

Joyful Living Services' News

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OCTOBER 2011

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October News



I am very excited to share with you that I am going to be a guest speaker at the **2012 IIPA (International Iridology Practitioner's Association) 7th Annual Symposium!** Please "Mark Your Calendars" for February 24th - 26th in Las Vegas, Nevada at the Hilton Garden Inn. I hope you will be able to attend the symposium. It will be fantastic with speakers from all over the world speaking about the latest research in iridology. I will be speaking about Brachial Plexus, what it is, and how it shows up in the iris. This is a very important topic with children these days and we will discuss ways to help heal the brachial plexus injury. The more iridologists in the world that know about this injury, the more children that can be helped. Visit our website and the IIPA website at <http://www.iridologyassn.org> for more information and updates as time draws closer. I hope to see you all at the symposium in February. The registration form to attend is attached to this newsletter.



7th Annual IIPA Symposium

February 24-26, 2012

Register today! 1-888-682-2208



Kimberly Balas-Casper, WY
Cholesterol is NOT the Enemy



Brenda Generali-Coffax, CA
Brachial Plexus: What is it and how does it show up in the iris?



Beth Clay—
Codex, DSHEA, and our Health Freedoms



Gino Bellinfante—Canada
An Ancient Science in a Clinical World



Dr. Antonio Jimenez—San Ysidro CA
Principles to Cancer Therapy and Its Correlation in Iridology/Sclerology
Common Iris and Sclera signs in Prostate and Breast Cancer Patients: A 10 patient Study



Dr. Ta-En Lo—
Chaiyi City, Taiwan



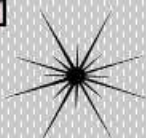
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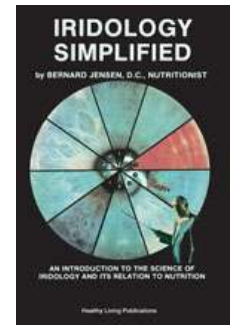


When the Eyes of the World meet Iridology!

Iridology Simplified

An Introduction to the Science of Iridology and Its Relation to Nutrition

Bernard Jensen pioneered iridology in the United States and wrote this small book as an introduction to this science. Iridology analyzes the delicate structures of the iris to reveal inflammation, where it is located and at what stage it is manifesting. Nerve fibers in the iris change color and shape to reflect the health of the body and indicate areas of illness or injury. Jensen is famous for developing a comprehensive chart that shows regions of the iris mapped to various organs in the body. With this chart, an iridologist can determine a person's constitutional strength, general health status, inherent strengths and weaknesses, and levels of toxic accumulations. It can also be used to pinpoint current, chronic, and degenerative health problems and provides guidance for how to improve them with proper nutrition.



In *Iridology Simplified*, Jensen explains how the chart works, has detailed illustrations of iris topography with individual systems charts, and presents over two dozen color photographs of irises during different stages of ailments. Also included is an iridology nutrition chart that shows which herbs and minerals will support specific organs and body systems along with a mineral and chemical element analysis chart that identifies minerals, their role in the body and the principal sources for them. Today, Jensen's chart remains as one of the most comprehensive and accurate indicators of the reflexive relationship between the iris and our physical health.

To order, contact Brenda at JLS at 530-878-1119. ISBN#: 978-1-57067-2705, Price: \$8.95, by Bernard Jensen, D.C.

What is Halloween All About?

Halloween (or **Hallowe'en**) is an annual holiday observed on October 31, which commonly includes activities such as trick-or-treating, attending costume parties, carving jack-o'-lanterns, bonfires, apple bobbing, visiting haunted attractions, playing pranks, telling scary stories, and watching horror films.



History

Historian Nicholas Rogers, exploring the origins of Halloween, notes that while "some folklorists have detected its origins in the Roman feast of Pomona, the goddess of fruits and seeds, or in the festival of the dead called Parentalia, it is more typically linked to the Celtic festival of Samhain, whose original spelling was Samuín (pronounced *sow-an* or *sow-in*"). The name of the festival historically kept by the Gaels and Celts in the British Isles which is derived from Old Irish and means roughly "summer's end". However, according to the Oxford Dictionary of English folk lore: "Certainly Samhain

was a time for festive gatherings, and medieval Irish texts and later Irish, Welsh, and Scottish folklore use it as a setting for supernatural encounters, but there is no evidence that it was connected with the dead in pre-Christian times, or that pagan religious ceremonies were held." The Irish myths which mention Samhain were written in the 10th and 11th centuries by Christian monks. This is around 200 years after the Catholic church inaugurated All Saints Day and at least 400 years after Ireland became Christian.

Origin of Name

The word *Halloween* is first attested in the 16th century and represents a Scottish variant of the fuller *All-Hallows-Even* ("evening"), that is, the night before All Hallows Day. Although the phrase *All Hallows* is found in Old English (*ealra hālgena mæssedæg*, mass-day of all saints), *All-Hallows-Even* is itself not attested until 1556.

Symbols

Development of artifacts and symbols associated with Halloween formed over time. For instance, the carving of jack-o'-lanterns springs from the souling custom of carving turnips into lanterns as a way of remembering the souls held in purgatory. The turnip has traditionally been used in Ireland and Scotland at Halloween, but immigrants to North America used the native pumpkin, which are both readily available and much larger – making them easier to carve than turnips. The American tradition of carving pumpkins is recorded in 1837 and was originally associated with harvest time in general, not becoming specifically associated with Halloween until the mid-to-late 19th century. The imagery of Halloween is derived from many sources, including national customs, works of Gothic and horror literature (such as the novels *Frankenstein* and *Dracula*), and classic horror films (such as *Frankenstein* and *The Mummy*). Among the earliest works on the subject of Halloween is from Scottish poet



John Mayne in 1780, who made note of pranks at Halloween; "*What fearful pranks ensue!*", as well as the supernatural associated with the night, "*Bogies*" (ghosts), influencing Robert Burns' *Halloween* 1785. Elements of the autumn season, such as pumpkins, corn husks, and scarecrows, are also prevalent. Homes are often decorated with these types of symbols around Halloween. Halloween imagery includes themes of death, evil, the occult, or mythical monsters. Black and orange are the holiday's traditional colors.

Trick-or-Treating and Guising

Trick-or-treating is a customary celebration for children on Halloween. Children go in costume from house to house, asking for treats such as candy or sometimes money, with the question, "Trick or treat?" The word "trick" refers to a (mostly idle) "threat" to perform mischief on the homeowners or their property if no treat is given. In some parts of Scotland children still go guising. In this custom the child performs some sort of trick, i.e. sings a song or tells a ghost story, to earn their treats. The practice of dressing up in costumes and begging door to door for treats on holidays dates back to the Middle Ages and includes Christmas wassailing. Trick-or-treating resembles the late medieval practice of souling, when poor folk would go door to door on Hallowmas (November 1), receiving food in return for prayers for the dead on All Souls' Day (November 2). It originated in Ireland and Britain, although similar practices for the souls of the dead were found as far south as Italy. Shakespeare mentions the practice in his comedy *The Two Gentlemen of Verona* (1593), when Speed accuses his master of "puling [whimpering or whining] like a beggar at Hallowmas." In Scotland and Ireland, Guising — children disguised in costume going from door to door for food or coins — is a traditional Halloween custom, and is recorded in Scotland at Halloween in 1895 where masqueraders in disguise carrying lanterns made out of scooped out turnips, visit homes to be rewarded with cakes, fruit and money. The practice of Guising at Halloween in North America is first recorded in 1911, where a newspaper in Kingston, Ontario reported children going "guising" around the neighborhood. American historian and author Ruth Edna Kelley of Massachusetts wrote the first book length history of the holiday in the U.S; *The Book of Hallowe'en* (1919), and references souling in the chapter "Hallowe'en in America"; The taste in Hallowe'en festivities now is to study old traditions, and hold a Scotch party, using Burn's poem *Hallowe'en* as a guide; or to go a-souling as the English used. In short, no custom that was once honored at Hallowe'en is out of fashion now.



In her book, Kelley touches on customs that arrived from across the Atlantic; "Americans have fostered them, and are making this an occasion something like what it must have been in its best days overseas. All Hallowe'en customs in the United States are borrowed directly or adapted from those of other countries". While the first reference to "guising" in North America occurs in 1911, another reference to ritual begging on Halloween appears, place unknown, in 1915, with a third reference in Chicago in 1920. The earliest known use in print of the term "trick or treat" appears in 1927, from Blackie, Alberta, Canada: Hallowe'en provided an opportunity for real strenuous fun. No real damage was done except to the temper of some who had to hunt for wagon wheels, gates, wagons, barrels, etc., much of which decorated the front street. The youthful tormentors were at back door and front demanding edible plunder by the word "trick or treat" to which the inmates gladly responded and sent the robbers away rejoicing. The thousands of Halloween postcards produced between the turn of the 20th century and the 1920s commonly show children but do not depict trick-or-treating. The editor of a collection of over 3,000 vintage Halloween postcards writes, "There are cards which mention the custom [of trick-or-treating] or show children in costumes at the doors, but as far as we can tell they were printed later than the 1920s and more than likely even the 1930s. Tricksters of various sorts are shown on the early postcards, but not the means of appeasing them". Trick-or-treating does not seem to have become a widespread practice until the 1930s, with the first U.S. appearances of the term in 1934, and the first use in a national publication occurring in 1939.



Costumes

Halloween costumes are traditionally modeled after supernatural figures such as monsters, ghosts, skeletons, witches, and devils. Over time, the costume selection extended to include popular characters from fiction, celebrities, and generic archetypes such as ninjas and princesses. Dressing up in costumes and going "guising" was prevalent in Scotland at Halloween by the late 19th century. Costuming became popular for Halloween parties in the US in the early 20th century, as often for adults as for children. The first mass-produced Halloween costumes appeared in stores in the 1930s when trick-or-treating was becoming popular in the United States. Halloween costume parties generally fall on, or around, 31 October, often falling on the Friday or Saturday prior to Halloween.



UNICEF

"Trick-or-Treat for UNICEF" has become a common sight during Halloween in North America. Started as a local event in a Northeast Philadelphia neighborhood in 1950 and expanded nationally in 1952, the program involves the distribution of small boxes by schools (or in modern times, corporate sponsors like Hallmark, at their licensed stores) to trick-or-treaters, in which they can solicit small-change donations from the houses they visit. It is estimated that children have collected more than \$118 million for UNICEF since its inception. In Canada, in 2006, UNICEF decided to discontinue their Halloween collection boxes, citing safety and administrative concerns; after consultation with schools, they instead redesigned the program.

Games and other activities

In this Halloween greeting card from 1904, divination is depicted: the young woman looking into a mirror in a darkened room hopes to catch a glimpse of the face of her future husband. There are several games traditionally associated with Halloween parties. One common game is dunking or apple bobbing, in which apples float in a tub or a large basin of water and the participants must use their teeth to remove an apple from the basin. A variant of dunking involves kneeling on a chair, holding a fork between the teeth and trying to drop the fork into an apple. Another common game involves hanging up treacle or syrup-coated scones by strings; these must be eaten without using hands while they remain attached to the string, an activity that inevitably leads to a very sticky face. Some games traditionally played at Halloween are forms of divination. A traditional Scottish form of divining one's future spouse is to carve an apple in one long strip, then toss the peel over one's shoulder. The peel is believed to land in the shape of the first letter of the future spouse's name.¹ Unmarried women were told that if they sat in a darkened room and gazed into a mirror on Halloween night, the face of their future husband would appear in the mirror. However, if they were destined to die before marriage, a skull would appear. The custom was widespread enough to be commemorated on greeting cards from the late 19th century and early 20th century. Another game/superstition that was enjoyed in the early 1900s involved walnut shells. People would write fortunes in milk on white paper. After drying, the paper was folded and placed in walnut shells. When the shell was warmed, milk would turn brown therefore the writing would appear on what looked like blank paper. Folks would also play fortune teller. In order to play this game, symbols were cut out of paper and placed on a platter. Someone would enter a dark room and was ordered to put her hand on a piece of ice then lay it on a platter. Her "fortune" would stick to the hand. Paper symbols included: dollar sign-wealth, button-bachelorhood, thimble-spinsterhood, clothespin-poverty, rice-wedding, umbrella- journey, caldron-trouble, 4-leaf clover- good luck, penny-fortune, ring-early marriage, and key-fame. The telling of ghost stories and viewing of horror films are common fixtures of Halloween parties. Episodes of television series and Halloween-themed specials (with the specials usually aimed at children) are commonly aired on or before the holiday, while new horror films are often released theatrically before the holiday to take advantage of the atmosphere.



Haunted attractions

Haunted attractions are entertainment venues designed to thrill and scare patrons. Most attractions are seasonal Halloween businesses. Origins of these paid scare venues are difficult to pinpoint, but it is generally accepted that they were first commonly used by the Junior Chamber International (Jaycees) for fundraising. They include haunted houses, corn mazes, and hayrides, and the level of sophistication of the effects has risen as the industry has grown. Haunted attractions in the United States bring in an estimate \$300–500 million each year, and draw some 400,000 customers, although press sources writing in 2005 speculated that the industry had reached its peak at that time. This maturing and growth within the industry has led to more technically-advanced special effects and costuming, comparable with that of Hollywood films.



Foods

Because the holiday comes in the wake of the annual apple harvest, candy apples (known as toffee apples outside North America), caramel or taffy apples are common Halloween treats made by rolling whole apples in a sticky sugar syrup, sometimes followed by rolling them in nuts. At one time, candy apples were commonly given to children, but the practice rapidly waned in the wake of widespread rumors that some individuals were embedding items like pins and razor blades in the apples. While there is evidence of such incidents, they are quite rare and have never resulted in serious injury. Nonetheless, many parents assumed that such heinous practices were rampant because of the mass media. At the peak of the hysteria, some hospitals offered free X-rays of children's Halloween hauls in order to find evidence of tampering. Virtually all of the few known candy poisoning incidents involved parents who poisoned their own children's candy. One custom that persists in modern-day Ireland is the baking (or more often nowadays, the purchase) of a barmbrack (Irish:



báirín breac), which is a light fruitcake, into which a plain ring, a coin and other charms are placed before baking. It is said that those who get a ring will find their true love in the ensuing year. This is similar to the tradition of king cake at the festival of Epiphany.

List of foods associated with the holiday:

- Barmbrack (Ireland)
- Bonfire toffee (Great Britain)
- Candy apples/toffee apples (Scotland & Ireland)
- Candy corn, candy pumpkins (North America)
- Caramel apples
- Caramel corn
- Colcannon (Ireland)
- Novelty candy shaped like skulls, pumpkins, bats, worms, etc.
- Pumpkin, pumpkin pie, pumpkin bread
- Roasted pumpkin seeds
- Roasted sweet corn
- Soul cakes

Music

Music played around Halloween time usually consists of creepy themes such as monsters, ghosts, or ghouls. It can vary from the comical (intended for children) to the creepy (intended for teens and adults).

Popular Halloween Songs

- Thriller by Michael Jackson
- Purple People Eater by Sheb Wooley
- Monster Mash by Bobby "Boris" Pickett
- Witch Doctor by David Seville

Around the world

Halloween is not celebrated in all countries and regions of the world, and among those that do the traditions and importance of the celebration vary significantly. In Scotland and Ireland, traditional Halloween customs include children dressing up in costume going "guising", holding parties, while other practices in Ireland include lighting bonfires, and having firework displays. Mass transatlantic immigration in the 19th century popularized Halloween in North America, and celebration in the United States and Canada has had a significant impact on how the event is observed in other nations. This larger North American influence, particularly in iconic and commercial elements, has extended to places such as South America, Australia, New Zealand, continental Europe, Japan, and other parts of East Asia.

Christianity

Christian attitudes towards Halloween are diverse. In the Anglican Church, some dioceses have chosen to emphasize the Christian traditions of All Saints' Day, while some other Protestants celebrate the holiday as Reformation Day, a day to remember the Protestant Reformation. Father Gabriele Amorth, a Vatican-appointed exorcist in Rome, has said, "if English and American children like to dress up as witches and devils on one night of the year that is not a problem. If it is just a game, there is no harm in that." In more recent years, the Roman Catholic Archdiocese of Boston has organized a "Saint Fest" on the holiday. Similarly, many contemporary Protestant churches view Halloween as a fun event for children, holding events in their churches where children and their parents can dress up, play games, and get candy for free. Many Christians ascribe no negative significance to Halloween, treating it as a purely secular holiday devoted to celebrating "imaginary spooks" and handing out candy. To these Christians, Halloween holds no threat to the spiritual lives of children: being taught about death and mortality, and the ways of the Celtic ancestors actually being a valuable life lesson and a part of many of their parishioners' heritage. In the Roman Catholic Church, Halloween is viewed as having a Christian connection, and Halloween celebrations are common in Catholic parochial schools throughout North America and in Ireland. Some Christians feel concerned about Halloween, and reject the holiday because they feel it trivializes – or celebrates – paganism, the occult, or other practices and cultural phenomena deemed incompatible with their beliefs. A response among some fundamentalist and conservative evangelical churches in recent years has been the use of "Hell houses", themed pamphlets, or comic-style tracts such as those created by Jack T. Chick in order to make use of Halloween's popularity as an opportunity for evangelism. Some consider Halloween to be completely incompatible with the Christian faith believing it to have originated as a pagan "Festival of the Dead".

Paganism

Celtic NeoPagans consider the season a holy time of year. Celtic Reconstructionists, and others who maintain ancestral customs, make offerings to the gods and the ancestors.



Food Matters

Submitted by Vicki Van Vynckt

E-mail: vynckt@gmail.com, Iridology website: www.iridologyforhealth.com

This is a very important video about health and food. I encourage you to watch it and draw your own conclusions.

http://articles.mercola.com/sites/articles/archive/2011/10/02/food-matters-the-movie.aspx?e_cid=20111002_SNL_Art_1

Recipe of the Month – Homemade Pumpkin Pie

By: Brenda Generali and Betty Crocker

Ingredients:

- Pastry shell for a 10-inch one-crust pie
- 3 eggs
- 1 cup sugar
- 2-3/4 cups canned pumpkin (I use the pumpkin that I have grown and canned myself)
- 2-1/4 cups evaporated milk
- 1-1/2 teaspoons ground cinnamon
- 3/4 teaspoon salt
- 3/4 teaspoon ground ginger
- 1/2 teaspoon ground cloves

Heat oven to 425 degrees. Prepare pastry. Beat eggs slightly with hand beater; beat in remaining ingredients. Place pastry-lined pie plate on oven rack; pour in filling. Bake 15 minutes. Reduce oven temperature to 350 degrees. Bake until knife inserted in center comes out clean, about 55 minutes longer. Refrigerate until chilled, at least 4 hours (we eat ours at room temperature). Serve with whipped cream if desired. Refrigerate any remaining pie immediately. 310 calories per serving. YUM!!!

CADI, eyePIX, SD8004, Used Iridology Cameras, and Iridology Station 5.1 Software

Go to the following links to learn about the cameras and software we sell:

CADI WV5533 Handheld Digital Iriscope, 8.0 Megapixel: <http://www.joyfullivingservices.com/cadi8megapixel.pdf>

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SD8004 Super Digital 18.1 MP Iridology Camera: <http://www.joyfullivingservices.com/handouts/sd8004digitaliridologycamera.pdf>

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We are happy to let you know that we have several new instructors for our iridology, health & nutrition, herb, anatomy & physiology, and colon health courses. Go to: <http://www.joyfullivingservices.com/certifiedinstructors.html> for information.

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Referrals

Joyful Living Services offers referrals for our distributors who sell our products and courses, Certified Iridologists, Certified Herbal Counselors, Certified Health and Nutrition Counselors, Certified Anatomy & Physiology Professionals, Certified Colon Health Care Professionals, Certified Advanced Herbalism Professionals, Certified Muscle Response Testers, Chiropractors, Massage Therapists, Iridology Distributors, Nature's Sunshine Distributors, and more. Go to:

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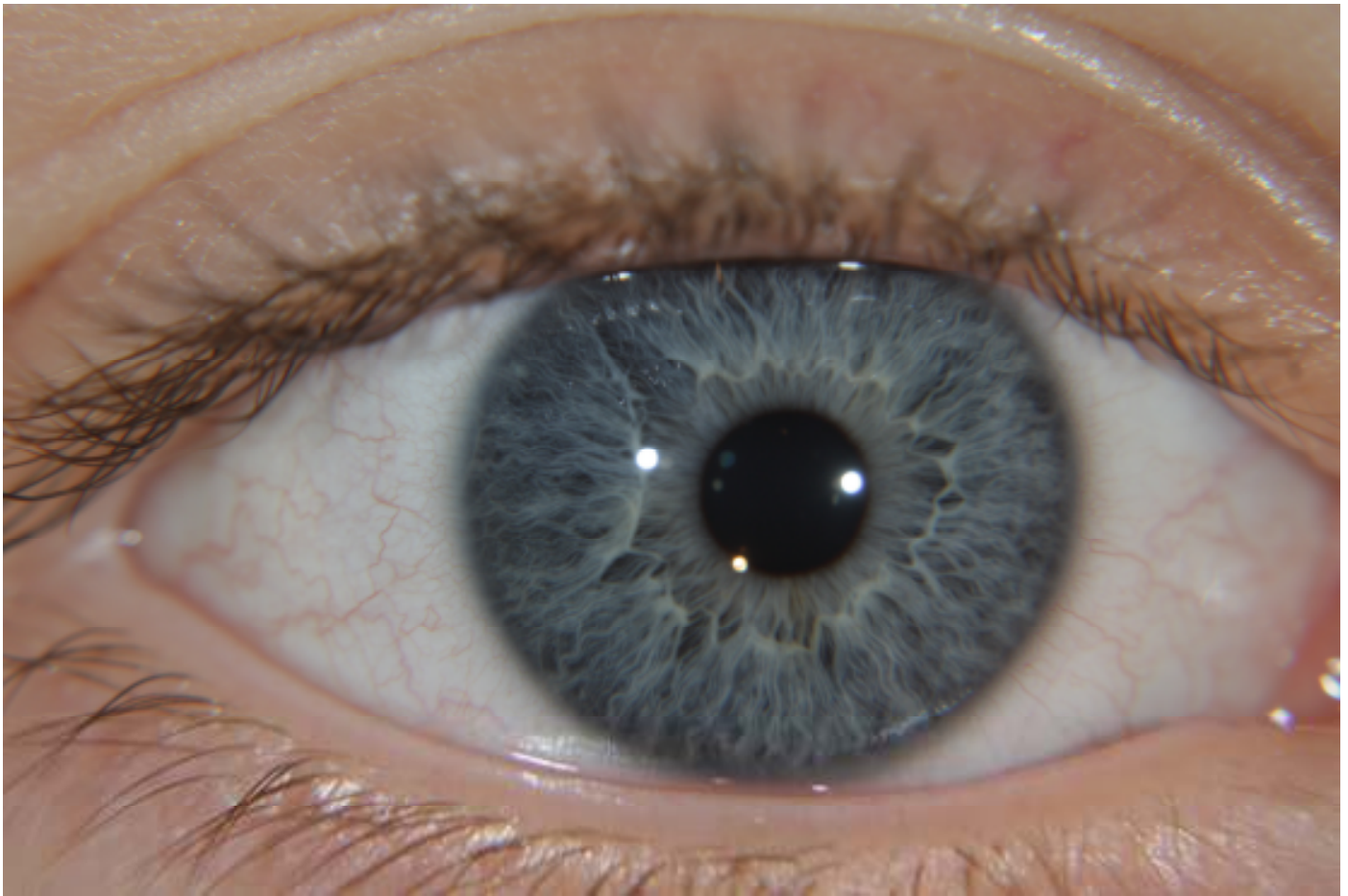
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Updated Catalog: <http://www.joyfullivingservices.com/handouts/jlscatalog.pdf>

The Study of Iridology



Since I'll be speaking about Brachial Plexus in February at the symposium, I thought I would put some thoughts in this newsletter. My son was injured at birth. The brachial plexus shows up in his right iris since it's his right arm that is affected. If you imagine a clock over the iris, look at 10:00 and you will see a very large open lacuna. This is the right shoulder area which is where he is affected.

The **brachial plexus** is a network of nerve fibers, running from the spine, formed by the ventral rami of the lower four cervical and first thoracic nerve roots (C5-T1). It proceeds through the neck, the axilla (armpit region), and into the arm.

Function

The brachial plexus is responsible for cutaneous and muscular innervation of the entire upper limb, with two exceptions: the trapezius muscle innervated by the spinal accessory nerve (CN XI) and an area of skin near the axilla innervated by the intercostobrachial nerve. Lesions can lead to severe functional impairment.

Path

The brachial plexus is divided into Roots, Trunks, Divisions, Cords, and Branches. There are five "terminal" branches and numerous other "pre-terminal" or "collateral" branches that leave the plexus at various points along its length. The five **roots** are the five anterior rami of the spinal nerves, after they have given off their segmental supply to the muscles of the neck. These roots merge to form three **trunks**:

- "superior" or "upper" (C5-C6)
- "middle" (C7)
- "inferior" or "lower" (C8-T1)

Each trunk then splits in two, to form six **divisions**:

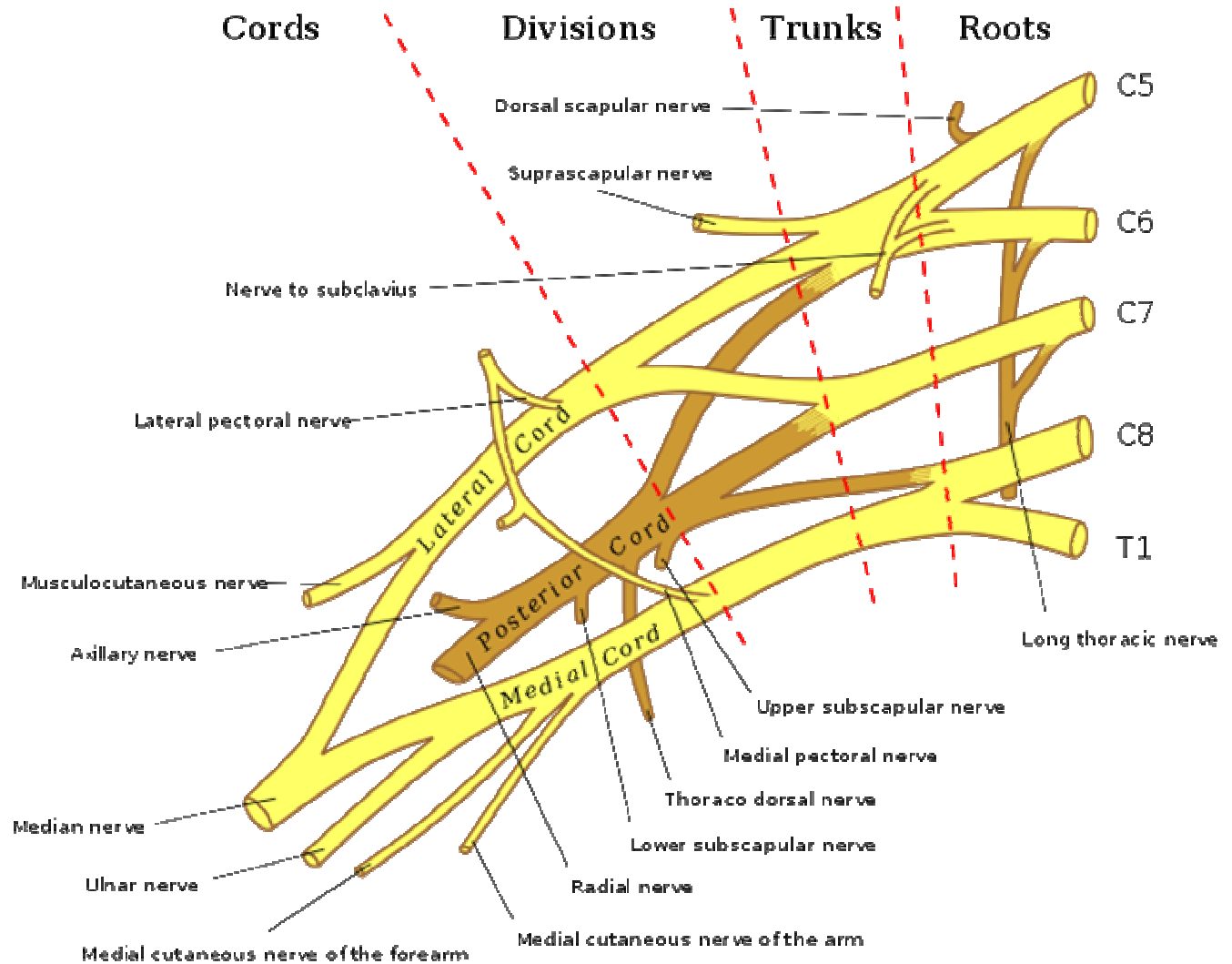
- anterior divisions of the upper, middle, and lower trunks
- posterior divisions of the upper, middle, and lower trunks



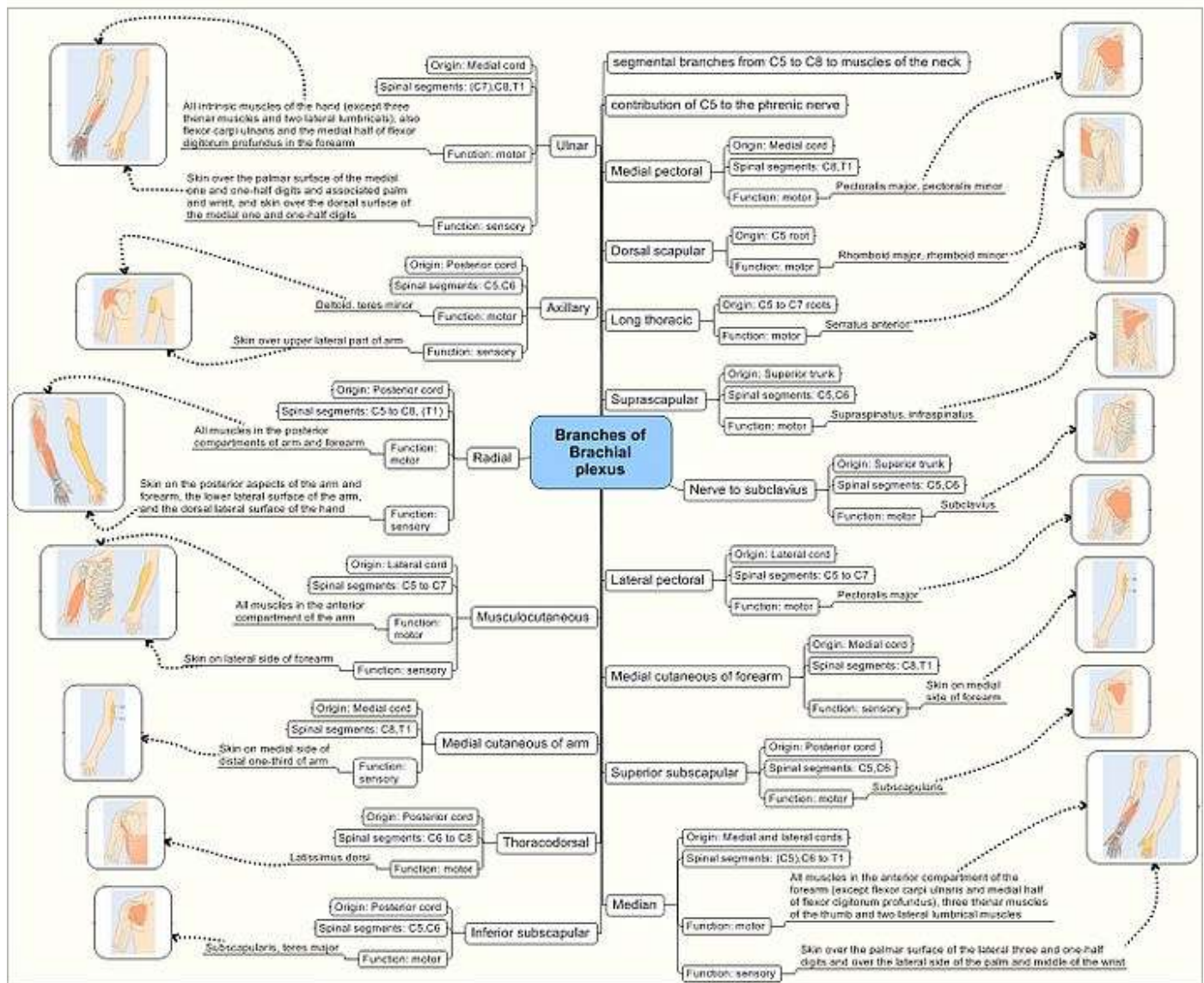
These six divisions will regroup to become the three **cords**. The cords are named by their position with respect to the axillary artery.

- The *posterior cord* is formed from the three posterior divisions of the trunks (C5-T1)
- The *lateral cord* is the anterior divisions from the upper and middle trunks (C5-C7)
- The *medial cord* is simply a continuation of the anterior division of the lower trunk (C8-T1)

The **branches** are listed below. Most branch from the cords, but a few branch (indicated in *italics*) directly from earlier structures. The five on the left are considered "terminal branches".



Anatomical illustration of the brachial plexus with areas of roots, trunks, divisions and cords marked.



Mind map showing branches of brachial plexus

Constitutional Iridology

Iris Supplies
Leading the way in Iridology Technology

Constitutional Iridology was put together by Milo Milosevic who graduated as a naturopath from the Southern School of Natural Therapies in 1980.

His passion for Iridology increased when he attended the College of Somatic Studies course in Constitutional Iridology in 1990 with Robert Lucy using Angerer's constitutional philosophy. It was an awakening into a realm of iridology that has led to this compilation of ideas. Milo has studied in the USA with the Natural Iridology Research Association, where the Deck system is used predominantly. He has lectured at the Australian College of Natural Medicine in Brisbane for 8 years and has also lectured for the Institute of Applied Iridology throughout Australia and New Zealand.

This Iridology software CD covers the iridology constitutions as gathered by Milo Milosevic N.D. over his lecturing years. This is a compilation of the constitutions from Deck Angerer and American constitutions. It is written in such a way as to make it easily client compliant & the analysis can be used even as a handout sheet. The constitutions are divided into blue, brown & mixed with dietary & lifestyle guidelines.

The Iridology software CD also contains many photographs of irides from Milo's clinical cases, also other pupil and iris signs as well. The purpose of this Iridology software CD is to bring the constitutions alive in a easily manageable way that will encourage the therapist to ask most questions about there client as well as be aware of the health direction the client is going towards.

A few sample images from Constitutional Iridology



Contents

What is Iridology
The Iris
A Historical Outline of Key Researchers In Iridology
Iridology Consultation
An Overview of the steps in an Iris Examination
Client Communication Guidelines
American Model
European Model
Applied Iridology
The Health Equation

Basic Iris Signs
Ranfaction
Radial Furrows
Lacunae
Contraction Furrows
Radials
Transversals
Central Heterchromia
Sectoral Heterchromia
Pigments

Tophi or Flocculation
Pinguecula
Pterygiums
Scurf Rim
Corneal Arcus

Constitutions
Constitutional Philosophy
Neurogenic
Neuro-Lymphatic
Lymphatic Hypoplastic
Hydrogenoid
Uric Acid
Hormonal
Connective Tissue
Hematogenic
Biliary
Femur Chromatose
Anxiety Tetanic
Lipemic

Collarette and Digestive Signs
Collarette
Analysing Digestive Signs
Collarette Wreaths
Wreath Quality

Pupil/Collarette Combinations
Pupil Tonus
Miosis
Mydriasis
Pupil Ellipses
Pupil Flattenings
Analysing Digestive Signs
Signs of the Pupil Border
The Cogwheel Pupil Border

Appendix

Constitutional Iridology Chart

Update Iridology Station 5 with Constitutional Iridology



Sample information from Constitutional Iridology



Price: \$149 US Dollars

Payment can be made by PayPal, Credit Card or Bank Deposit

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IIPA

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7th Annual IIPA Symposium

February 24-26, 2012



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(PLEASE PRINT CLEARLY)

Name: _____

Mailing Address: _____

City: _____ State: _____ Zip: _____

Email Address: _____

Phone: _____ Fax: _____

Payment:

_____ Enclosed is my check in the amount of \$ _____ for _____ (number participating).

_____ Charge my credit card (Visa, Mastercard) in the amount of \$ _____ for _____ (number participating).

Card No.: _____ Expiration Date: _____ 3 digit code: _____

Signature on card: _____

