in Brazil & Denmark. So I was very interested, inspired and excited to read of Daniele's latest iris analysis contributions involving such mechanisms of the HPA Axis, Limbic system, psycho-emotional social interactions, neurophysiology and anatomy and the physical/emotional influences from the psycho-neuro-endocrino-immunological network.

This is a book you will return to again and again for assessment and your own research in these areas - specific iris signs are studied in detail - but from, as you would expect with Daniele, a new, refreshing angle. The physical and emotional correlations and how these interact with the brain and vice versa are a joy to read and again I can conclude from putting these theories to the test that they do indeed work for your clients/patient in practice.

The foundation of the book is the limbic & social structures of the brain placed on the entire iris with a new map - so we now have another level of interpretation for us to use in iridology. This potential multi layered assessment is one of the foundations for modern iridology - so we can move between my own systems, we can move between Daniele' systems,

move between the classical systems of iridology and then move between three or more and they would all be valid and provide different levels of information available to the professional iridologist.

I was particularly interested not just with the limbic system, but the neural plasticity and neural/PNEI adaptability reflected via the iris and also the gender differences in the thickening of the corpus callosum in males and females and again, how, this is demonstrated in the irises.

I implore you to explore the book with an open mind and cherish the content - I extend profound appreciation and thanks, on behalf of the global iridology community, to Daniele for his presence and contribution with: *Iridology, The Dimension of the Social Thinking, Theoretical Iridology*.

John Andrews

East Yorkshire, England

September 2016.

Preface

As I read page after page of *Iridology, The Dimension of the Social Thinking, Theoretical Iridology*, a deep feeling of excitement and joy emerged from deep within my heart and soul. Tears came to my eyes with the realization of the incredible love Dr. Daniele Lo Rito has for human kind. It is through his deep love and immense desire to improve the lives of others that he forges ahead with great courage and diligence to research ever new territories within the iris and the brain that are unique within each individual. Now, he has once again, brought us another amazing book that is the result of his state of the art research into neuroscience and iridology.

Upon reflecting back upon the many books, Daniele has written since I met him in the early 90's, I am reminded of a pathway of light being laid through the forest to guide us step by step in the ways and means to read and understand the messages presented within the signs of the iris. With each step, Daniele teaches us through very practical language, the translation and meaning of these signs and their intimate connections with the brain; in particular in this research - the way these iris signs are involved with the psycho-neuro-endocrino-immunology (PNEI) of an individual, the hypothalamus-pituitary-adrenal axis (HPA), and the relationships of these within our social interactions, lives and health.

I remember first studying Daniele's book, *Time Risk*, and experiencing this work first hand with him as we learned to practice this healing method on our classmates in his class. I saw person after person including myself, receive the healing of internal emotional wounds through this profound therapy based on specific signs revealed around the collarette. Then Daniele brought us the book on *Space Risk*, and the intricate signs found within the Inner Pupillary Border of the iris and taught us to understand how to read, understand and help to improve the lives of our clients from those signs.

I sat with Daniele as we listened to Dr. Bernard Jensen speak to a few of us in a small gathering about the embryo and the iris. Daniele became so inspired that he took the information about the embryo and the iris a step further and added his own research and presented it to the world. And many other books with profound information have been brought to us over the years as one can see in the bibliography herein through the faithful research of Dr. Lo Rito. I would encourage any serious student of iridology to carefully read and study each one.

Now, in this book on iridology, brain pathways and social thinking, we are given an in depth treasure trove of knowledge to better understand through the iris signs the mechanisms of how individuals interact both alone and in social situations. This is a huge revelation for mankind to find - that it is within the iris that such profound information resides! From learning to read and understand this wealth of messages provided within our

individual irises, we can determine one's ability to have empathy, stay with a group, share ideals and much more.

Personally, this book came at just the right time for me as I had been working with a woman who endured a traumatic brain injury or TBI. I was able to read the signs within her eyes in a whole new light and to help her learn to cope. Dr. Lo Rito states within this book, "When a man is traumatized, abused, or neglected, he perceives inside of himself that he is not accepted by others in the world . . . he will manifest thoughts, mental states, behaviors, emotions, and immunology that are comparable with his state of wellbeing . . ." This lady felt very unstable, had difficulty with decisions, and when presented with too many things to have to decide at once, became very confused and was thrown into a frightened, paranoid state for days. And though she was in a loving relationship, she felt unsafe when these times of confusion came upon her. In addition, since her TBI, she had suffered from weakened emotional states and challenges with her immune system. Dr. Lo Rito gives tremendous hope for people who have suffered with brain trauma. He states, "When certain brain areas suffer damage, there are other structures that take over and become partially functional compensating for the missing areas." Through this work, I was able to call on the strong parts within this fragile woman and give her courage, strength, and hope.

Likewise, Dr. Lo Rito, reviews many structures within the limbic system involved in motivation, emotion, learning, and memory. He goes into detail about the formation of the brain and iris in the womb and their continued maturation throughout life. He explains how the right brain hemisphere develops first during the first eighteen months of life and then the left hemisphere develops. The right hemisphere has a great deal to do with our social and emotional development, recognizing individuals close to us (our mothers at birth), and the capacity to regulate emotions. The left hemisphere guides us in logical thinking walking, and language skills. Dr. Lo Rito then reviews the representation of the social brain through the right and left irises and continues in great detail describing the iridological signs and reinterprets them in view of the social iris and verifying their

validity. For example, “a crypt desires for balance and to reach a state of manifested perfection.” My client with the TBI had many crypts and she indeed did long for balance and she had always been a perfectionist in her life. I was able to help her recognize this and counsel her on letting go and allowing herself to feel safe even when she made a mistake.

For me, the most fascinating part of Dr. Lo Rito’s research here, provides us with detailed iris topography of the various parts of the brain. My father-in-law, Dr. Bernard Jensen, approached this study back in the 50’s and again in the 70’s in his writings and in his iris chart including areas of the brain seen through the iris for sensory locomotion, the five senses, mental abilities, acquired speech and others. Today, he would be so proud of Dr. Lo Rito’s advanced work charting territories of the brain and defining them in the iris. These include the ways we may interpret emotions and feelings such as perception, inspiration, faith and doubt, anxiety and phobia; the cerebellum and the differences between male and female brains. Interesting case studies including panic attacks and sexual abuse are given and explained.

I am deeply grateful for Dr. Daniele Lo Rito and for this profound and exceptional work. All who read this book will be elevated, supported, encouraged and enriched by bringing this wisdom into their lives and into their iridology practice.

Ellen Tart-Jensen
California, USA
December, 2016.

Introduction

The man that observes his surroundings often finds himself dumbfounded by the need to find a solid base of existence or to understand the mechanisms of our interactions. Where does information reside, where is its home?

It manifests itself in objects or actions, in facial expressions, in iridological dispositions, in the lacuna, in pigmentation.

Behind this ocular image of a world perceived with harmony not objectified, in a brotherly bus that bring emotion from participating within family sharing.

Human beings perceive others separate essence from the apparent and visible, that nurtures this beauty and is informed in an instant of its non visible reality.

At this level information passes at the beat of butterfly's wings that are in love, ecstatically in the beauty of the meeting between spirits. There is no such sound, word, music, facial expression, or body language that can shadow one's expression of essence.

Often in iridology we use the hugging technique to experiment within us our perception of another's essence, the diversity of the existence between being human and another between woman and man, and between old and young.

If we observe an iris directly after we have done the existence experiment of me and another, we notice that the student often describes a reality no one has ever taught them. From this arises expressive potential which organic system has been stimulated to express this truth?

I am convinced that an individual perceptive system exists, is in part innate, and in part is received through education—shaped from years of practice. A dimension of perception exists that is to share with others, as if we are all part of one, greater than ourselves. We have to experiment to find our brother or sister again, in the animal or plant world, in minerals and to reestablish with love and share the fact that we belong to different kingdoms.

If man succeeds to do that which, he is with more than what meets the eye, and is in unity with someone different than him, with two, with three, with four, etc... then everyone brings a part of themselves and gives it to someone they meet, forming a social being. Can this be comprised of senses or some other human perception system?

Could the brain help man de-codify this information?

Most likely yes!!!

Men meet this formality in every instant, some times using it consciously for his life and to help others. Often we don't notice anything and our existence slides on the track of sensory perception. Maybe we can say that actual society desires to accentuate sentry expression, sight and sound.

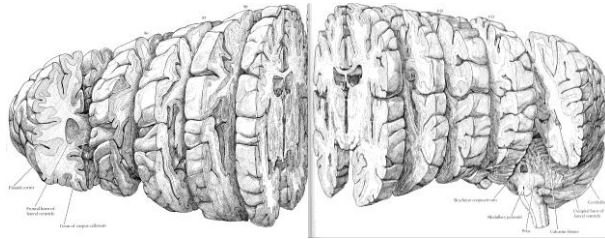
Like we see in Modern Art, multimedia is an expression at the Biennale in Venice, of current avant-garde artists. Or maybe all of this teaches us that something exists beyond the projected image on the screen, the imitated sound of an animal or the lament of a human soul.

In a research dimension, of pure research, of theoretical research, we have applied the conception of the probable social brain in iridology, searching to understand if the iridological signs can be read in a social dimension.

Understanding which parts of the limbic system or the cortex can be of interest and decide the eventual behavioural modifications or perceptions so that the hypoactive or hyperactive neuronal circuits could be one of the expressive factors in our behaviour as adults. The activation of the nervous system from one side determines our future characteristics of our attitude or our way of responding , from other evidence a capacity to be inserted into the social world. This determines our power of empathy, of staying with a group, in sharing ideals, of the strong-will within a group.

The PNEI (Psychoneuroendocrinoimmunology) fits well in this dimension of the social iris, and sustain hormonal integration, immunology, of a mechanism of neuronal homeostasis, of known information (visual, audio, tactile, etc.) or changing in hemispheres from right between mother and child (prenatal period).

In reality some cerebral areas, some neuronal circuit are shared between the PNEI and the theory of the social brain.



Anatomical sections of the human brain.

These structures are responsible for the social brain and their interactions permit us to live in groups. The synapses is in reality spaces that separates us, that divides two or more human beings, but can also represent a sort of bond, to stay together.

Neurons exchange information through the following ways:

- synaptic excommunication
- biochemistry endocellular variations
- activation of the messenger RNA, of the miRNA and synthesised protein.

In this network of social synapsis, every person is influenced by the state of their biological interior, both personal as well as social.

A part of the brain is constructed through experience and is modeled by information received from the outside.

Surely, the capacity to stay in the company of others models our brain, that in time (being immersed in a community of brains) permits the maturing of our 'social' being.

When a man is traumatized, abused, or neglected he perceives inside of himself he is not accepted by others in the world, between those that are desired. As an adult he will manifest thoughts, mental states, behaviors, emotions, and immunology that are comparable with a state of wellbeing, with procreative success and with long term survival.

They will be a man or a woman that won't want to couple, that won't want to procreate, that don't want to found families.

The transformative power of intimacy has its roots in evolution and the development of the brain through the loving care of our parents, through the strength of friendship and through the expansion of eternal love.

Our social brain is completely dependent on the environment of our birth, of the affectionate care from our parents, the love manifested through mimicry, looks, touch, words, hugs, etc... as well as emotions and thoughts that a mother has developed during the gestational period.

The final man is the result:

- a) individual strength and his personal program
- b) transgenerational information
- c) strength of race, people, or species
- d) feelings towards our parents
- e) information transmitted in the mother's right social cerebral hemisphere
- f) care given by parents post-natal.
- g) social memory, phyletic memory
- h) the educative approach during adolescence.
- i) personal, parental, and social aspects.

We have analyzed some of these aspects in earlier publication, in their relationship (Timerisk, The human biography), in space (Spacerisk), in the purpose of our birth (Spiritual Iridology).

For questions and more information please contact the author:

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