

LILLIAN BRIDGES

SECOND EDITION

FACE READING IN CHINESE MEDICINE



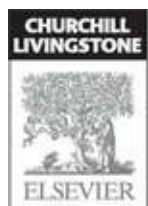
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Face Reading in Chinese Medicine

Second Edition

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Edinburgh London New York Oxford Philadelphia St Louis Sydney Toronto 2012

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First edition 2004

Second edition 2012

ISBN 9780702043147

2 British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

3 Library of Congress Cataloging in Publication Data

A catalog record for this book is available from the Library of Congress

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Acknowledgments

This book took a very long time to write the first time and longer than I expected to rewrite. There are simply too many people to whom I owe my thanks to fit them all here individually. So to highlight those most instrumental in getting this book published:

Thank you first to Janneke Vermeullen for her wonderful photographs. I am so grateful for the work you put into getting them ready for the manuscript. They illustrate my teachings wonderfully. Thank you also to Hal Bridges for the photos from the last edition, some of which are still here and thank you to Photography by Cheryl for the back cover photo. And, I am grateful to all the people who volunteered to be photographed to help me illustrate this book.

Special thanks go to Claire Wilson, my Commissioning Editor, who has guided me on the journey that has culminated in this second edition. You were always there for my questions and I appreciate your belief in me. To Veronika Watkins and Clive Hewat, my Editors—thank you for your encouragement and assistance whenever I needed it. To Beula Christopher, my Project Manager, thank you for your hard work and guidance, as I toiled over this manuscript and for juggling all of the details of the publishing process so well. I can't forget Inta Ozals, my first Commissioning Editor who took a chance on buying this book in the first place or Kellie White, my first Publishing Manager, for all the help in getting the first edition published. To all of the staff at Elsevier who worked on this book, thanks for all of your hard work getting this version of my book created.

I want to thank all of my wonderful students who have been following me faithfully over the years—many of whom are now excellent face readers themselves. I am proud that you have taken my family's teachings to use your way to help others. I have always loved your hardest questions as they have challenged me to give my best. My life has been influenced for the better because of you. Thank you also to all of my private clients. I appreciate your trust in me and I feel privileged that you chose me to help you. To all the universities, colleges, businesses, conferences and symposiums—thank you for hiring me so I was able to bring my work out into the world.

To all my close friends around the world—you know who you are—thank you for believing in me, guiding me, being there for me in all the dark times and instigating a lot of fun times too. You are all amazing and wonderful people!

I have been blessed by having some extraordinary people as relatives. My greatest

debt goes to my grandmother, Mary Chen Lowe, my first and best teacher of face reading and ancient Chinese wisdom. I can never thank her enough. My father, Harold Rubright, had a dream of retiring so that he could write, but sadly never got the chance. He gave me the love of reading, learning, and writing and was my first teacher of psychology, medicine, and spirituality. I wish he were here to see how he inspired me. My beautiful and spirited mother, Lea, has always been an amazing catalyst for creativity and a champion for living your dreams. I could not have gone on with this project after some of those dark days if she hadn't said, "I know you can!" To my aunts and uncles, Pearl, Phillip, Ben, Alex, and Lily, thank you too. You never tired of my questions. To my sister Leslie Daff, thank you for your love and understanding—I'm so happy that you are my sister. Thanks for my wonderful niece and nephew, Katie and Chuck Daff, too. To my sister Lory Rubright, who is no longer with us—I miss you.

To my sons, Stephen and Alex Lesefko, thank you for all of your support and encouragement. You are both proof that miracles happen and you have been the greatest gifts of my life. This book is a gift for you from our ancestral heritage.

Introduction

Face reading has a venerated and well-documented history in China that dates back thousands of years. It was originally part of ancient Taoist alchemical practices that involved understanding and returning to “the Original Face,” best described as an individual’s true nature, and involves Jing, the inherited constitution or essence. When Jing is overused, it can lead to illness and when severely depleted can cause death. Due to the Taoist’s desire to extend the normal lifespan and achieve immortality, Chinese Medicine evolved and face reading was one of techniques used to diagnose deficiencies in Jing, to evaluate the flow of Qi or life force energy and to assess the emanation of Shen or spirit. Together Jing, Qi and Shen formed the important trilogy essential for longevity that must be guarded and protected. They were called the “Three Treasures.”

Face reading was also one of the techniques Chinese doctors and healers used to avoid having to palpate the body. Perhaps you have seen the ivory statues of reclining Chinese women? These statues were once used by female patients; they would point out where their pain was on the statue because it was considered unseemly for the doctor to touch the female patient except on the extremities of the body. Instead, other techniques like face reading, pulse, tongue and smell were used to determine the appropriate herbal treatments. It turns out that not only was facial diagnosis part of early Chinese Medicine, there is some evidence that it may have been one of the most important diagnostic tools, as the earliest discovered facial maps were combined with the facial meridians and acupuncture points. Other classic texts such as the *Yellow Emperor’s Classic* contains numerous references to facial signs as diagnostic indicators and the Chinese word “Xiang...is the term used for the practice of physiognomy, which is the observation of external appearance in order to identify an individual’s true nature and destiny”¹ according to Elizabeth Rochat de Valle. Another clue is that the earliest word for color in Chinese actually meant color in the face, which is a reference to diagnosing from these colors. The face contains so many clues about health, starting with what you came in with genetically.

Jing can also be described as inherited potential or DNA that manifests physically and contributes to the creation of the body and the attributes of stamina and strength. Preserving Jing is essential for a long lifespan. Qi is the energy that people live on daily and it can be manufactured to buffer the use of Jing. Shen is the manifestation of the Spirit and is seen as the light of the eyes and the glow from the skin. These three treasures can all be seen from myriad signs on the face: the quantity of Jing from the Jing markers; the usage of Jing from the facial map; the kind of Qi that needs to be made from the Qi markers; the amount of usable Qi accessible for organ

function shown by the changes in the facial features and markings: and the quality of Shen that can be evaluated by the changes in the backlighting of the eyes. With face reading as a diagnostic tool, practitioners of Chinese medicine and in fact all health practitioners can find valuable clues about health. One of the greatest advantages of facial diagnosis is the immediacy of the signs that show minor health problems, which makes it an extremely useful tool for preventative medicine.

Face reading also evolved into other real-world applications such as matchmaking, fortune telling and business. It was even used to determine promotability in the government hierarchy and foresee potential success for politicians and generals. Face reading is still used today by Chinese people everywhere, but most commonly as a fortune-telling tool because the face not only shows who someone is, but also shows what has happened to them. If they stay on the same track, it also shows where they are probably going. Therefore, it can be used to predict the future with a fair degree of accuracy. Predicting what kind of illness a person is headed for is even easier because the indications can be found in facial features long before tests show what organs are compromised or diseased. Even now, it is possible to go to any Chinatown around the world and get your face read for a minimal cost; the face reader will tell you about your fate and destiny. In many ways, fortune tellers acted as good therapists and helped people with their emotional and physical problems, and gave them an understanding of their nature. The only downside to Chinese face reading was the negative criticism that the “wrong” face or features could elicit. Then as now, judgments about what was considered beautiful or ideal and what traits constituted potential success were clearly based on the current societal preferences.

Face reading was not limited to the Chinese alone. It has a long history in the Western world as well. The Greeks were known to have studied physiognomy; both Aristotle and Plato wrote about faces. Europe has had a long tradition of evaluating faces ever since. Phrenology—reading the bumps on one’s head—was popular in both Europe and America in the eighteenth century, and one of America’s most revered presidents, Abraham Lincoln, was known to have picked his cabinet members based on their faces. There is even an out-of-print Maytag Sales Manual from the early 1900s that shows how reading faces helps to sell appliances.

I learned face reading from my mother’s Chinese family and primarily from my grandmother, Mary Chen Lowe ([Figure I-1](#)). The ability has been passed down in the family for many generations and has always been used for business, medical diagnosis and for fortune telling too. My grandmother was fortunate enough to have learned these ancient teachings from her father, who allowed her to learn about it because she was his favorite child. It was not common for girls to be taught this technique in the apprenticeship method. Her father used face reading primarily for

business. He was a very successful banker in Shanghai and attributed his success in banking to his ability to read faces and personalities and to being able to decide whom to loan money to, for how long, and also how much to loan them!



FIGURE I-1 Mary Chen Lowe. My grandmother was a small, regal and serene woman with a delightful giggle. Because of her wisdom, her beautiful face remained remarkably unlined despite the traumas in her life.

My grandmother also used face reading as a business tool, helping her to successfully run a major sweater design and manufacturing business, Lilly of California. She read everyone's face that came to her house and told them all about their personality, their abilities, their health, and their potential. I was fortunate to have had her as a constant presence in my life since the age of 5. I would go to her house every weekend and sit by her side, and watch her read faces. Her home was like Grand Central Station, and everyone had to be read! It was a requirement for passing through, and when they came back she would re-evaluate them.

She was a wise and wonderful woman, but she was also a savvy businesswoman. She found face reading to be an excellent tool for helping her to deal with people. I chose to learn about face reading because I loved being around her as she fascinated me. She taught all of her six children to read faces; however, I am the only grandchild out of eighteen who chose to learn it and use it, and I have spent my entire career reapplying it to the field of Chinese medicine and business.

Although I spent my childhood learning about faces, I didn't take it all that seriously

until I realized that other people simply didn't know how to read faces. For this, I owe a debt of thanks to my ex-husband and the father of our children. This poor man had to pass the test of my family before I was allowed to marry him, and this was no small feat! He is a very left-brained and logical engineer, but luckily had an open mind. When we started becoming serious about each other, I had to take him to my grandparent's house. We walked in the front door and my uncle shook his hand and then stared intently at his forehead and said, "Oh, you almost died when you were 24, what happened?" His mouth just dropped open and he asked, "How did you know that I almost died?" My uncle's reply was very simple, "Well, it's right there on your forehead."

At that point, I am sure that he thought he was marrying into a family of witches! The rest of my aunts and uncles proceeded to analyze him, evaluate him, and interrogate him. Ultimately, my grandmother gave me her approval with a few warnings about the differences in our personalities. By the time we left, he was in a state of shock. He wanted to know how they all knew so much about him. I tried to explain that this was just face reading and that I could do it, too. He encouraged me to start writing a book on the subject with lots of scientific validation; until that moment, I had never thought that face reading was an extraordinary ability. I believed that because my family did it, many other people must be able to read faces, too. I started my research over 30 years ago. I researched ancient Chinese medical texts, interviewed family members and had them translate material, and I pored over studies in medical and psychology journals. The more I looked, the more evidence I found in Western science that backed up what the Chinese have always known.

I started conducting face reading consultations and teaching face reading soon after my initial period of research, starting out at metaphysical bookstores in the 1980s and proceeding to teach continuing education at community colleges, first at Mira Costa College and Golden West College and nearly every community college in Southern California. I joined the faculty at Samra University in 1990 and I was invited to speak at my first Oriental Medicine conference, The Pacific Symposium in 1991. Since then I have gone on to become a visiting professor of Chinese Medicine at numerous schools in their postgraduate education programs. I speak at conferences and symposiums around the world and I have read and trained thousands of students. I have especially enjoyed training a select few to become face readers using the ancient apprenticeship method.

I have applied face reading in every way imaginable. In the medical realm, I have taught doctors, acupuncturists, chiropractors, naturapaths, dentists, orthodontists, nurses, energy workers, and massage therapists. I have taught businesspeople to use

face reading in management, hiring, sales, and for international business communication. I have taught spa guests about beauty, health, and rejuvenation—otherwise known as “getting rid of wrinkles.” I have even taught lawyers how to use face reading to pick jurors, and policemen how to use it for profiling, and once taught authors how to better describe their characters and those in singles’ groups how to pick a mate!

I believe that face reading was the psychological branch of Chinese Medicine that connected the emotions, the mind and the body. I continue to develop the specialties of evaluating the psychological and emotional underlay of disease from the recognition of life patterns that appear on the facial map. I enjoy teaching emotional Qi Gong that facilitates emotional release and contributes to facial rejuvenation. Students are actually losing wrinkles during each class! I am proud to have brought back Facial Diagnosis to the field of Oriental Medicine and for having rediscovered the Jing and Qi markers that show how and what the body needs for sustenance and nourishment of all kinds. I have gotten a great deal of satisfaction from helping people manage and enhance their Shen and reconnect it with their Jing in what I now call Golden Path consultations—the Golden Path being a reinterpretation of the Taoist teaching of returning to your original self and bringing your gifts to the world. It has been a fascinating journey and a totally unexpected career. If anyone had asked me 30 years ago what I would be doing with my life, I would never have answered “face reading”!

So what can you do with face reading? You have been reading faces since you were born. It is one of the first things that all human beings do. Babies are born with the ability to see about 18 inches away from the face, which, when held in the mother’s arms, is the perfect position to read her expressions! Babies would rather look at faces than any other picture.²

We are wired to read faces, and we do so every day. We spend a great deal of time looking closely at someone’s face to gauge even slight changes in expression that indicate an altered mood. We hear many references to the faces of others. We say things like “He has shifty eyes” or “She has such a stubborn chin.” Our language is full of references to face reading; it is a primal and universal language. We have innate skills that let us read facial expressions. It is so deep-rooted that researchers have discovered that stroke victims who could not recognize their own faces in the mirror could still distinguish a smile from a frown. Face reading is a fundamental human skill.

Other studies have shown that every major culture in the world uses the same basic expression to relay the same basic emotions. This is why communication can be

accomplished in foreign countries even when people don't speak the language; they are reading expressions and faces! The face has so much to tell you that once you relearn and remember how to translate this universal language for your own use, you will be amazed at the amount of information each face contains.

The face is the most powerful communication tool we have. The face is the first thing we see and we spend the rest of our lives watching them. The face alone can communicate an impressive range of human emotions. This book can teach you the secrets of the ancient Chinese doctors and scholars. More specific than body language and much easier to apply than personality testing, reading faces can become an invaluable communication tool for your personal and business relationships. Most important, it is the window into the workings of the body, mind and emotions. It is an ancient technique with many modern medical and psychological applications. My grandmother's legacy is now a gift of knowledge that I wish to share with you.

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Part I

The Changing Face

Introduction

“God has given you one face, and you make yourself another.”

WILLIAM SHAKESPEARE, *HAMLET*, ACT III, SC. 1, LINE 150

You are your face. It is your identity. We carry pictures of ourselves on our driver's licenses, our passports, and now even on our credit cards. People recognize you faster from your face than from your name. Your face is scrutinized by others constantly. You express yourself using your face, and as you change and grow, so does your face. The face is an external projection of your inner self and the reflection of your emotional world. The approximately 25 square inches of the face give more information about you than any other part of your body.

Your face is an intriguing combination of genetic structure, environmental influence, and markings caused by repetitive expression. It shows the world who you are, how you have felt, and what you are likely to feel again. It also shows what you have done and potentially where you can go. That's a lot to read in a very small area. How do you begin reading it?

My grandmother's favorite saying was “From birth until the age of 25, you have the face that your mother gave you. From 25 to 50, you create your own face. And, from 50 on, you have the face that you deserve!” She hastened to add that even after 50 you could change your face.

Most people believe that their face is primarily inherited, and heredity does play a very important part in creating the structure of the face, as seen in [Figure I-1](#). We do look like our parents, grandparents, aunts and uncles and siblings. However, even identical twins are not completely identical and, although people resemble their relatives, they have a unique combination of traits to work with. Life experience is so important that you mark your face with what has happened and it becomes a virtual roadmap of where you have been and how you have lived, as shown in [Figure I-2](#). But what accounts for people starting to look more alike the longer they stay married, as seen in [Figure I-3](#), or, even stranger, people who start looking like their dogs?

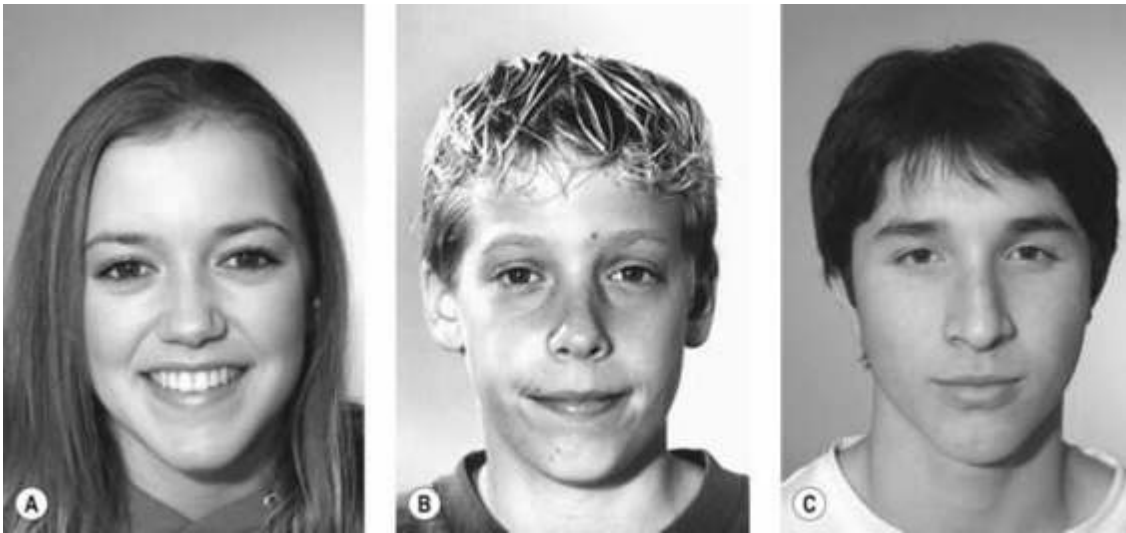


FIGURE I-1A–C Faces Still Changing. These three 15-year-olds are still carrying the faces their mothers gave them. Some of their features are already very distinctive, but their bone structure can be expected to develop further and will most likely increase the size of their chins and jaws. Also, the constant use of habitual expressions will not only mark their faces but also change the shape of their softer features such as their eyes and mouths.



FIGURE I-2 A Face Can Tell Many Stories. This Nepalese lady has a face that shows life well lived.

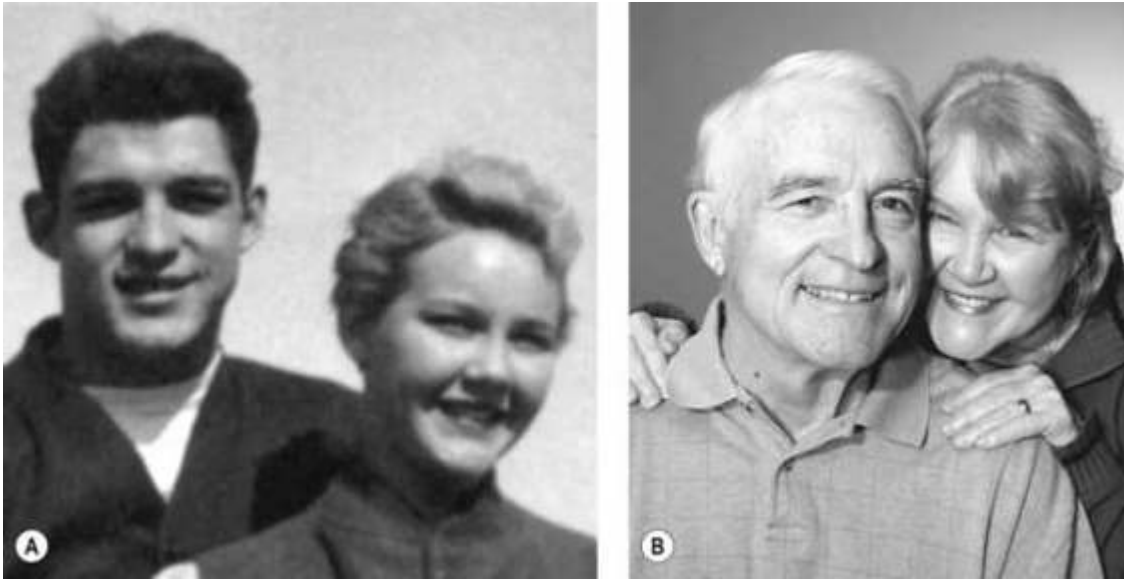


FIGURE I-3A and B Married Faces, Then and Now. Faces lengthen as we grow older and become more lined, but this couple, soon to celebrate their 50th wedding anniversary, has even started looking more alike. This is after starting off together looking very different. Living together and sharing thoughts, experiences, and expressions have made their bond closer.

Simply put, the longer you live with someone, the more emotions and expressions you share. These expressions change the markings on your face, and you end up living more often on the same emotional wavelength. You obviously have more control over what is on your face than you ever thought was possible.

How do your features change? When I first started practicing face reading, I had no idea how much people could change their faces on purpose or even unconsciously. Over the years, I have seen eyebrows get thicker and finer, noses get fatter and skinnier, and cheekbones, chins and jaws grow. I've come to the conclusion that the face is really like a hologram, a three-dimensional projection of our inner selves. It has led me to theorize that what is most important about the changing face is the growth of the individual's spirit, essence, or soul. In fact, our genetics are a framework of existence, and our life experiences are a test of character with our soul's awakening as the reward. Let's start with the framework.

The Face You Were Born With

Every parent eagerly awaits the birth of a child. They can't wait to see whom the baby looks like. It's the great genetic lottery. Parents, grandparents, and other relatives all examine children to announce such things as "He looks just like his father at that age," or "She has her mother's eyes." They scrutinize and analyze. They pay close attention to the obvious signs of genetic relationship. One interesting study¹ noted that babies look more like their fathers at birth than they do at any other time in life so that the father will claim them and not reject them as someone else's child.

Looks are extremely important from the start. Parents are thrilled or alarmed at features that identify their babies as belonging to them. Think of some famous families known for some very unusual features, like the Hapsburgs and their notorious chin and protruding lower lip. Some traits are very dominant and are major clues to personality traits, expressed or unexpressed. I'm always meeting people who deny that they have the strong Liver Qi that I recognize from very heavy eyebrows. This means that they can express a lot of passion and drive, which they usually like and agree with. But, when I tell them they can express a lot of anger, they usually deny it. After a little coaxing, they will admit that they control their anger most of the time, but when they blow, watch out! We end up denying a lot of traits and tend to use those few familiar and comfortable ones of which other people and society approve.

Each person's inheritance is a complex mixture of his or her ancestors' traits. Geneticists have theorized that we carry up to 14 generations of traits. That means we inherit a lot of things from a lot of people whom we don't even know. Parents, however, are always saying things such as "You are just like your father!" No, you're not, you can't be. You are you, and it takes a lot of work to bring out and balance all the traits that you are carrying around and it is a juggling act. This mixed bag of traits explains why siblings in one family can look so different ([Figure I-4](#)). My two sons look and act so differently that people often think they have different fathers. But they act alike in some very distinct ways that will probably make their faces look more alike over time as they express those behaviors.



FIGURE I-4A–C A Mother and Her Sons. This mother and her two sons share some traits—their mouths look alike and they all have similar cheeks—and yet the two boys look very different from each other.

I think we spend most of our lives figuring out who we are and then deciding what to do about it. Inherited traits are very valuable because they provide predispositions for behavior. We carry traits we may or may not use. I like my youngest son's

attitude. In second grade, he had to write a report about his ancestors. He said, “My hair looks like my grandma’s, my forehead and my ears look like my Dad. My nose and eyes look like my Mom’s, but my smile is all mine!” It was refreshing to know that he feels like he belongs to all of his relatives and yet knows that he has a spirit and expressions that are unique to him.

Even identical twins have their differences ([Figure I-5](#)). Although they share the same DNA, they cannot possibly have exactly the same environment, which accounts for variations in their personalities and, therefore, their expressions.² One of the oldest tenets of genetics was that you could not pass on acquired traits. This has now been determined to be a false statement. Your DNA changes as you do. Studies in epigenetics³ have shown that mutations in DNA or epigenetic variations that cause changes in the sperm and egg cells can be passed on to future generations—transmitted from parents to their children. It is exciting to think that our life experiences can benefit our offspring and of course there is also a concern that we pass on some difficult predispositions as well. The new science of epigenetics discusses the ability to switch on and off our genes’ expressions, which means we are obviously not just our inheritance. We are so much more. What else is there that makes you who you are?



FIGURE I-5A–C Related Faces—Twins. This mother and her twin daughters share common traits; for example, their eyebrows, cheekbones, and chins are similar. But as you can see, even identical twins have ended up looking different as a result of individual and varied life experiences.

The Face You Create

Remember that saying your mom was so fond of, “Don’t make that face, it will freeze that way?” Well, guess what? She was right. If you make any expression over and over again, for years, it will mark your face. Most of us are creatures of habit, and we tend to use our favorite expressions repeatedly. Frankly, I think the face just gets tired of working so hard and decides to take a shortcut and leave the expression there. And studies of brow lifters, squinters, and frowners have proven that expressions cause lines on the face. So, if you don’t like the way your face is getting marked, stop making those expressions!

Human beings are capable of a great range of expressions. Anthropologists have studied every major culture in the world and discovered that we all use the same basic expressions for the same basic emotions. However, context is important in evaluating expressions. We are all wired the same under the skin. That’s why we can understand the expressions of other people in the world. It is a universal language.

I have a slightly different perspective about wrinkles. I like them—most of them that is. I think they are fascinating and show how you have felt in the past and what you have lived through. They give me many clues to how often you smile, how intense or impatient you can be, how sad your life has been, and so on. I think lines can be very attractive and show that you’ve lived life. Vanity prevents me from saying that I like all the wrinkles I have on my face and, frankly, I don’t have so many any more. Getting them may be inevitable, but you do have control over how many you have and where they are.

What makes some people get so many wrinkles and others so few? People who don’t wrinkle very much have several things in common. First is the quality of their skin. Thicker, oilier skin just doesn’t wrinkle as easily. It holds those lines at bay for a longer time. They will eventually get the same wrinkles as everyone else when their skin gets drier and thins out more. Thinner, fragile skin lines very easily and must be protected. Remember when people used to rave about beautiful English skin? It is beautiful skin and was even more so before the advent of forced-air heating that started drying out their environments. The damp climate and gray skies of England protected those lovely delicate complexions. Sun damage takes a heavy toll on the face. A common misconception is that the sun causes wrinkles. The sun does not cause wrinkles to form. The sun causes wrinkles that are already present or developing from expressions to become more pronounced and deeper. It is like tanning leather. Your skin ages prematurely, dries out, and loses elasticity and the grooves get carved in. My son used to call wrinkles “scratches” on the face.

There are many current fads that supposedly remove and minimize wrinkles, from expensive skin creams, to electrical impulses zapping your facial muscles, to the injection of a variety of strange substances. Expensive skin creams don't work much better than inexpensive ones. Despite all the micronutrients and additives that are supposed to be absorbed by the skin, moisturizers are designed to keep the moisture in your skin that you already have inside. Being hydrated on the inside is more important. Creams don't really add much from the outside; they are just another protective barrier.

Some people are strong proponents of facial exercises that are supposed to eliminate wrinkles. However, they cause overuse of the facial muscles and skin that ultimately will make the face more lined down the road. The ancient Chinese always believed that expressions needed to come from the rising of *Qi*, or energy caused by an emotion. When you fake an expression, you are wasting energy. Facial exercises will temporarily make your face look better because they increase blood supply to the face. However, they eventually will cause the very problems that they are trying to fix. In addition, the physiology of facial muscles is very different from that of other muscles in the body in the way they are attached. Using them does not strengthen them; it weakens them and causes more lines.

As for injections of substances such as collagen, Restalyn and BOTOX, my advice is to be very careful. Allergies can occur and irritation is common at the site of the injection. BOTOX is inactive Botulism toxin; were it active, it would kill the person injected. Although it is inactive and appears to help with some serious medical conditions, it could still compromise the user's immune system and nervous system, and the side effects are not completely known. Nearly every client I have seen who has had the procedure done had a frozen look to their skin and some even suffered from paralysis of the facial muscles in the treated area. I've even heard of women who were unable to close their eyelids! It is injected most often between the eyebrows, a minor liver area, resulting in a look of tight, white colored skin, which the Chinese called "Mutton Fat Jade." Does this lead to a frozen liver too? A study⁴ from the University of Wisconsin showed that the use of cosmetic BOTOX selectively slowed emotional comprehension and response, and may in fact numb the BOTOX user from being able to empathize with someone else's feelings, possibly by dampening the facial muscle of the users, making them less able to read the emotions of others. This is problematic as being able to perceive and read the emotions of others is essential in all interpersonal communication. Another recent study reported in the Journal of Neuroscience⁵ found that the BOTOX migrated to the brainstem, the hippocampus and the superior colliculus, which affects eye-head coordination. Furthermore, brain cell disruption occurred near the injection site and in other parts of the brain as well. The effects were found to be present up to 6

months later. This is a serious concern and I believe it may be wiser to learn how to lessen wrinkles in a more natural way.

Some women used to implant GoreTex in their lips to make them look fuller and more kissable and the new substance being injected is Restalyn. In reality, implanting GoreTex or injecting Restalyn in the lips makes it hard or even painful. Full lips are a sign of sensuality, but if people want to look more sensual, they should cultivate their sensuality. The best way I know to plump up the lips is to kiss more! Kissing is a prescription in my practice.

Most of the lines that are caused by expressions are vertical or diagonal. They are also fairly easy to remove or at least to lessen in severity. My mother has a great technique. She uses ordinary tape. She puts pieces of tape over a wrinkle she doesn't like and leaves it there. Every time the tape pulls, she stops and asks herself, "What am I feeling right now? Why am I feeling this? Do I need to feel this, or can I let it go?" She then achieves insight into her reactions and unlearns some bad emotional habits. Many wrinkles are just patterns of behavior that have become ingrained and end up marking the face. She has lessened many wrinkles by this technique, although I advise that you do this in the privacy of your own home!

As for other ways not to get wrinkles, there are several types of people who don't wrinkle very much. The first type is the person who doesn't feel very much and, therefore, doesn't express very much. Think of a man who is always "in his head" or a woman who is "out of her body." These people are not emotionally present; therefore, they don't mark very much. They stay unwrinkled a lot longer than most people, but there is danger in living this way because they don't learn the skills to deal with life. They are usually unprepared for emotional traumas and have trouble coping. It is often amazing how much they suffer when they encounter such a trauma and how much they mark their faces. They seem to age overnight. This is the advantage in suffering when you are young. It may cause lines early, but it keeps you from getting lines later. You get to learn how to deal with life while you are still resilient.

The second type of person who doesn't wrinkle much is the one who is reclusive and lives away from the stresses of the world. Monks are a good example. They tend to have serene faces with few lines. Because their major needs are taken care of, their lives are sheltered. They have also chosen a spiritual life that involves a lot of contemplation and are less affected by the dramas of the world. They look otherworldly because they are. Stress definitely accelerates the aging process, and it is almost impossible to live in the modern world without a great deal of stress. Studies have shown that individuals who live in the country have fewer wrinkles

than those who live in the city. Urban living is exciting, although it takes a toll on the body, and most people who live there are stimulated and energized from it. A balanced life might include frequent retreats to the country to destress and dewrinkle.

The third type of person who tends to have few wrinkles is one who does not hold onto past traumas. Many people cling to the wounds of the past and torment themselves continuously. My grandmother used to say that it didn't really matter what happened to you in life; it mattered how you felt about it and how you dealt with it. She was good at rising above things and looking at them from a higher perspective. She was a big believer in letting go of past hurts. One of the more recent expressions she would have loved is, "There is no such thing as a bad emotion—the only bad emotions are stuck emotions." Stuck emotions can cause many health problems and lines on the face. My grandmother had her share of tragedies and disasters. She once commented that, from the time she was born in China until the time she left, there was always a war going on. She had a child die in her arms in front of a hospital that wouldn't admit her daughter because my grandmother had forgotten to bring her purse. And yet she was capable of forgiving and releasing old hurts. She held no grudges and wanted no revenge. She died in her eighties with amazingly few lines and a very serene face, proof to me that letting go lessens lines.

What happens when people deliberately change their face with plastic surgery? This is a question that I have been asked repeatedly. I am not opposed to plastic surgery. It is a useful tool, especially when used for reconstruction and repair. As for minimizing noses, adding chins, and facelifts, I have mixed feelings. If people really want to change their face this way, that's fine; it's their body. However, I always recommend that people know what they are doing before they do it. There are consequences to changing the face in such a drastic manner.

Let's start with a face lift. Studies show that 5 to 7 years after someone has a face lift to remove wrinkles, it has to be done again. People get lines in the same places they had them before because they haven't changed their expressions. The face lift causes the skin to lose its natural elasticity, which could possibly have been regained with a little effort. However, if someone has reached the point of no return with wrinkles, if the wrinkles are very deep and there are very many, this may be the only recourse that gives the person back a sense of youth or beauty. Be aware that the younger an individual is at the time of the face lift, the more likely it will need to be repeated. Also, face lifts often create an unnatural looking mask that takes away much of the character of the face.

As for nose jobs, these are much more invasive, often involving cutting into bone

and changing the whole balance of the face. They are also most often done in adolescence, when the nose is the largest feature on the face. The large nose is often blamed as the reason someone doesn't have enough confidence, isn't attractive enough, or isn't popular. Teenagers want to fit in and don't enjoy looking different. Large noses give the appearance of a certain kind of power. When the powerful nose is bobbed or shortened, the ability to act powerfully becomes diminished. I know many women in their forties who had nose jobs as girls and have grown into women who would be very powerful but aren't allowed to be as powerful as they really are because they look too "cute" and aren't taken as seriously. Many of them eventually miss their large noses. Some people who have nose jobs are trying to take away the ethnicity of their nose. However, noses are the bridge on your face between other easily identifiable features. Ethnicity is something people often become proud of as they get older. Another problem with nose jobs is that they may also remove the pheromone receptors in the nose that help people determine good genetic matches. As this is a rather important function, there may be unintended consequences when they lose this ability to use their pheromone receptors.

Eye lifts are probably my favorite form of cosmetic surgery. Drooping upper eyelids can impede the vision. The very delicate skin has been overused because the individual tries to keep others out by narrowing the eyes. This occurs when someone has been heavily criticized or has tried to be overly analytical. "Tucking" the eyelid removes the mistrustful look and makes a person look more open and receptive. I have seen good results from this surgery, but I recommend doing the upper eyelids only. Removing bags has resulted in many cases of adrenal deficiency because of the use of lasers in an area of the face appear to affect the kidneys and adrenal glands.

Homogenizing beauty is a danger in our society, and the cult of beauty has undermined many people's confidence about their personal and unique attractiveness. My wish is that plastic surgeons would make their patients aware of some of the ramifications of the changes they introduce. Congruity of the personality and the structure of the face make us trust those whose faces are most consistent with their expressions. People who don't look the way they act can be misunderstood. Luckily, most people are happy with the changes they make to their faces when they have plastic surgery, and that's great. If you must have surgery, look for surgeons who are artists and perfectionists, who can sculpt features that blend and modify slightly rather than change the original intent of the facial hologram.

My grandmother's expression for people who had had too much plastic surgery was that they had "soft ears." These are people who care too much what others think and become what other people or society wants them to be. They listen to other people's

opinions instead of trusting in themselves and this uses up their Jing or inherited constitution. This weakens them and it must be remembered that the point of Taoist Alchemy is to return to your “Original Face” or who you really are.

If you can, learn to love the features and face that you have. Societal ideas of beauty come and go. What’s in now will be out later. All features have special meaning and, when looked at as a whole, have a kind of symmetry and beauty that needs to be honored, appreciated, and understood. I’ll never forget the day I met one of the ugliest men I have ever seen. Every feature on his face was unattractive, and yet his face became comfortable to look upon because everything matched. Because his face was so congruent, he ended up looking not only attractive, but he was considered lucky too! Since then, I have tried to teach my students to love their faces and themselves. I ask them to tell me whether they have any feature on their face that they hate, and I tell them what is wonderful about it. Sometimes we have to grow into our faces. Remember that the most important thing about your face is that you ultimately have some ability to determine how it is marked and shaped over time so that you can show people how you have lived and look like who you really are.

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The Original Face

“When metal and wood, sense and essence, join together, this is the complete Original Face without defect.”

CHANG PO-TUAN, *THE INNER TEACHINGS OF TAOISM*¹

The term “Original Face” is one of the most important concepts in ancient Taoism. This is the term to describe the primordial person—the spirit or essence that is present before form. The goal of enlightenment is to return to this natural state of being. In Lao Tzu’s words, “He who knows others is wise. He who knows himself is enlightened.” The concept of knowing yourself or the Original Face has its origins in the very symbol of the word “Tao” itself. According to Deng Ming-Dao in his book *Everyday Tao: Living with Balance and Harmony*, the very ancient pictogram¹ ([Figure 1-1](#)) shows a character on the left that means run and another character that shows a leg or the movement of running below. The character on the right is a face with hair on top. This face is the Original Face and when you know it, it allows you to follow your life’s purpose, which I call the “Golden Path.” In other words, when you know who you are and who you came in as, you can find the virtuous action “Te” that allows you to complete your “Ming” or your destiny and become your best future or golden self. This is classic Taoist Alchemy.



FIGURE 1-1 The Ancient Symbol for Tao from *Everyday Tao*.

The ancient pictogram for Tao is often translated as “The Way,” but the earliest translation is: “A Face Running on a Path.”

This concept of the Original Face in Chinese Medicine also references the belief in

“Jing”, which is most often referred to as the sum total of all the ancestral gifts combined with Ling or Cosmic Qi, and is the precursor to the inherent spirit that resides within the body. There are various definitions of Jing in ancient Chinese medical literature. Jing is most often translated as primarily the physical constitution that we inherit from our ancestors—although it is so much more. And, the prenatal experience has a profound influence on the amount of Jing we come in with. Jing can also be described as the unique and personal mixture of strengths, the predispositions in physical, emotional and mental abilities, combined with an equally unusual assortment of personality traits and the individual spirit that together comprise the Original Face. It has also been called essence or the essential substance on which we depend upon and draw from throughout our lives. It is a substance that is not a substance that defines our potential. I think it is best described as a battery with each individual battery having a different size and capacity. All people are said to be born with a fully charged battery, although the Jing is not completely accessible upon demand. Access to the energy stored within that battery is scheduled and access is necessary for living a long and healthy life. Jing is gradually depleted over time and this leads to injuries, illness, aging and ultimately death.

Jing is therefore consumed continuously and its use needs to be safeguarded and buffered by creating Qi through the transformation of food and breath, and preserving and protecting Jing through appropriate lifestyle choices. Overuse of Jing leads to injuries and illnesses. In one of the classics of Chinese Medicine, The Neijing Suwen, advice about preserving Jing was considered so important that advice about how to manage it was given on the first page by the minister Qi Bo: “In the past, people practiced the Tao, the Way of Life. They understood the principle of balance, of yin and yang, as represented by the transformation of the energies of the universe ... They ate a balanced diet at regular times, arose and retired at regular hours, avoided overstressing their bodies and minds, and refrained from overindulgence of all kinds. They maintained well-being of body and mind; thus it is not surprising that they lived well over one hundred years. These days, people have changed their way of life. They drink wine as though it were water, indulge excessively at destructive activities, drain their jing—the body’s essence that is stored in their kidneys—and deplete their qi. They do not know the secret of conserving their energy and vitality. Seeking emotional excitement and momentary pleasures, people disregard the natural rhythm and order of the universe. They fail to regulate their lifestyle and diet and sleep improperly. So it is not surprising that they look old at fifty and die soon after.”³ This advice was given in ancient China and still applies to the present day.

Today’s frenetic Western lifestyle encourages what I call “Jing Blowout.” This occurs

when you see someone living too hard, going too fast and achieving too much, too young. It culminates in accidents and serious illnesses manifesting decades before they should. The typical Western lifestyle often glorifies this kind of behavior and yet it is completely counterintuitive to the Chinese ideas about longevity. The ancients believed that Jing needed to be managed, preserved and protected. In other words—life is to be lived leisurely and thoughtfully in order to ensure a healthy old age. One of the sayings I grew up with was, “Boredom is good luck!” Boredom was a sign you had choices to make and that you didn’t have to do anything someone else wanted you to do—it was a certain kind of freedom. It also meant that you were living slow enough to not waste Jing. To the ancient Chinese, Jing was considered the most precious substance we had and luckily there are signs on the face that show the quantity of the Jing gifted at birth, the amount used to date and the necessary actions needed to continue to preserve Jing to increase the lifespan by making Qi and alterations in lifestyle that encourage longevity.

Signs of Jing

Jing can be seen in numerous ways: having large bones or bones that don't break easily, lots of hair on the head, gaps between the teeth (which indicates a broad zygomatic arch) and wide hips (a sign of fertility). On the face, there are also five warehouses, or places where the earth element enhances longevity. Of these, long earlobes (see [Chapter 7](#)) are considered a sign of wisdom and good old age luck. And when they get there, they will know how to enjoy themselves. In reality, it meant that they would have children to take care of them in old age, which I have always jokingly called "Chinese Insurance." Another sign of extra Jing is the Widow's Peak in women or the "M-shaped hairline" in men, which hints at extra Yin Power—enhanced creativity and/or fertility which implies extra Jing as well (see [Chapter 4](#)).

The best way to measure physical Jing was demonstrated by my grandmother, who would grasp and feel the top of the ear by pinching it and wiggling it. Strong Jing was indicated by thick cartilage—the thicker the better. These kinds of ears are called "Frozen Lakes." Strong, stiff cartilage is a sign of an abundance of physical strength and stamina. If the ears are also large it is considered a good omen for extended longevity (see [Chapter 4](#)). People with these ears seldom, if ever, get sick and if they do get sick they get over it quickly and rarely miss school or work. They have approximately 10 years of additional lifespan compared to the average person, if they manage their Jing well. But the problem with a large quantity of Jing is that the people who have it feel invincible and use it up without much thought about preservation. When they use up their Jing, then they don't know how to live. One of my oldest clients was in his mid 80s when he got diagnosed with terminal cancer. When I looked at his ears, they were amazing. He had already lived longer than most of his friends and had never been sick. He told me very sadly that he didn't know how to be sick and that was why he was dying. The lesson here is that it is wonderful to have extra physical Jing, but you have to take care of it for a really long life.

People with less inherent physical Jing have softer and more flexible ears. You need to look for the hidden tensile strength of the cartilage to determine how strong the Jing really is. If the ears are very soft or translucent, the Jing is not as strong and extra care must be taken. People with softer and more flexible ears are called "Flowing Water" and tend to get sick easier and more often. How quickly they rebound from these illnesses is an indication of Jing strength. It does not mean that they won't live very long because if they manage their Jing well, they can still live longer than someone with a lot of Jing who misuses their great gift.

Therefore, it is more important how you manage your Jing than how much you start

out with. The critical thing for longevity is to have something to live for, beyond other people, which allows your Jing to flow in the proper channel—your Golden Path. That ensures that you live as long as you need to complete your Life’s Work. To do this, you need to enlist your inherent spirit or Spirit Jing, also shown on the ear. I recalled how to measure this after a student in Sweden remarked that it was unusual that I didn’t have very strong physical Jing, and believe me, I don’t! And yet, I was constantly traveling around the world to teach, which is physically exhausting. He wondered how I managed it. My response was that teaching was part of my Golden Path and I felt compelled to do it and I was able to do it primarily because I had such a strong spirit. He asked how that was measured and I had a flashback to my grandmother tugging on the upper part of my ear and saying it was too bad that I wasn’t physically stronger. Then she would pull behind my ear, where my ear was attached to my head and sigh with relief and say, “But at least your spirit is big!” And, in fact, this is where you measure the intrinsic spirit. You grasp the ear very close to the head and pull to feel the strength of the cartilage there.

When I have students feel that part of their ears, I am always amused by the sudden flash of light that comes out of the eyes of those people who have a lot of spirit. The eyes are the place where the spirit or Shen emanates from and tugging on the ear somehow activates more Shen to emanate. I also see a look of annoyance on the faces of those with a strong spirit, because it actually hurts to try to pull the ear off the head—even when you pull only slightly. There is actually no correlation between the amount of spirit Jing and the amount of physical Jing a person possesses. However, anecdotally, I find that a lot of my clients who don’t have a lot of physical Jing make up for it with a fighting spirit. If you have both—congratulations! And if you have more physical Jing than spirit Jing, do not be alarmed. You may not have to fight since you are so big and strong already. I also believe this spirit is often called upon most in emergencies and accounts for why people can perform feats that they otherwise could not ordinarily do.

Ancient Chinese medical texts often refer to Jing as being fully present at birth, but this does not mean the Jing is fully accessible. Jing comes in as infusions and needs to be accessed. For example, it was believed that early childhood was a dangerous time because most children do not get their first major infusion of Jing until about 7–8 years old. Modern neuroscience backs this up with the current understanding of the rapid development of the brain at this age. Research has also shown that the brain does not finish developing until the age of 25, which is when the Chinese believed someone was fully grown and was finally able to have their face read. Jing infusions occur at regular periods of time based on each individual’s timetable and stages of growth. Each person’s Jing is stored and retrieved from what the Chinese described as underground aquifers in the body called the “Sea of Yin” and the “Sea

of Yang” ([Figure 1-2](#)). Jing is sent through the body on the pathways of the Extraordinary Meridians, particularly the Du and Ren channels, which come down the center of the face.

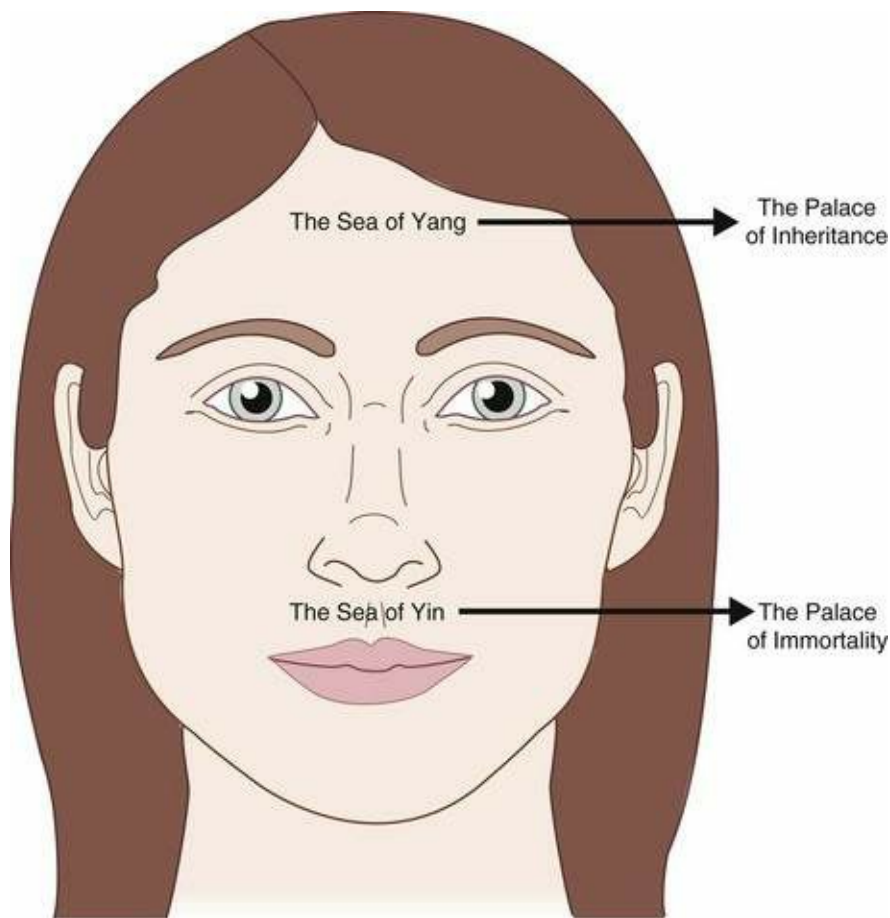


FIGURE 1-2 The Seas of Yin and Yang.

The “Sea of Yang” is seen on the top of the forehead on the Du channel and is also called the “Palace of Inheritance.” The rounder this area, the more extra Yang Jing you hold in reserve ([Figure 1-3](#)). When I was a child, I thought that this meant that you would inherit money or furniture from your family! Of course, it means so much more. This area is representative of the talents, abilities, interests and desires that you inherit from your ancestors. Culture can also be inherited. This area can also be seen as unfinished family business, meaning that the rounder this area, the more likely you are to have an obligation to complete the karma, life’s work or expression of a talent of a family member or members that came before you. The flatter the area, the more you can choose how you use or manifest your Jing. The right side of the upper forehead is from the mother’s family and the left side is from the father’s family. It is not possible to see what these talents and abilities are, only where they are from. I often have clients who resist the idea of having inherited abilities from

people they don't like, but it is how you use these gifts that counts. For example, having extremely strong liver Qi may predispose someone to misuse alcohol like an alcoholic parent or grandparent, but it may also give extra athletic ability, enhanced drive, passion or aggressiveness that can be channeled productively instead of destructively.

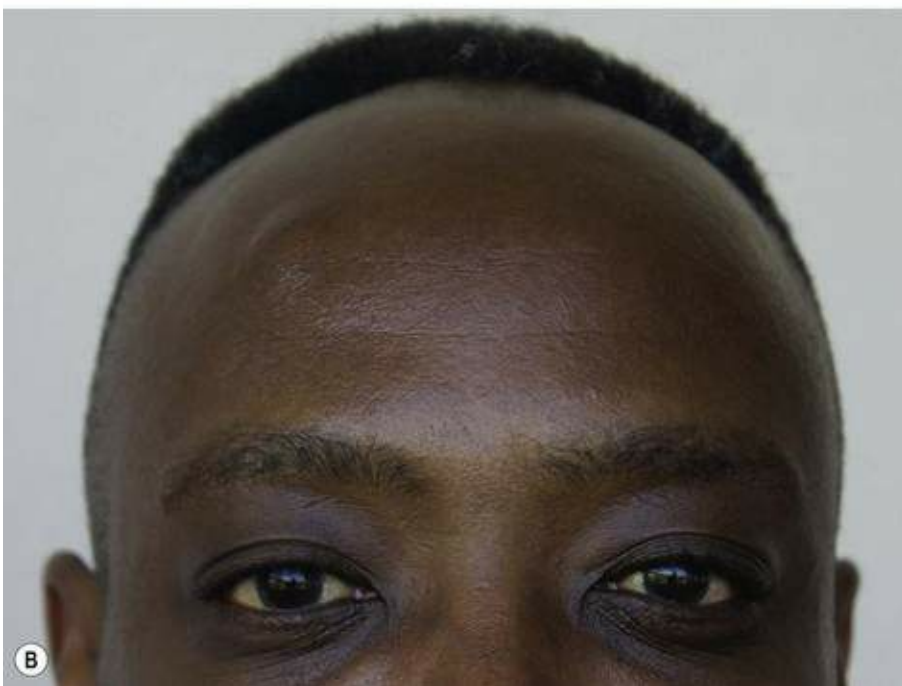
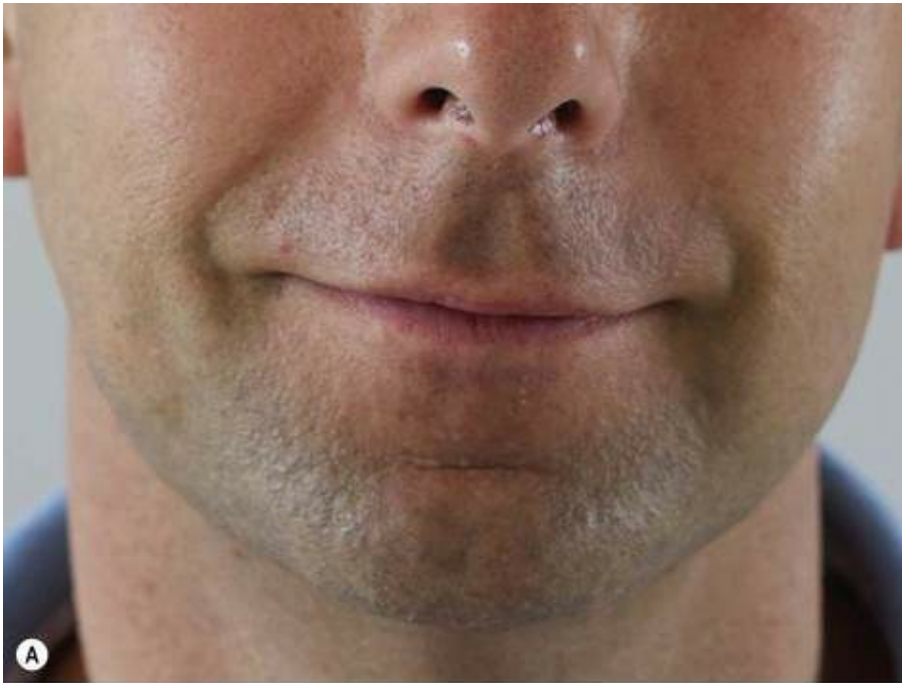


FIGURE 1-3A and B Seas of Yin and Yang—Examples.

These two men are good examples of extra Jing stored in the underground aquifers of the Sea of Yin and the Sea of Yang.

You can see these natural talents throughout childhood before adolescence by watching what children do spontaneously. This means that the inherited talents make themselves known as children gravitate to playing the piano or singing if they are musical, to playing with balls or running and jumping if they are athletic, to crayons and pencils if they are artistic or to counting things if they have mathematical ability. These talents and abilities become manifest early because they are so naturally a part of that child and these activities take no effort. In fact, they bring great enjoyment. Ted Kaptchuk, author of *The Web that has no Weaver* once referred to this kind of behavior as the “will that can’t be willed” in a lecture at the Pacific Symposium. You can’t help but do these things because they are a part of who you are. I see these abilities as the Taoist basis for the concept of “Wu Wei”—doing without effort or doing without doing. The talents and abilities from the Sea of Yang arise repeatedly as actions that actually give energy because they are coming from extra Jing! In fact, not doing these things that we love may be detrimental to our health. I find in my practice that most of the time when someone goes through a personal crisis of any kind, especially a health crisis, they find that going back to the things that they have always loved doing is very healing.

When there is a protrusion in the center of the forehead, it means that you have inherited similar traits from both sides of the family, which amplifies your talent or your abilities. These talents and abilities are so powerful in you that it is recommended that you use them as part of your life purpose. If there is a line or separation down the middle of the top of the forehead, it means that your ancestry is very different on the two sides of your family and you inherited opposing traits. This makes using these traits more complicated as you can feel one set of traits being active sometimes and the other traits at other times, making you almost seem like two different people. The trick is to find ways to make these traits mesh. For example, I also have a line between the two sides a little lower down than the enhanced roundness. So I do have talents from both sides that are amplified, like my ability to cook, as I have a grandparent on each side who was a great cook. But, my mother’s and father’s families were drastically different in other ways—socioeconomically and also in lifestyle and talents. For example, I inherited the logical analytical thinking of my father and the emotional and passionate nature of my mother. Logic and passion don’t usually go together but I have found that music is one of the places where they do. Learning to play a piece on the piano or writing music brings out the logic, but performing allows the passion to emerge. It is not easy carrying oppositional traits, but many of us do.

Many of my clients scoff at the idea that they have special talents because they have friends who are better than they are. They compare themselves to others who may do it for a living. You need to realize that we are attracted to others with the same talents. And in families, genuine talent may be measured against others with the same talent, which makes people feel less special or not noticed. For example, I had one client who plays the guitar wonderfully and is in a band. He didn't think he was very good because he didn't practice enough, because he had what he called a "real job." He didn't think he could make a living as a guitarist, but he had close friends who were professionals and who liked to jam with him. He compared himself to them and I pointed out that they wouldn't want to play with him unless he was really good! It is easy to minimize the talents we have inherited but you shouldn't. These talents and abilities make life richer and give a kind of soul-level satisfaction, which is a sign that doing whatever it is that comes from your Sea of Yang is actually giving you extra energy, not taking it away.

The Sea of Yin is seen in the philtrum or the nasal labial groove between the nose and the mouth ([Figure 1-3](#)). This is the point where the Ren and Du channels meet and in ancient Taoist alchemy the philtrum is symbolic of the cauldron where alchemy occurs—the place between heaven and earth. Above, the nose receives the Cosmic Qi from breath through the nostrils and below the mouth receives the Qi of the Earth as food. It is also the place to view fertility and creativity and the ability to create the miracle of a new life through the reproductive organs or artistic projects that arise from the spirit. Elizabeth Rochat de la Valle states that "in physiognomy we see this groove as the middle of all the orifices ... above there are the three yang orifices, the nose, eyes and ears, and below the three yin orifices, the mouth and the two lower orifices ... the central position of this point between *yin* and *yang*, between heaven and earth, between qi and essences ... the centre of the being".⁴ The other ancient name for this area was the "Palace of Immortality" and it is considered the equivalent of the lifeline on the palm of the hand showing the time of life when the most Jing is given from this underground aquifer. As seen in [Figure 1-4](#), the philtrum can be divided into three parts: the top of the philtrum, closest to the nose, is the time of childhood, the middle of the philtrum is considered mid-life and the bottom of the philtrum is old age. If the philtrum is equal in width in all three areas, this indicates that the infusion of Jing is regular throughout life. When the philtrum is widest at the top, the most amount of Jing is present in childhood. When the philtrum is widest in the middle, the most amount of Jing is present in mid-life. A philtrum that is widest at the bottom indicates that Jing has been preserved and it will be most present and available in old age. The good news is that the shape of the philtrum changes based on Jing used so far. When the philtrum is wide at the bottom, it means that this person will not be as prone to the ravages of old age, which are primarily overuse injuries. The philtrum that is wide at the bottom

belongs to a person who intends to be highly functional in their old age and plans to get there. Therefore, it is considered the luckiest shape.

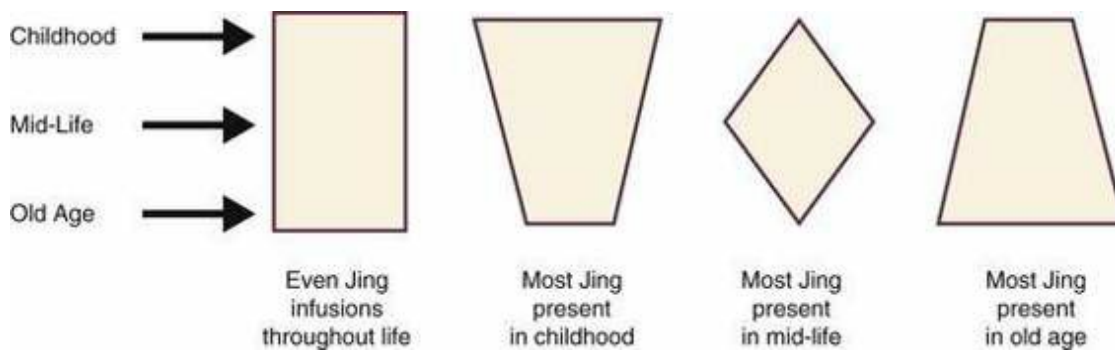


FIGURE 1–4 The Philtrum—The Lifeline of the Face.

The shape and length of the philtrum shows when someone will have the most accessible Jing in their lifetime.

Whenever I ask my clients if they want to live to be old, the answer tells me why their philtrum looks the way it does. The ones who answer that they don't want to be old and sick, or old and crippled, or old and in pain have already used up too much Jing. When someone answers that they want to live to be old no matter what, primarily because they have so much to accomplish, their philtrum is usually quite wide on the bottom. The good news is that the philtrum can change shape as Jing usage is protected.

The philtrum is the most visible sign of the “River of Life” on the face where the Sea of Yang and the Sea of Yin pour the Jing stored in these underground aquifers into the Du and Ren channels and meet the water from the “Bubbling Spring” (the first kidney point on the foot) that comes up from the earth Qi. Together, they have a course in which they want to flow, which is a person's Golden Path, driven by cosmic energies.

The philtrum is the place where the Ren and Du channels of the Extraordinary Meridians meet and it is the place of connection between heaven and earth. This area is about creation and procreation. That is why it is called the Palace of Immortality. To most people, immortality means that you can live forever, although it was not necessarily meant literally by the ancients, as most believe. It is not about making and taking the magic pill or finding the magic antidote to aging. So many Taoist alchemists died in the pursuit of this interpretation looking for the substances or mixtures—usually poisonous—that would extend their life, and it usually shortened it instead! Living a very long time in itself was never the real spiritual goal.

I was taught that three kinds of immortality were possible when you have a strong philtrum. First, you are capable of having a lot of children, which is one kind of immortality, as your genes live on beyond your own lifetime. It can also mean that a person is gifted with the ability to express creativity outwardly—to use the talents and abilities from the Palace of Inheritance. Being creative means that you leave works behind after you pass—whether paintings, books, musical compositions, etc. That is the second kind of immortality, especially if someone becomes famous for their creative and/or intellectual output. The third kind of immortality involves spirituality, where, through spiritual practice, you become an enlightened being. This ensures extended longevity, although it is often misinterpreted to mean that someone who is enlightened will live to be hundreds, if not thousands, of years old. The more exact meaning in ancient Taoism is that when you become enlightened, you are obligated to bring your wisdom back to help those that are still unenlightened and you are assured of living long enough to complete your life's work. This process of enlightenment involves returning to your Original Face and being purely who you are so you can become who you are supposed to be and help others do likewise. Ancient Taoist texts infer that it is possible to make new Jing through advanced spiritual practice; it requires much discipline and purification. But for everyone else, it is necessary to make Qi to buffer the use of Jing in order to maintain enough Jing to live a long life.

Making Qi to Buffer and Preserve Jing

In Chinese Medicine, there is a primary emphasis on Qi—evaluating it and then moving it or calming it. You don't want Qi to be too fast or too slow. Like the story of *Goldilocks and the Three Bears*, we want Qi to be “just right.” You can't really have too much Qi for this is the energy that people live from and that is why the most common definition of Qi is “life force energy.” If Jing is the inherited fundamental energy, then Qi is the manifestation of that energy necessary to participate in the world. This implies exertion and movement or yang action. Qi can easily become overused and deficient, but luckily it can also be manufactured. There are two classic ways that you can make Qi to buffer the use of Jing. The first way is by transforming food and the second is by transforming breath. However, this is more than just eating and breathing. Both of these ways of making Qi can be seen on the face and these horizontal markings are on the central meridian of the face across the nose and across the philtrum. A third line across the chin is also significant, as it gives a sign about the need for lifestyle changes to preserve Qi. Together, these three markings are warnings of the need to buffer the continued usage of Jing or illness could ensue ([Figure 1-5](#)).

Two ways to make Qi
to buffer the use of Jing:

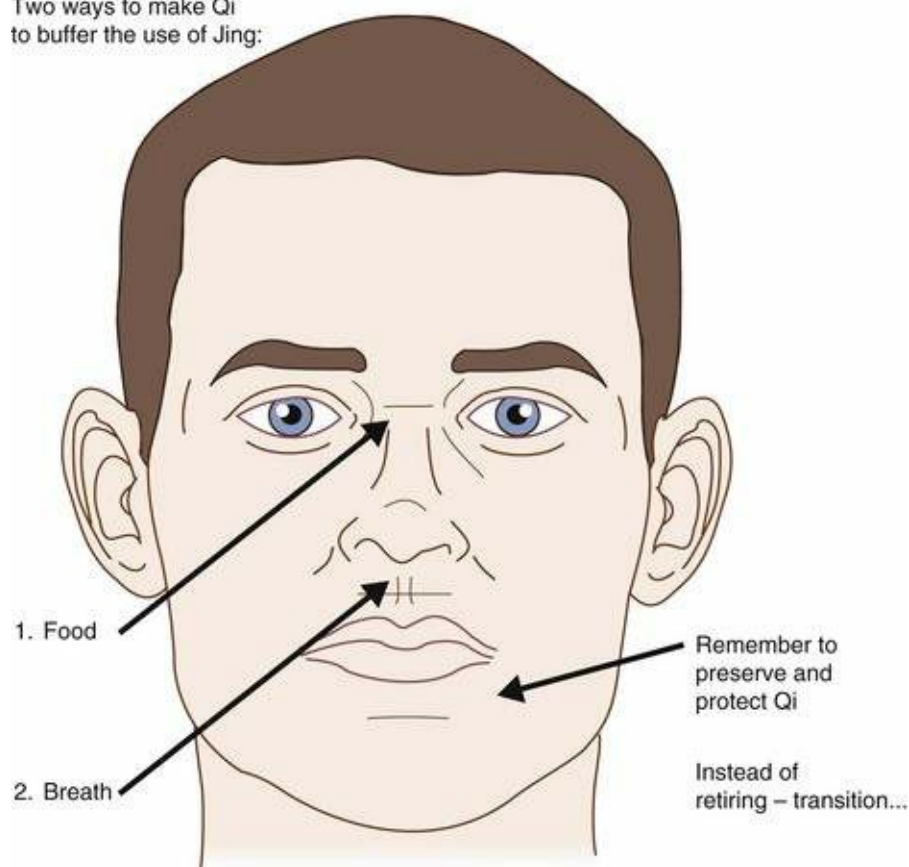


FIGURE 1-5 Making Qi to buffer the use of Jing.

The fact that these lines appear across the central meridian of the Du and Ren channels of the face give the strongest clue about their significance. They are also markers of the other 6 extraordinary meridians, revealing information necessary to continue life.

As you will see in the next chapter on the Facial Map, any lines across the middle of the face indicate either a major life change has occurred around this age or that there is a strong need to make a change to the life as it is currently being lived. These particular Jing-Qi markers are associated with the age positions of 40, 50 and 60 in Western age. It is expected that some Jing will have been used up by these ages, but in order for Jing to be available for the remainder of life, a person with any of these lines should actively start making Qi with conscious intent as the Jing is not as strong as it used to be and needs support. However, you should not be overly concerned with a marking in any one of these places. They are simply warnings and even when they are really strong or all three are present, there is much that can be done to set things right again.

The first marking(s) for making Qi is right above the bridge of the nose, between the eyes in the spleen/pancreas area ([Figure 1-6](#)). This area between the eyes is the facial manifestation of the Yang Wei Mai and Yin Wei Mai; Extraordinary Meridians that are responsible for holding the body together. A line or lines here indicates that you must eat properly to make Qi for the body. It indicates variability or inconsistency in the blood sugar levels. The bigger the line or the more lines, the more necessary it is for you to make Qi from food to buffer the use of Jing. What is eating properly? According to the ancient Chinese, there had to be an enjoyment of food involved or the food could not transform. It would be like using bad gasoline instead of premium gasoline in your car. Your body just runs so much better on good food. In the last few decades, there have been many debates and many disagreements about what good food is. I was taught that foods you crave—physically, not emotionally—make Qi. One of the ways to tell the difference between the two cravings is by how much you eat of the food. When food is going to make Qi, there is an excitement that is easily satisfied by a small amount of the food—usually eaten one time and then that food may not work again as a Qi maker for a while. Or you may be lucky and find foods that you love that always seem to make Qi for you. It is like craving chocolate and when you eat it, it is so satisfying that just a few pieces will do. When you need to eat the whole box, there is probably an emotional craving involved. How do you know you are making Qi when you eat a certain food? The best way that I can describe it is that there is a kind of satisfaction that makes you tingle. I usually describe this kind of eating as an energetic explosion in the mouth that radiates

outward and makes your body tingle all over. It is such an enjoyable feeling and so satisfying an experience that it can be remembered with fondness and may even continue to make Qi as a memory! To give you an example, I had to spend my birthday in Ireland a few years ago as I was between work assignments in Europe. My good friend took me to a wonderful lunch and she ordered chips (French fries) cooked in duck fat. They were divine! I almost always like French fries, but these were the best I had ever had and they definitely transformed into Qi for me! I remember how wonderful that meal was even several years later.



FIGURE 1-6 Jing-Qi Markers—Examples.

A, This woman has a line across the bridge of her nose indicating she needs to eat to make Qi to buffer Jing. In addition, she appears hypoglycemic as this area is also white. B, The woman in this photo has a marking across the philtrum. This suggests that she needs to focus on breathing and creativity to transform Qi into Jing. C, This man has a relatively small line across the upper chin indicating he may be planning

on retiring, but currently needs to consider doing less work and resting more.

What's most interesting about making Qi with food is that it doesn't really matter what it is that you eat or how it was prepared or where it was grown or who cooked it. Organic food is great as it is easier for your liver since it doesn't have to process pesticides. It is lovely if the chef or cook loved cooking it and infused it with good energy, and it is wonderful if the farmer enjoyed making it and it was grown locally. Of course it is important to eat good fresh food. But strangely, those are not the most important factors for making Qi with food—they help, but only peripherally. The only thing that truly matters is that your body wants that food at a specific time and the experience of that food transforms a basic fuel into a super fuel. My grandmother used to say that this was the way to eat if you didn't want to gain weight. She believed that diets were dangerous because you had to eat food you didn't enjoy, so the food didn't transform. Enjoyment is actually the most important part of the transformation. So if you have lines here and even if you don't, start eating this way and you will find that you have more energy.

There is also another meaning for this line. Although it is about ingestion primarily concerned with food, there is a higher level of ingestion that can include the kind of information that you put into your mind. Ideas or theories that interest you personally can create a kind of mental excitement that feeds you as food for the brain. Of course you still need to eat food, but for intellectuals, an exciting idea can definitely give energy as well. If you have this kind of curious mind, it is important to remember that purity of information is the only way it can transform. It is about finding kernels of truth from research or study or brainstorming. You will know that the information is true for you because of your reaction and from the energetic boost it gives to your intellectual work. It is best described as the "Aha Moment" and often it is the mental breakthrough that helps thinkers push through their stuck place—be it writer's block or lack of clarity about solving a problem or creating a theory. For those who work in this intellectual way, transforming ideas into Qi is definitely worth cultivating.

The second Jing marking occurs across the philtrum, between the nose and the mouth and is the highest point of the Chong Mai, which regulates the connection between Qi and blood and is the bridge between heaven and earth—breathing cosmic Qi into the body. Here is also the Dai Mai, which regulates expansion and the communication between above and below. Therefore, at the simplest level, a marking here shows the need to breathe properly; to expand the lungs and to oxygenate the blood. On a higher level, it means to expand your consciousness. A line in this area indicates that you have used up Jing and that the best way that your body can make Qi to compensate for that loss ([Figure 1-6](#)) is by breathing in Cosmic

Qi. How do you breathe correctly? There are a number of different breathing techniques and they are all good—meditative breathing, yoga breathing, etc. One of the best ways to breathe properly is to sing. Singing requires a long outbreath and that is the key for transforming breath into Qi. Most people breathe very shallowly because of stress. Or they think that exercising will get them breathing better and it does help, but for transformation to occur there must be stillness after long outbreaths to release the tension and toxins from the body and find that place of equilibrium where you can expand.

Here is the way I was taught to breathe: you breathe in through your nose and out through your mouth, very simply breathing out longer than you breathe in. Counting can help make you aware of how long you breathe out. By breathing out longer and longer, you allow the lungs to take in more and more fresh air, oxygen and Cosmic Qi. It is much simpler than trying to breathe in deeply. Breathing this way has the wonderful side effect of calming down the nervous system. The longer outbreath is one of the best ways to expand the lungs. I have my students breathe in and out about 5 times, breathing out longer (and therefore breathing in more) each time. I make sure that they push more air out than they think they can. During the fifth long outbreath, I have them close their eyes and stay in that space called “The Time Between Breaths.” They can breathe in again very gently when they need to, but this is the magical place where you transcend time and space and where breath transforms to become Qi. It is the space in which your creativity can emerge and bubble up from the stillness. The Time Between Breaths is the numinous sacred place that needs to be accessed on a regular basis for rejuvenation and longevity. Living more in the time between breaths inspires creativity and is the alchemical moment when anything is possible.

Markings across the philtrum area also show the functioning of the reproductive organs and correspond to the age of 50 in Western age when the physical transformation of menopause and androgen pause is occurring and the lines partially show that. To the ancient Chinese, this was actually a wonderful time where you truly came into your power. Instead of being driven by biological drives of procreation, you can free your creativity to be used for yourself. It is the important transformation from fertility to creativity. If there is a line or lines here, the message is that it is important to free yourself from the social constraints and conventions that keep you from being authentic and open yourself up to your true nature. This allows you to find and express your natural creativity and this releases your timeless spirit that makes you ageless. Unfortunately, we live in a world obsessed with staying young and beautiful. This pursuit hampers the transformation of becoming timeless, which makes you beautiful in a way that transcends popular culture’s standards. The glow that emerges from becoming your most creative self is easier to

emanate when you are older and more spiritual. Only when you are comfortable with you, can you become your most authentic self. Freeing yourself from biological drives and society's constraints is the transcendent way of making Qi and is called "Taming the Dragon."

The third marking is across the top of the chin right below the lower lip and indicates the need to preserve Qi through lifestyle changes ([Figure 1-6](#)). This marking is the facial manifestation of the Yang Qiao Mai and the Yin Qiao Mai; Extraordinary Meridians that are responsible for standing firm. They rise up through the body from the sides of the body to the outer corners of the mouth. This line falls between these meridians. As the chin is about stubbornness and will, these Extraordinary Meridians imply that it is important that you rise up to meet your older years from a place of strength, but also to work in a more yin way.

So if you have a line here, it signifies the need for retirement because you are working in an excessively yang way that is taking a physical toll, so you must now become more yin. This line is also associated with the Western age of 60 and retirement in the Western world often occurs between the ages of 60 and 65. This line can actually be seen anytime the body is being overused. Recently I have seen these lines on young children, which is quite shocking. As this line comes from overwork, it is clear that when children have them, they are doing too much and are exhausted.

This line shouldn't be marked until later in life so if you have this line before the 60s, the energy that you are currently expending is aging you prematurely. It is a clear sign to stop whatever it is that is taking too much of a physical toll. This can be anything from too much strenuous labor to caretaking. Perhaps it is working at a job that you hate or have to get up too early for or have to commute too far. It can be too many late nights and not enough time off. Or it can be too much exercise or emotional drama. This is not to say that people should necessarily retire if they have this line. They may just need the way, the way that they work. And, retirement can actually be dangerous to your health. The actuarial tables for insurance show that the most dangerous time of a person's life is the several years after they retire. That is because the change in Qi from working hard to not working can be too drastic. If you must retire, or even if you want to retire, you need to become as busy as you were before doing things that you really want to do. And, you need to do work in a way that allows for more rest.

The real meaning of this line is that you need to do "nothing" more often or a lot less of what you have been doing that made this line, or that you need to work from your talents and abilities and enjoy it. In the Western world, people take great pride in

achieving and doing as much as possible, often as fast as possible. People work and then work out and then work at home. This continual work is counterproductive to preserving Jing. Doing nothing literally means doing as little as possible on a regular basis—things like resting, sleeping, laying around, sitting, reading or meditating. These activities are necessary for optimum health and yet are viewed as laziness or wasting time. Nothing could be further from the truth about Jing preservation as rest and relaxation on a regular basis prepares the body for future effort. Doing nothing is particularly hard for active people as the common belief is that constant activity is healthy. However, this ages the body and often what constitutes aging is overuse injury to various parts of the body. So, in order to live a long and healthy life, it is necessary to learn to do less more often.

On a more spiritual level, this line indicates that you are doing activities that are not reflective of who you really are or are not part of your Golden Path or life purpose. Instead, the work you are doing involves things that you are required to do or feel like you have to do. Because the chin also deals with stubbornness, a line here also means that you have not been accepting what is or you are not allowing what is supposed to be. The hard work you have been doing of whatever kind needs to be reassessed and a new way of working needs to be developed. It is, therefore, important to do more activities that come from the Inherited Jing, as these talents and abilities take no effort. The goal is to reduce unnecessary effort, rest frequently and increase pleasure in the activities that are undertaken for the rest of your life.

Blockages on the River of Life

Another set of lines on the Du and Ren channels show up as vertical lines on the top of the forehead, between the eyebrows, on the tip of the nose, through the philtrum and through the bottom of the chin on the River of Life ([Figure 1-7](#)). These markings come from not allowing or not accessing the Jing from the underground aquifers of the Sea of Yang and the Sea of Yin and/or not being connected enough to the Cosmic Qi and/or Earth Qi and not allowing the meeting between the two that allows the alchemical magic to flow. These lines show up because the river is not full enough—it is like seeing the cracks in the bottom of a dry riverbed. Or, using another analogy, they are islands in the stream, meaning there are old issues or debris blocking the flow of Jing. These lines show up because a kind of disempowerment is occurring because of lifestyle and behaviors that involve doing too much for other people instead of using your Jing for your own path.

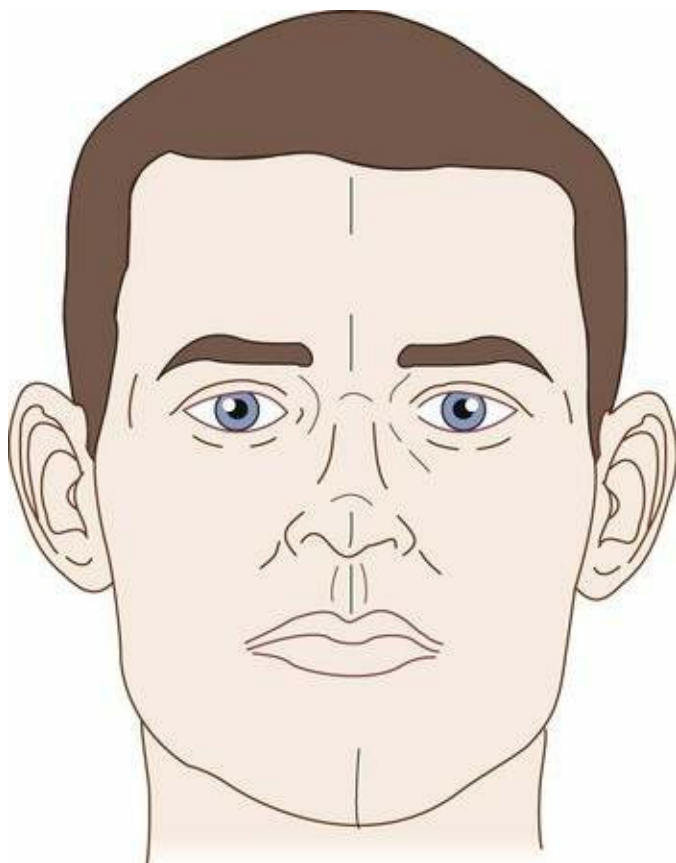


FIGURE 1-7 Blockages on the River of Life.

These are “islands in the stream” of the Extraordinary Meridians. There is either not enough Jing flowing through or the Du and Ren channels have blockages that limit

the full flow of the “River of Life.”

The first marking is in the middle of the Palace of Inheritance, the upper part of the forehead. A line or indentation here means that the two sides of a person’s genetic makeup are not integrated. Conscious effort must be made to reconcile the disparate parts of the personality. People with this line need to find activities that involve the differences in their mental functions and abilities at the same time or give more equal time to the manifestation of the various talents they possess. Very often, the line is present because the person who has it is stuck behaving in ways, derived from their own nature, that they consider to be the most socially acceptable, and they limit the expression of the rest of their talents and abilities. This causes lost love lines (see [Chapter 2](#)), where you leave parts of yourself behind. This suppression of Jing may underlie a great number of Jing deficiency-related diseases and reaccessing this extra Jing may be connected to what is often seen as spontaneous healing. Finding ways to combine opposing traits creates balance. Allow yourself to be more complicated by showing the different aspects of your self and that may relieve this blockage of Jing.

The second marking is called the “Suspended Needle,” “Suspended Dagger” or “Suspended Sword” and occurs between the eyebrows as a single line in the middle—the needle being a smaller, finer line ([Figure 1-8](#)), the dagger short but intense (see [Chapter 10](#)) and the sword a larger, even more intense line. It shows up in a liver area of the face called the “Seat of the Stamp” that reveals the emotional functioning of the liver—primarily the emotion of anger and the ability to work within a hierarchical structure (see [Chapter 5](#)). I see this line frequently in my clients and I was taught that the line means either: estrangement from sons or no sons; estrangement from father or no father; or distance from your own yang nature or more assertive nature. While many of my clients are estranged from their fathers with these lines or they only have daughters and/or they are very passive, I have come to realize that the meaning of these lines is more profound than that. What I have found is that people with these lines are using less of their potential Liver Qi than they have available, which is the energy of drive, passion, anger, focus and athleticism. The reason these markings were called “suspended” is that at some point in life, the issues that created these lines are going to arise and stop forward progress. And believe me, people with these lines are powerful. Usually, in the past, they were punished, penalized or ostracized for their displays of Liver Qi. Or, they have seen Liver Qi used badly as rage, domination or addiction. They feel they need to resist these kinds of behavior in their own life, but they are susceptible to repressing their anger and having it manifest physically, as in drinking too much alcohol, which they use as a suppressant but which, in actuality, brings out their repressed anger. And, they tend to get angry or mean when drunk or they can be

passive aggressive by eliciting or provoking anger in others that allows them to finally have a reason to reciprocate. These markings are a sign that their metal element is overacting on the wood element. The Suspended Needle, Dagger and Sword are revealing that a person has a desire to activate the higher level of Liver Qi, which is humanitarianism, but have to regain the rest of their suppressed Liver Qi and become a leader, showing people how to behave in the right ways. Righteous indignation is the emotion that spurs their ability to create change. But remember, humanitarianism needs to be expressed in a bigger societal way, not so much in their personal lives, because they then risk becoming too domineering by trying to make people they care about change. This big Liver Qi energy is best when used for strangers rather than for family and friends.



FIGURE 1-8 Markings on the River of Life—Examples.

A, This woman has a very small suspended needle between her eyebrows, which indicates that she is not letting her powerful Liver Qi out and she will gain physical energy if she releases the suppression of her anger. B, This woman has a line on the tip of her nose indicating either blood deficiency and/or she sacrifices her fire energy for others instead of keeping it for herself. She needs to save her fire energy

for her own pursuits. C, This young woman has a dimple in her chin and she is no doubt charming and funny, as she needs attention and appreciation. It would be good for her to amuse herself more so she doesn't need the approval of others as much.

The third marking is the one on the tip of the nose ([Figure 1-8](#)). This line is called “Bleeding Heart” because people who have this line cannot hold onto their blood—literally—or they give their energy away—as blood contains Qi—to other people by sacrificing themselves. These people are usually very kind, but their Fire Energy is deficient, as is their Heart Qi. They are often sad because they are so tired from doing so much for someone else or others. They believe that they are supposed to help others, particularly those close to them, but it is at their own expense. Somewhere or sometime in their life, they were told or made to give, or rewarded for giving, to someone in need. Often, they were trained by life circumstances—they had a sick parent or spouse, a disabled sibling or children, or family members or close friends who have physical, mental or emotional problems. This behavior often starts in childhood and people with this line believe that this is the way they are supposed to act—selflessly for others, not for themselves. They also tend to work in fields that involve helping and exhaust themselves with this kind of work on top of the caretaking they do in their personal lives. The biggest difficulty with this marking is that they simply don't have enough energy—they feel like they are “bone weary” or enervated. They are susceptible to attracting and creating “Psychic Vampires”—people who take energy temporarily or constantly, often without even realizing it, but whose neediness or current suffering or narcissism sucks energy from those who have it more together spiritually or who have achieved the wisdom that they need and want. However, this is not the fault of the Psychic Vampires. Instead, the Bleeding Hearts need to learn boundaries, recognize their limitations and allow others to go through their own difficult times without depending on them so much. Otherwise, life becomes sad and the Bleeding Hearts will always be weary and overwhelmed by the needs of others. The cure involves spending more time alone, taking care of yourself in the most pampering of ways, having more fun and preserving your wisdom to give only when most appreciated—usually to strangers or creatively as a part of your life's work. Otherwise, resentment is likely to manifest and cause other health problems or sadness becomes so acute that the heart becomes impacted.

Physically, people with this line or indentation on the end of their nose are usually very spiritual and aware, and are most likely to be vegetarians. But unless they can stop sacrificing or they can find a way to build blood, they usually need to be carnivorous until, or unless, they find another way to build blood. It may be that for women, this is a sign that they bleed too much during menstruation or too often during menopause and they are prone to anemia. Rare, red meat is the traditional

prescription—raw red meat is even better, as in Steak Tartare. Additional requirements are extra salt and more water to assist in enhancing blood volume. Some Chinese herbs may be useful and for vegetarians, beets and dark green vegetables are helpful. The physical ramifications beyond blood deficiency involve neurological problems or glitches in the nervous system. The Chinese believe that these glitches occur because of the lack of blood or true fire energy. Therefore, the body relies primarily on the adrenal glands for energy and this causes adrenal deficiency and erratic neuronal firing or false fire that manifests in various parts of the brain, body and the skin. Conditions associated with the Bleeding Heart line include: Epilepsy, migraine headaches, panic attacks, anxiety, Mitral Valve Prolapse, Heart Arrhythmia, Irritable Bowel Syndrome, possibly hyperactivity or ADHD and, for the ancient Chinese, this line was also highly correlated with mania, which is considered a rhythm disorder. Increasing the volume of blood in the body should help in all cases for enhancing energy with the additional recommendations of pacifying the nervous system—meditation is good—and supporting the adrenals with additional rest.

The fourth vertical line on the River of Life is down the center of the philtrum or the nasal labial groove. This line splits the reproductive organs in half and minimizes the ability to procreate and create because of behaviors that give away this important energy. Usually, it is an indication of people using their creativity mostly for others and not enough for themselves. I see it most often in parents who are very concerned about one of their children and if they have several lines, there may be several children that consume this energy. This can be seen in “stage parents” who sacrifice their own creativity for their child’s success. It is also common in teachers, coaches or those who care for elderly parents. This misdirected use of personal creativity leaves these people feeling like they are not creative and/or they have not enough energy to be creative. This form of caretaking and supporting others lead to a feeling of emptiness and depletion and the recommendation is to exert less effort in caring for others so that this valuable energy is reserved for oneself and personal creative pursuits.

The fifth and last line is in the bottom of the chin. Often seen as a cleft in the chin, it is not considered dangerous—just problematic for the ego ([Figure 1-8](#)). This is a line that belongs to people who have a natural affinity for performing. It is seen frequently in show business—in actors, comedians and musicians. This is the mark of the clown and the jokester and the entertainer. This line belongs to a person who is humorous and charming and enjoys being the center of attention. It may even be necessary for people in professions that require a performance of some kind. The name for this cleft is “The Performer’s Chin” and indicates the desire for attention and appreciation. People who have this line need to receive praise and thank yous in

order to feel good about themselves, although they may only feel this secretly and they have a hard time admitting this need. Their performances require an audience and without feedback, they don't feel as good about themselves as they should. This line is symbolic of the fire energy—the need to perform—overacting on the water energy—the will. It allows other people to pass judgment and gives others power over their behavior and actions. Therefore, they can lose their sense of self without others' approval, which can damage their self esteem. The more evolved version is to embody what is called “Crazy Wisdom,” where life is seen as a cosmic joke, amusement is self-created and shared with others and the ironies of life can be lampooned because there is a higher spiritual perspective about life. It is a very secure place to live from and generates a stronger sense of self that can lead to spiritual selflessness. It also creates a healthy ego that can surrender the need for the kind of attention they once needed and craved, which often brings fame.

The lesson from all of these lines through the Du and Ren channels is that the energy from the Jing needs to be first used for oneself so that then you can give to others—much like the safety message about oxygen masks that I hear on airplanes regularly—first you take the oxygen mask for yourself and then you help others put on theirs. Jing is valuable and necessary for you to use for your life. Ultimately, the Jing that flows through these Extraordinary Meridians needs to be available and accessible for your own Golden Path, which implies that you will gain wisdom and bits of enlightenment from your journey that you can then give back to others—without effort and sacrifice and with much joy. Jing is the most valuable thing you have. Protect it and preserve it and use it for your Path. In the next chapter, you will learn how some of it gets frozen due to past traumas, as shown on the Facial Maps, and how to reclaim it.

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The Facial Maps

“A man finds room in the few square inches of his face for the traits of all his ancestors; for the expression of all his history and his wants.”

RALPH WALDO EMERSON, *BEHAVIOR*, “THE CONDUCT OF LIFE”

The Topographical Map

The ancient Chinese considered the face to be a topographical map of personality, past experiences, and future potential. Most important, the face shows what is going on or has gone on inside the body and in the mind—all of which change the landform. When I first learned about face reading, my grandmother talked about features being “Mountains” and “Rivers.” This is the fundamental yin/yang balance of the face based on the balance of Cosmic Qi. The mountains are the hard features that are composed of bone—the forehead, the cheekbones, the nose, the chin and the jaw. These features create the structure and foundation of the face and have personality traits associated with them such as stubbornness, willpower, bossiness, and ambition. The mountains are tied to the development of inherent Yang Qi (the cosmic father), and the rivers to inherent Yin Qi (the cosmic mother) in utero. Very strong yang traits show strength of character and toughness. Therefore people with large mountains would be seen as stronger physically, very set in their ways and living out in the world. Rivers are the soft features and exude fluid: the ears—wax; eyebrows and eyes—tears; the nostrils and groove—mucus; and the mouth—saliva. These features represent feelings. Large yin features indicate strength of emotions and depth of feelings and includes traits such as generosity and sensuality. People with large rivers are very emotional, expressive, and creative. They have a stronger internal life and are more malleable and changeable, depending on their moods.

Then there are also the plains and the valleys of the face. Whenever there is extra padding on the face and the face is broad, there is the presence of the earth element or more human yin. Plump areas are considered the fertile plains and valleys. To have fullness of flesh in these areas is considered quite lucky as it indicates the ability to achieve abundance, a comfortable life and ease in accumulating things and/or money, especially if it involves the area known as moneybags—the rounded lower cheek area. Sharp and pointed features and narrower faces reveal more human yang or the fire element. These people enjoy challenges and adventures in life. Too much hollowness or sunkness of the face is like a desert where there is life but not in abundance.

This topographical map of the face is one of the first ways to evaluate the facial landscape. But this landscape can change based on life experiences and an individual’s reaction to them. Having a harder life will give you more mountains, whereas having an easier life gives you more plains. Your face can change as your life changes.

Even more specific is the reading of age positions, which is like reading a map that

gives you the placement of cities along a highway. Specific incidents mark specific places; recording the important events of a person's life.

The Age Positions

The ancient Chinese believed that the face recorded the life experiences of an individual and the effects of these experiences on the psyche and the body; similar to tracing a route on a road map taken in the past. This map was a tool for both diagnosis and prognostication. This ancient facial map and the facial meridians ([Figure 2-1](#)) from 1601 was featured on the first page of an untitled manuscript about Chinese medicine. Even older ancient facial maps were originally composed of 150 age positions and the specific places on the facial map marked ages from conception to 150 years old, which was the age the ancients believed was the possible life span of a human being. The oldest person known in modern times, Jeanne Calment, died at 122 years and 164 days old in France. Scientists are now validating that this increased life span is possible, but difficult to achieve: the average person in the United States lives to be only 77.9 years old according to the Center for Disease Control and Prevention. But longevity researcher, Dr Steven Austin from the University of Idaho is betting that human beings achieve a lifespan of 150 years by the end of this century. I use the map with 100 years on it ([Figures 2-2](#) and [2-3](#)) for both men and women, because it is much more realistic to strive to become a centenarian.

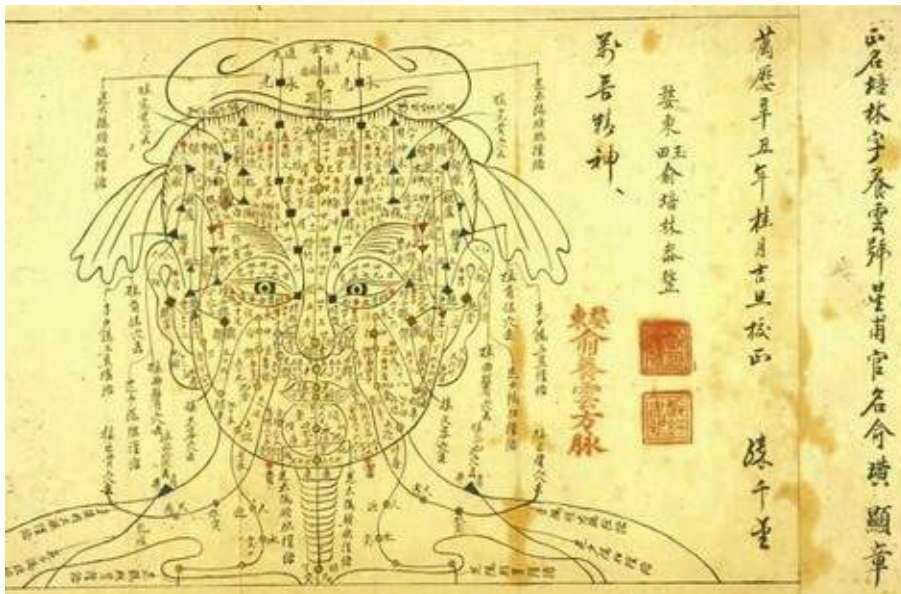


FIGURE 2-1 The oldest Facial Map in a complete manuscript of ancient Chinese Medicine. Currently in a private collection.

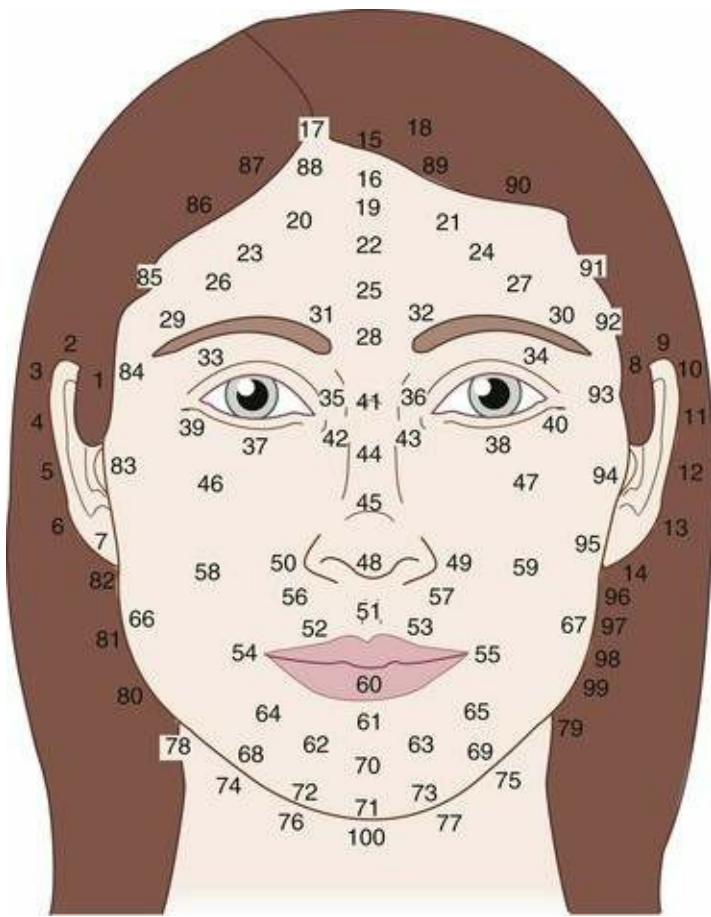


FIGURE 2-2 The Facial Map—Female.

Numbers indicate Chinese age. Subtract 1 year for Western age.

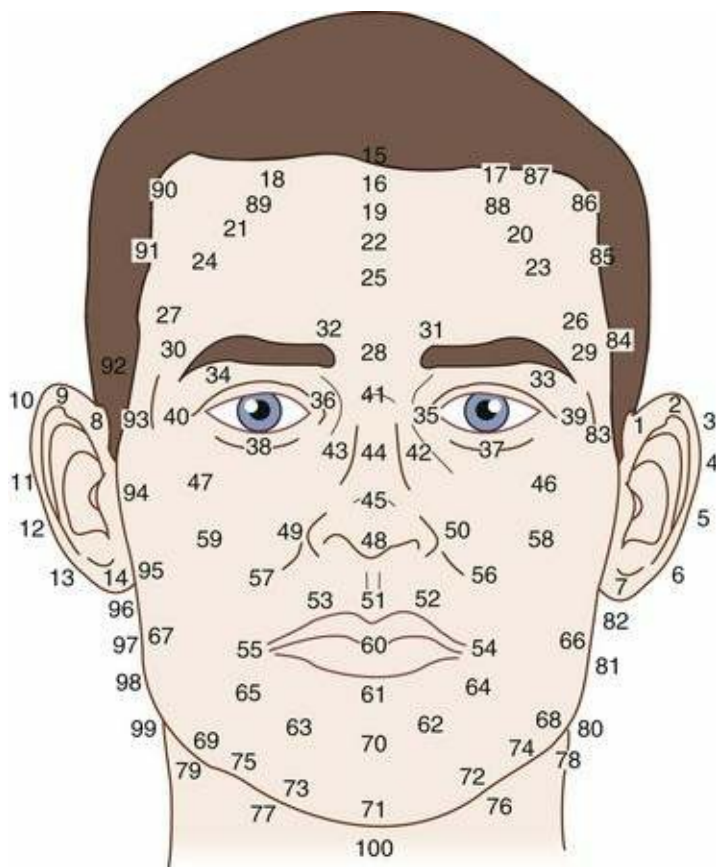


FIGURE 2-3 The Facial Map—Male.

Numbers indicate Chinese age. Subtract 1 year for Western age.

Each child is born with a potential to live an approximate life span based on genetics, and each child's battery (their Jing) starts off fully charged (see [Chapter 1](#)). The Chinese medical belief is that over time, overuse and depletion of this fundamental inherited energy causes aging and disease. One of the most important tenets in Chinese medicine is to conserve this Jing to enhance longevity. However, whenever something traumatic or stressful occurs in a person's life, the face marks a specific place because some Jing has been frozen from the fear reaction to the event or experience. The Chinese extrapolated that the emotional side effects get lodged in the body and create dis-ease in the organs. These life experience markings are primarily horizontal and their placement also indicates the effects on certain organs. Over time, the face shows the major traumas that have occurred that are important to that individual and at the age when they happened. Knowing how to read these markings can help you track the patterns in a person's life. Western science has come up with an explanation of why we remember all these traumas; the Chinese show how to read them from the face.

As a defense mechanism, one of the instinctive parts of the brain—the amygdala—

has the ability to store emotional memories as a form of learning, which helps by warning us so that we can prevent a similar trauma from occurring again. Because of the desire to avoid a repeat of past events, people can shut themselves off from learning the lesson of the experience and this can end up causing them to live reactively instead of consciously. Ironically, by trying to avoid repeating the experience, people actually attract and re-create similar experiences. People end up living in patterns that keep coming back to haunt them. It usually takes many repetitions before someone even recognizes the pattern and much willpower to avoid falling into the same trap again and again. Dr. Daniel J. Siegel explains it like this: “The connection of neurons is in an intricate network, the structure of the brain allows for learning to occur. It is the firing of the components of the network, the circuits of neurons, that alters the probabilities of certain patterns firing in the future. If a certain pattern has been stimulated in the past, the probability of activating a similar profile in the future is enhanced. If the pattern is fired repeatedly, the probability of future activation is further enhanced.¹ This patterning is how the brain learns from early childhood experiences.

Much study has been done on the amygdala and its role as an early warning device for perceived potential pain and trauma. The amygdala is an almond-shaped structure on top of the brainstem at the bottom of the limbic system. This part of the brain is tied directly to the nose and eyes through the thalamus and is responsible for the ability to feel fear or rage, and to cry tears, and it also controls feelings of competition or cooperation. Joseph LeDoux of the Center for Neural Science at New York University is the pioneer in this field of study. He has found that the amygdala can take over control of the body and its reactions before the neocortex has a chance to respond.² The amygdala relays emergency information. It is responsible for emotional reactions without any conscious information or understanding. This demonstrates that the emotions have a way of being activated independently and that vivid emotional memories are stored in the amygdala. The amygdala remembers all associated clues that accompany a traumatic or stressful event, which is why you may love the smell of your lover’s cologne until he breaks up with you, at which point you can’t stand it as it has become associated with the pain of the breakup. We have all experienced things like this.

Resisting your patterns encourages them to happen again. For example, I have had many female clients who have sworn that they will never marry domineering and controlling men. What do they do? They marry domineering and controlling men just like their fathers; they marry men who are the exact opposite—the man who dominates through his passivity by forcing her to act like the dominator; or they marry men who get sick, and their lives become dominated by the circumstances of the illness. One way or another, they keep on repeating their pattern until they

realize from where it stems. When they are able to recognize the issue when it returns, they can choose to deliberately step out of the pattern and continue to practice an alternative choice. Unfortunately, tests will continue to come, because it takes a lot of work to overcome patterns. The good news is that the tests get easier and occur less often. What used to come from a caregiver like a parent is transferred to a relationship with a significant other and then to friends and possibly later to coworkers and eventually to associates that you don't care very much about. The more distant the person is who brings you the lesson, the better you are doing. The facial map helps show you where the issues begin and when they have reoccurred.

Any traumatic or stressful event is remembered and the pain of that event can be a physical or psychological memory; the amygdala does not appear to distinguish between the two. Memories that are preverbal—before the age of 3—are the most firmly implanted in this part of the brain, and that is one of the reasons our most primal or core issues are so hard to work with: things like phobias, now called anxiety disorders, and our relationships with food and love. Dr. Siegel explains that, “experiences that involve lower emotional intensity seem to do little to arouse focal attention and have a higher likelihood of being registered as ‘unimportant’ and therefore not easily recalled later on. Events experienced with a moderate to high degree of emotional intensity seem to get labeled as ‘important’ ... and are more easily remembered in the future.”³ It is the emotions that create the meaning of the event and determine what is stored and what is forgotten.

The problem with the amygdala is that by storing important emotional memories, it helps set up a belief system that results in a life lived reactively instead of with conscious intent. Because we try so hard to avoid recurrence of past hurts, we actually magnetize them back to us by our fear. That fear sets us up to create similar emotional experiences by our avoidance. Ultimately, the pattern that is set can block Qi and Jing and can lead to specific diseases. At some point, we all need to overcome our biggest issues and live a life we choose rather than one in which we simply keep reacting to repetitive circumstances.

So, the facial map has the amazing ability to show people when in their life traumatic or stressful incidents occurred (at what approximate age), how severe these experiences were, and when the pattern has repeated. Interestingly, good and bad stress make the same kinds of markings. The ancient Chinese cautioned that getting too excited is also bad for your health. Here is the most important factor about issues and patterns: It doesn't matter what happens to you, it only matters how you feel about it; it is the perception of the event that marks the face. And, there should be no judgment or comparisons made. Everyone has different levels of sensitivity and abilities to cope. I have seen similar depth of markings in someone

whose best friend moved away in third grade and in another person who was involved in a bad accident at the same age.

The ancient Chinese started looking for markings from the time of conception on the ear. They believed that the in utero experience is the most important time in a person's life and they considered those 10 months to be the equivalent of the first year. The events, conditions, and traumas of this period and the birth experience itself are the foundation for the expression of genetic structure and constitution. The markings on the ear also reflect the mother's emotional state during pregnancy.

My grandmother used to say that the personality of a baby was affected by the personality of its mother while she was pregnant. This is one of those old wives' tales that has recently been proven true by modern scientists. Neuropeptides (the emotional messengers of the brain) are transmitted via the bloodstream across the placental barrier and end up in the baby's bloodstream, thus affecting the child's future moods. Furthermore, when a woman experiences significant stress while pregnant (events such as a parent or spouse dying, being in an accident, or getting very sick), the blood flow to the fetus constricts. At this time, because blood is food and food equals love and nurturing, the fetus goes into distress and ends up being born very tough. These babies have strong survival skills (high Apgar scores), but are non-bonders. They have poor ability to connect emotionally or physically. They often dislike touching and become difficult or aloof children.

Many issues start in utero. Feelings of all kinds are transmitted and end up lodging in the baby's body, waiting to be recalled and turned into primitive beliefs. For those who are skeptical about this, scientists have discovered that so much is transferred to the fetus in utero that specific flavors from food the mother ingests get passed on and end up in the amniotic fluid to be tasted by the fetus. This accounts for a great number of food preferences, sensitivities, and cravings that are hard to fight later in life.

The in utero experience starts marking on the right ear for women and the left ear for men (this involves the yin and yang of the face) along with the rest of the early childhood, as shown in [Figure 2-4](#). First look for the place where the upper and lower parts of the ear attach to the face. Right above this area is the place where conception is shown, and the first half-inch above that is the gestation period culminating in birth. Any marking, indentation, notch, groove, thinned-out area, wrinkle, spot, or discoloration has a meaning. For example, many people who were unwanted have a thinning of this area, whereas wanted babies or easy pregnancies (a good in utero experience) are wide and unmarked. Almost everyone has some kind of marking at birth—it is a very difficult experience. I have seen veining on the ear

as an indication of lack of oxygen, or a line that shows emotional issues, or an indentation indicating a physically traumatic birth (e.g. being stuck in the birth canal for a long time, which usually leads to claustrophobia). Many issues get formed from the birth experience.

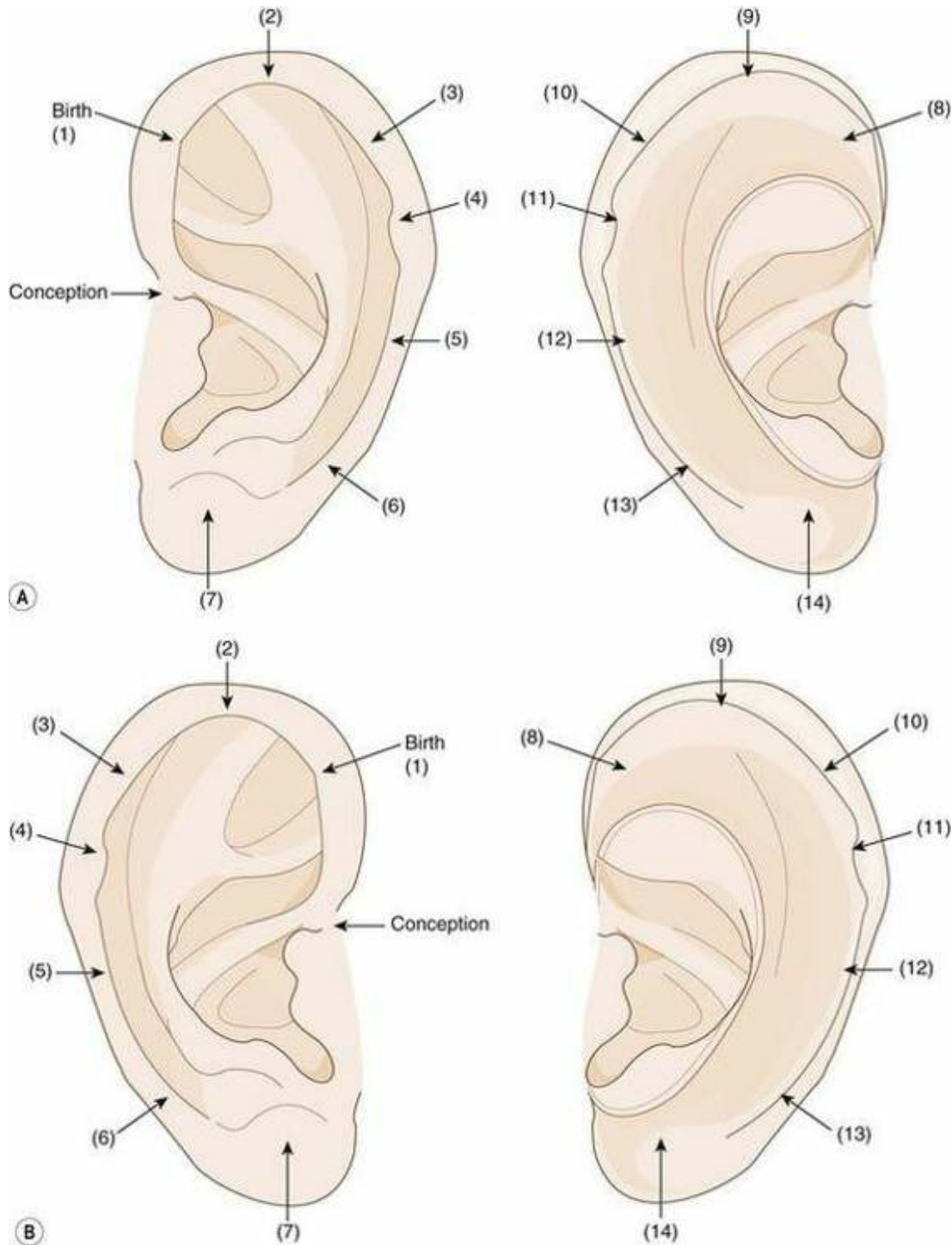


FIGURE 2-4 Age Markings on the Ears.

Numbers indicate Chinese age. Subtract 1 year for Western age. **A.** Men start counting on the left ear and **B.** women on the right ear.

In general, each time period is approximately 1/2 inch apart or about 1.3 centimeters around the ear from conception to age 7—remember that this is Chinese age, where you are 1 when you are born—to age 6 in Western age on one ear, and 8 to 14 on the other ear in Chinese age, age 7 to 13 in Western age. Bumps or protrusions are considered positive and beneficial periods. Bumpiness indicates a period that is rocky, both good and bad. Basically, what goes up must go down, and that includes moods. Holes or notches indicate a very specific incident that caused trauma, usually physical. This could be an accident, an injury, physical abuse, an operation, etc. ([Figure 2-5](#)).

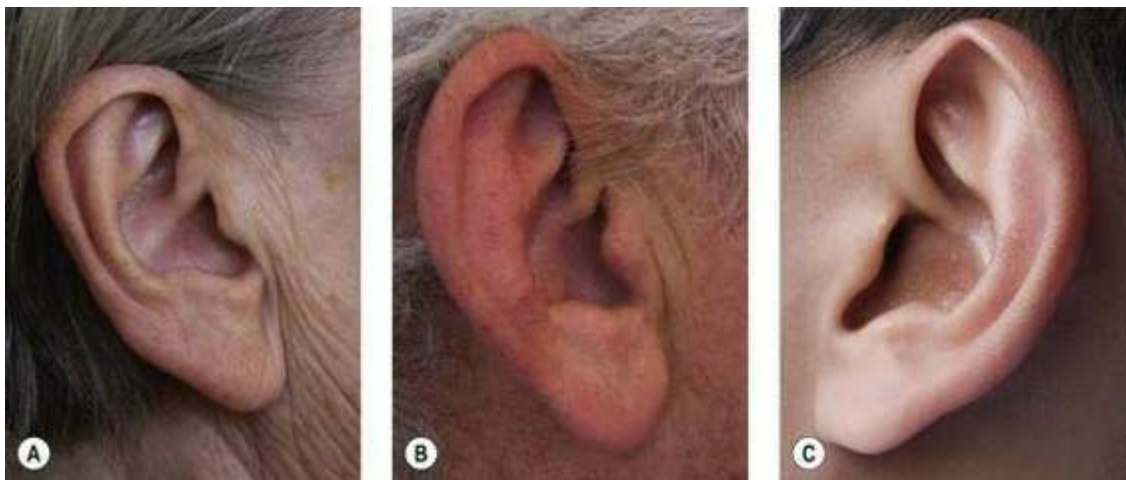


FIGURE 2-5 Ear Examples.

A, This woman shows a difficult birth as there is a deep indentation there and a thinning of the cartilage between the ages of 4 and 5 indicating that something was taken away in her life. B, This man has a strong marking with discoloration at the age of 12 indicating it was a very difficult time for him emotionally. C, This man has a very strong notch at the Western age of 2 years showing that a specific traumatic event happened to him. However, he had a very good birth experience.

Ears that look as though the cartilage gets thinner or is cut away show that this period was difficult because something important was taken away. For example, it may represent the death of a parent or grandparent or loss of attention because of a sibling's birth. When the ear looks as if it has been pushed down or pinched, it means that this was a suppressive period. This may have been a time of much discipline or could indicate circumstances such as war or poverty that press down on the human spirit. Any marking on the ear needs to be evaluated.

We all have many issues from the past, and they are worth finding out about. Interview your parents, siblings, and other relatives, and you will discover many of the reasons why you do what you can't help doing. But, don't worry if you can't find them in the past, because they are destined to be repeated later and you can start working with them any time you recognize a pattern.

There are many issues to which we are predisposed because of the circumstances of our lives. Over the years, I have noticed that premature babies grow up to have major issues with time. They are usually very early or very late because they live according to a different clock. They tend to be late bloomers. Babies who aren't picked up or held have issues with affection. Babies who were left to cry believe that their needs won't get met when they speak. I have a number of clients who have issues because they were the wrong sex. Many factors that affect our lives every day stem from events of which we have no memory because they occurred when we were so young.

Many previous issues repeat on a regular basis or cycle, which causes the ears to mark in a very similar way and in the same place on the other ear. Symmetric markings may simply reflect the genetic structure of the ear, but it may be a repeated pattern or the potential for a repeat of the pattern. Two bumps at the ages of 3 and 10 will look the same because something beneficial that occurred at 3 can often have a repeat performance 7 years later. Many of these markings that are made before you reach that age were set up in utero as an issue with a specific "shelf life."

Much like a milk carton that gives you an expiration date, the body is willing to hold onto certain emotions for only a set time, depending on the strength of the organ that is holding the emotion for you. When it is time for that issue to reemerge, almost anything can trigger it. Like the straw that breaks the camel's back, we often find issues reappearing, even though the circumstances are not that similar to those that sparked the original occurrence, but the associated feelings are similar. Ultimately, if you don't process these issues and free yourself from their hold, it takes a toll on your body. The longer someone waits to deal with an issue, the more likely it is to affect the person's energy and health. It is better to discover your issues earlier rather than later, because you have more energy to deal with them when you are younger.

One of my students gave me proof that the ears mark with childhood trauma. She was a pretty young woman about the age of 25 who had come to a Golden Path workshop. In that course, I require students to bring baby pictures of themselves to help them start tracking their life issues. She brought in pictures of when she was born and it was very clear that she had smooth unmarked ears. She had gone through

a very traumatic period from the age of 3 until she was about 8 with chronic ear infections to the point that she had to have surgery and lost part of her hearing ability. As could be seen on her ear in person and in later photographs, she had marked the ear with repeated notches that were not there earlier. Trauma had changed the shape of her ears. Whenever people confront one of their primal issues, they always need to go back to early childhood to find the causative experiences to track the pattern. Ultimately, however, all issues always come back to yourself and your reaction to them—not to the people who helped create them. Blaming or resenting keeps you in a state of unresolved emotional trauma. It is most important to view your traumas from a slightly detached place and look at how you are resisting the lesson, for resistance to future pain and trauma can actually create more of them.

Most childhood issues resurface to be worked on again and again. The first time these issues come up in a big way is in adolescence. This is what the Chinese call the first “critical transition,” when childhood issues reemerge as major life lessons to be worked on. Critical transitions are the time periods right before and after moving on the facial map to a new feature—going from a river to a mountain or vice versa. They involve the time periods before and after a decade birthday. In the first transition, children are moving into adolescence. This period is shown on the hairline starting at age 14 Chinese age, 13 in the Western system. In many cultures of the world, this is the time of achieving manhood and womanhood, with ritual ceremonies occurring to mark the shift between childhood and adulthood. Only a few cultures keep this tradition alive. In the Jewish tradition, boys have a bar mitzvah, and girls have a bat mitzvah. Native Americans have a vision quest ceremony. But in the Western world this transition is mostly ignored, and perhaps we suffer the consequences of delayed adulthood.

Most people have irregular hairlines, which indicate the ups and downs of the teenage years. Because most adolescents don't have the time, ability, or interest to resolve their issues, they usually push them down to be dealt with later. They often tend to act out instead of looking in. Childhood issues are the cause of much of the teenage angst that occurs. Unfortunately, most teenagers are not given very many tools for insight.

Because most people cannot handle this first major critical transition, they wait until the world confronts them again with their issues before they start seeing a pattern. Any time I find adolescents recognizing their issues, I rejoice! They are so much likelier to stay healthy and to get focused enough to find their path earlier than most people of the previous generation, including their parents. My sons were quite good at recognizing their patterns when they came up, although like most teens they

preferred hanging out with their friends than dealing with their issues. Try telling a 16-year-old that her boyfriend is a lot like her father. She probably won't believe you and then will promptly get completely disgusted by the idea! It takes a few repetitions of the pattern before the information starts sinking in and realization occurs.

For most people, the easiest critical transitions to assess are on the face proper from the forehead at age 19 (18 Western age), which is the Western milestone for adulthood. The adulthood markings begin just under the hairline and terminate at the chin at age 70. Both men and women have the same age positions down this central meridian, but as on the ears, the markings on the sides of the face are mirror reverse for the different sexes.

I spend most of my time reading the central corridor of energy on the face ([Figure 2-6](#)). This line divides the face into the yin and yang, which we will discuss in the next chapter. It also is part of the Du and Ren channels of the eight Extraordinary Meridians. Therefore, any marking across this central corridor or across the two meridians indicates events that are life changing and energy shifting. The stronger the line, the bigger the lesson or message about the change in energy (see [Chapter 1](#) for Jing-Qi markers at ages 40, 50 and 60). Unfinished or partial lines across this central meridian indicate lessons in progress that are incomplete.

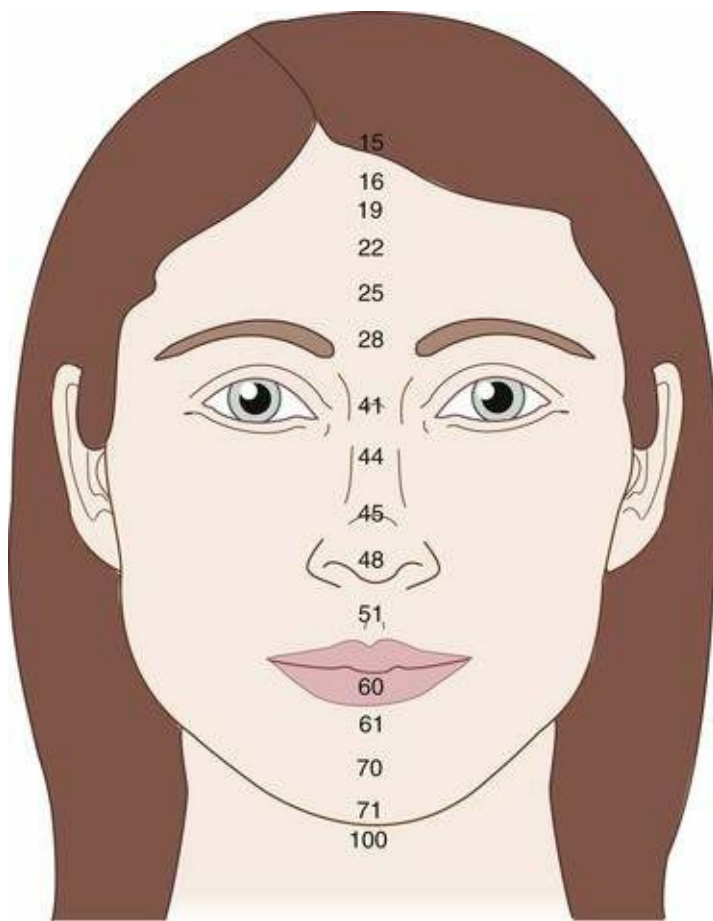


FIGURE 2-6 Central Corridor of Energy on the Du and Ren channels.

Numbers indicate Chinese age. Subtract 1 year for Western age.

This corridor of energy shows when incidents and traumas use up or redirect the Jing and Qi. How well someone has fared in adult life can be easily determined just by looking down the center of the face and evaluating the markings on each feature. Whenever I see heavy markings, I am actually pleased. It means that this person has learned some valuable lessons and has changed because of what has been learned. If the lines are faint, they are probably just repeating a pattern without much consciousness. The stronger the markings, the more thoroughly someone is working out important issues, and the healthier the person will be eventually.

Each feature on this central meridian is approximately 10 years of time, and one of the easiest ways to read the face is to look at the age period as a whole. The forehead is the 20s, the eyebrows and eyes are the 30s, the nose is the 40s, the mouth is the 50s, the chin is the 60s, and the jaw is the 70s. Any feature that is clean, even, beautiful, and well marked gives the potential for good luck, which to the Chinese meant choices and opportunities during that decade.

My grandmother used to tell me to get ready for future luck. She thought nothing was unluckier than not being ready. She always said that when times were bad, you needed to do “good bad-luck things.” These were activities that used up a lot of Qi or involved change, which is hard on the body and included getting married, having a baby, going back to school, traveling a lot, changing to a new job or moving. In the Western world these things are considered quite exciting! But to the Chinese, all of these activities were not considered very lucky because they took such a toll on the body, but they were the best kinds of bad luck because they involved some enjoyment. And, obviously the Chinese have unusual ideas about what luck is! Then, when the real good luck finally came, you would have your education out of the way, your wanderlust would be spent or the total responsibility of a very small child would diminish some when your child started school. You would be free and somewhat settled and ready to do what you were supposed to do.

Any feature that is misshapen, irregular, out of proportion, or distorted can signify potentially difficult time coming. Let’s take the forehead and the 20s as an example. Many stresses occur in the 20s under the guise of having fun. Much overuse of the Jing occurs too.

Many years ago, I gave a talk to a group of doctors on April Fool’s Day, which I thought was very funny. They were more than a little resistant to the concept of the facial map and skeptical of its validity until I pointed out that nearly everyone in the room had the same kind of deep lines and hollowing on the forehead from the mid to late 20s. I pointed out the five exceptions and then asked the group what they could have had in common at the period in their lives.

As they looked around the room, and they realized that they all did have very similar markings, a few of them started to laugh. One of them finally yelled out, “Medical School!” It was confirmed that everyone with those markings on their foreheads had gone to medical school at the same age. Five others had gone either earlier or later and had marked in an entirely different place. After that, they thought the facial map was fascinating and started to accept the concept more readily. The markings on all the doctor’s faces indicated that the stress, pressure, and lack of sleep during medical school had taken quite a toll on their Jing. Their way of thinking about the world was forever altered. They became different people, and their lives were changed because of their experiences and their faces showed it.

Of particular importance on the facial map is the critical transitions that occur between the features—changing from a mountainous feature to a river feature or vice versa. Since every feature represents about 10 years of time, it is the decade birthdays that are considered significant. Everyone marks the milestone that a

decade birthday represents. I know many women and men who suffered turning 30 or 40, agonized over turning 50 and went into a depression about turning 60 because they felt so old. In traditional Chinese face reading, the time immediately preceding and following a decade birthday was a time to reflect, reevaluate, and make shifts in the life purpose or Golden Path. Many of these periods have been given names in Western psychology such as the “Midlife Crisis,” or the “Empty Nest Syndrome,” and there is some dispute about whether these crises or syndromes are real or imagined. But the Critical Transitions are quite real and involve the emotional implications of aging.

These fascinating periods are when suppressed material must surface to be worked on. People often feel as though they’ve been hit over the head by issues they thought they had already worked through and yet they reappear and have obviously not been completely resolved. All those old issues that they were sure they were done with rear their ugly heads and make them pay attention to their past yet again.

These are the times when almost everyone questions who they are, why they are here, and if they are happy. I call it the time when the armor cracks and light gets in or, even better, the time when you get to fertilize the seeds for your future with the fertilizer from the past! You have been out in the world a while, and the clock has begun ticking in your life. You are still searching for meaning. The challenges that come up make you rethink your priorities and everything about your life can be up for review.

The good news is that the more work you do on yourself during these critical transitions, the healthier you will be later. By going through these transitions fully, you can get a new lease on life. Letting go of old patterns releases energy that was bound up and stuck in the past. I call this new energy “Reconstituted Jing.” The wisdom, or “Cosmic Water,” that you gain from understanding your experiences gives you new energy to face the future. Your Jing energy will never be what it was, but you do get some of that locked up energy back.

However, having personally gone through a hard critical transition a few years ago, I have to say, it’s not fun! I call it walking the shadow side of the moon. Do it anyway. Don’t avoid it, and do it thoroughly. It pays off, I promise. Each critical transition brings valuable lessons, and the relief you get when it’s over is so enjoyable. You often don’t even notice that it is over until you wake up one day and realize that you are not suffering any more. In fact, it may have been weeks or even months since you felt blue, tired, or disappointed. Then you realize you have passed through. It’s wonderful when you are done, at least for this round! The experience will end up giving you Transformation Lines, which should be viewed as badges of honor, which

you will learn about later in this chapter.

The first major critical transition is the late teens and early 20s in the area known as the “Palace of Inheritance” as discussed in [Chapter 1](#). This is the very top of the forehead in an area that is usually somewhat rounded when there are a lot of inherited talents and abilities. The problem with this transition is that this is the time in life when you think you know everything. You are going to do it so much better than your parents, and after you go through it, you finally realize your parents were not so dumb after all. I have met many 20-somethings who have said things like, “It’s amazing how much my parents really know,” with astonishment in their voice.

Very few people deal with their issues well here. They are usually too busy being out in the world starting a life of their own. They are in school, starting work, or starting families early. In ancient face reading, this was also considered a karmic time. Whatever karma you were carrying from genetic memory, from your parents and other family members, or even possibly past lives, shows up here from out of the blue. This area is called “Inheritance” as was discussed in [Chapter 1](#) and it carries signs of the lessons you have brought in with you.

Things can happen at this time that make no sense. If it is karmic, you can tell because it feels as if you’ve been sideswiped. Karma hits you when you least expect it, and you can’t figure out why whatever just happened has happened. Totally unprepared, you end up learning invaluable lessons about yourself and gaining big clues that help you to get on your Golden Path. Lines that mark here across the top of the forehead mark deeply, and the suffering that occurs with the karmic lessons is usually directly applicable to future work and makes sense only when you find your true calling. Then you can have that sudden realization about the meaning of your life experiences that finally make sense.

Unfortunately, most people do not work on their issues that much during their 20s. They are too busy being surprised and shocked about life and figuring that everything going on is just a fluke or coincidence. The forehead marks here because of what I call the “Oh my Goodness” syndrome. Everything that surprises or shocks causes the eyebrows to lift and helps reinforce the lines of the lessons ([Figure 2-7](#)). For example, people think they know what marriage is like, but until they do it themselves, they don’t really know very much about it at all. They may think they know what working is like after coming out of school. Surprise! It usually takes hindsight to understand what it is really like to live in the world. Or they may think they know how to be a parent until confronted with a crying baby that won’t stop. Life in the early 20s may be remembered as fun, but it was actually hard work even if you were partying all the time.



FIGURE 2-7 Forehead Lines.

This woman had some stressful experiences in her 20s. Some of the lines cross the entire forehead showing she learned some important lessons. Some are incomplete showing that she still has things to learn about her patterns.

The next critical transition occurs at the end of the 20s and in the early 30s. This shows up at the bottom of the forehead and often shows heavy indentations when it is a difficult passage. This is often considered a spiritual crisis because this is the age when many of the great religious teachers found their calling and mission. In astrology, it is called Saturn Return, which implies that the heavy energy of that planet creates hardship and suffering at this transit in life. Because most people have now spent about 10 years out in the world, they have begun to realize the world does not work the way they thought.

Many men become very concerned because they have not become the instant success that they were sure they would be by 30 (although this is changing in the world of technology), and many women are starting to get very concerned about aging. Their biological clocks start ticking. This is usually a time to reevaluate careers and to take relationships more seriously. Many people get married during this time and start their families. Or, they finally move out of their parents' homes. This is often the end of a very delayed adolescence, and it becomes time to act as an adult. I call this time, "cutting the apron strings for good."

The next critical transition and one of the most important ones occurs during the late

30s and very early 40s. This shows up around the eyes and at the top of the nose. People often agonize over the lines that occur here and do not attribute them at all to the issues they are working on. They are most likely seen as signs of aging that increase their unhappiness. But these lines can lessen when the process is done as will be discussed later in this chapter.

This period is often called the beginning of what has been called a midlife crisis, a time when a general dissatisfaction and malaise occur. Aging becomes a big factor for both men and women as the skin begins to line more and the body begins to sag more. Gray hairs and extra weight start appearing, and that critical age of 40 is looming fast or has just passed. Weren't you supposed to be something or be somebody important by the time you turned 40? This period involves a lot of issues with self-esteem. Many people have children who are growing fast, and this makes them feel old. Or they are panicking because they don't have any children yet, and it feels like their absolute last chance. I know so many women who get serious baby hunger because biology still controls the reproductive organs. This is a time of many divorces as people try to "find themselves," often in the arms of someone else who isn't all that different from the one they left. Many people realize that their job is just not a career; it is unfulfilling and unrewarding, and they struggle to find a new path.

Many of my clients are this age and what has been scaring me the most is how many of them are getting diagnosed with serious diseases, which are their wake-up calls to live an authentic life. They may have overused their Jing or lost access to it because it is blocked by past traumas, or they have lived so hard to find as they approach 40 that they are tired. Their bodies end up betraying their still youthful spirit. They are getting sick with illnesses that used to be reserved for people many years older. I am shocked at the number of people with serious diseases that are showing up in the late 30s and early 40s. I am also painfully aware that many of them are also dying far too young because of them. If you get a wake-up call at this time or any other time—answer it! Find a way to regain access to your inherited Jing talents and abilities, and let your spirit emerge so that you can find the energy to get on your Golden Path and then you will get healthier. The good news is that I also have numerous clients who have beaten cancer, held back the effects of Parkinson's and have overcome many diseases to lead productive and rewarding lives for many more years than was expected.

One of the most important markings in this area is the horizontal line that appears across the bridge of the nose between the eyes discussed in [Chapter 1](#). This line shows the need for self-nurturing after the age of 41 (Chinese, 40 in Western age). Remember how easy it was to stay up all night to cram for finals when you were 20?

After 40, it can take 3 days to recover from staying up all night for just one night! The recovery rate for any kind of abuse to the body is slower after 40, and the body transfers energy from a savings account of Jing to a checking account of Qi. What you put in is what you get out. The deeper the line, the more the Jing has been overused, and the more self-care is required, especially involving the transformation of food or diseases and disorders of overuse start appearing. The immune system begins to get seriously compromised, and one of the best ways to help it is to eat better and get more nutrients into the body.

This line at 40 across the bridge of the nose can also appear because of a major life shift that many people experience at this age. This is a radical shift, such as moving across the world, getting a divorce after being married for a long time, having a baby, or any number of other life-changing events. The way of life can never be the same because this line crosses the central facial meridian at a very important spot.

The next critical transition occurs during the late 40s and the early 50s; the end of the nose and the philtrum area. If there is a line on the end of the nose or you have a pinched nose tip, your critical transition will start in your late 40s. If your philtrum is marked, lined or sunken, the critical transition will be more apparent in the early 50s. The most important marking occurs at age 51, Chinese age, 50 in Western age and was also discussed in [Chapter 1](#). This area is on the groove or philtrum between the nose and upper lip. The groove is symbolic of the reproductive organs. Horizontal markings across the philtrum show the transition between fertility and creativity. When a line is present, fertility has been compromised or is no longer possible. Up until the age of 50, reproduction drives the sexual urge for most people. After 50, most women experience menopause, and for men the testosterone levels start to drop. The sex drive diminishes, and this vital sexual force that was used for making babies can now be utilized for creativity and for spirituality and this is why the area is called the “Palace of Immortality” as discussed in [Chapter 1](#). To the ancient Chinese, having babies was a work of art, a living miracle. And creating works of art is just like pregnancy in that it involves conception, gestation and birth, and the miracle of creation. I will never forget looking down at my newborn son and being in awe of the miracle that I had been a part of. He was so beautiful, and I had helped make him. I was so proud of my wonderful baby. Then, only a few years later, my son painted a picture of a hummingbird in school, and as he put it up against the wall, he looked at it with this sense of wonder and said, “Mom, I can’t believe I made that. It is so beautiful.” It sounded just like what I said when he was born. That made me aware of the connection between fertility and creativity.

It certainly takes much creative energy to raise children. The period that follows is usually around early 50s and is called the “Empty Nest Syndrome.” Many parents

grieve heavily over the loss of their children as they mature into adults and move away from home and some rejoice. But this is the time of life when you are finally freed from your biological drives and have the chance to use your creativity for your own satisfaction. Raising good people is a great thing, but it is also so important to take care of yourself. I would much rather call this period, “Feathering Your Own Nest.”

Unfortunately, many people also have to revisit their issues in this critical transition of the early 50s because of the vulnerability they feel about aging. To live longer, the body wants to start purging the things that are suppressing optimal health, and all the old issues return. This time, however, they come with many physical ramifications. Almost everyone at this age gets hit by health concerns that were never problems before.

I know many men facing what I call the “Aging Jock Syndrome” who suffer from all the old sports injuries they had in the past. Knees, shoulders, and elbows give out and require surgery. Arthritis flares, and joints and backs ache. Men suffer the loss of their once strong and useful bodies. Men who act out instead of looking in often try to reclaim their youth by becoming latter-day playboys with expensive toys such as boats and cars. At work, they fear layoffs and being fired as never before. They are too close to retirement to take any risks with their jobs, and those who lose their jobs suffer much harm to their egos. At this time in life, the male ego gets hit hard, and the fear of aging makes men run back to whatever made them happy before, or they try to live a life they never had.

Women also grieve the loss of their youthful beauty and former svelte shape as the dreaded “Middle-Age Spread” starts occurring. Hormone function drops drastically with all its repercussions for aging skin and bodies and yet gives reprieve to many of the difficult symptoms that plagued their perimenopause years. Women are a little more likely to look inward, but the fear of being replaced by the younger woman is great. They try to use many external remedies to combat the signs of aging, like wrinkles, including plastic surgery. They lose their primary roles in life and struggle to find their meaning after children. If they can make the transformation from fertility to creativity, they get a new lease on life. Many women find great joy in their freedom. But regret, disappointment, and lost opportunities can become a strong focus and can lead to bitterness as life turns out not to be the fairytale they once dreamed of. They followed all the rules; why aren’t they happy? The antidote is to make your own rules.

This is not an easy critical transition for men or women, and one of the most likely hits to occur is the death of parents and peers. This brings up tremendous fear of

one's own mortality. I cannot stress enough the importance of living for oneself during this major critical transition of the early 50s. And the kind of aging that occurs is not inevitable. In fact, the ancient Taoists considered the time after menopause or andropause to be one of the most powerful times in life (see [Chapter 1](#)). When people had “Tamed the Dragon,” which was a metaphor for ceasing menstruation or gaining mastery of the body's biological drives, the chance for enlightenment was significantly enhanced. This is because you are freed from your worldly obligations and are able to pursue your soul's work in accordance with your true nature. Another important thing to note is that the numbers start reversing after 50 for both men and women, which indicates the transformation of yin and yang. Women need to become more powerful and exert their yang energy as their female hormones subside and men need to find and uncover their yin self as their male hormones diminish. This reversal is a necessary part of Taoist alchemy and creates a balanced life.

The critical transition at 61 Chinese age—Western age 60—is much easier for most people. Markings across the upper chin signify a change of life that occurs in the early 60s. This often correlates with retirement, as discussed in [Chapter 1](#). It signifies the need to stop doing work that causes overexertion and if a person has a small chin, retirement may be a very good thing as the will is not strong enough to keep pushing so hard. The relief that these people feel on leaving the work force can be very energizing, and they can finally find time for their hobbies and pleasures. Unfortunately, retirement is also a risk. Far too many people die within several years of retirement because the change in Qi is too great. And, many people feel unproductive and become depressed if they don't have enough to keep them occupied. They can become lost souls if they no longer have a reason to get up in the morning.

The key is not to stop doing in retirement, but instead to transition to an equally busy life doing other, more enjoyable things. Keep doing something relevant and have fun doing it! This period also starts easing people into the acceptance of becoming older, and the acceptance of aging is usually more graceful here than the angst so apparent in the 50s. Grandchildren are often a great delight, and people have a chance to make up for their mistakes of parenting with their children's children.

Potential poor health is shown in the 60s by a variety of markings across the chin and many chronic conditions become manifest. Most common are digestive disorders and structural problems with the body, such as back pain, brittle bones that break easily, and joint problems, as well as problems with memory and forgetfulness. Fear is the primary emotion to be dealt with because courage wanes as physical strength lessens and marks the chin (see the [Emotional Map](#)). The right use

of will means you need to stop wasting willpower by trying to make things happen that aren't supposed to.

By their 60s, people are old enough to have gained a lot of wisdom from experience, and one of the most painful things to do is watch their children and grandchildren make similar mistakes and suffer through their issues without listening to the advice of their experienced elders. Yet they are still young enough to play, and that is one of the most important prescriptions for this critical transition.

With turning 70 Western age—71 Chinese age—which shows at the bottom of the chin, an acceptance of aging occurs, or as my mother once said, “I just got tired of fighting the aging process. So I said to myself, I may be old, but I am still good!” This is when the innate spirit needs to be the dominant energy and it needs to take over from the physical Jing as the energy to live on. The rest of the 70s are shown across both sides of the jaw. Any markings here show potential problems at this time. Unfortunately, many people at this age need to be cared for and are cared for by their children or are in adult communities and nursing homes. There is no reason for them not to be vital, but in the Western world, the benefit of the wisdom of a 70-year-old to society is simply not valued enough.

To maintain health and to encourage longevity, simple pleasures need to be enjoyed, especially as disease often starts taking a toll on the body. The easiest way to get through this transition is to come to an understanding of the past and to let go of all negative emotions. This revitalizes the Qi. Rekindling ties with estranged loved ones is also very helpful. Many of the controls on behavior have been let go, and the true personalities of people become manifest. Crankiness and irritability are often present. This can often be caused by overmedication (see [Chapter 10](#)—No Eyebrows) and that can decrease energy levels and harm the liver Qi quite dramatically and can also be a result of the pain from chronic conditions and illnesses. But this is a sign that the spirit is not actively engaged in life, so that joy in the present moment can be experienced. Humor is also a great panacea to pain that is emotionally or physically based.

It is important to stay absorbent to new things and practice flexibility instead of rigidity. The good news is that the 70s can also be a time of reaping the benefits of a life well lived. There is much freedom in reaching this decade, as eccentricity is expected and being authentic contributes to longevity. So does keeping active, staying creative, being in loving relationships of all kinds, enjoying simple pleasures, letting go of past hurts and looking forward to the future. These are all things that make people live longer and happier lives. One of my students told me that his mother said when she turned 70 it was like having climbed up and down

mountains your whole life and then one day you got to the top of a mountain and realized there was this wonderful ridge that you could walk on without so much effort, work and pain. And you could look down at all of the people below still struggling and realize that you were beyond all that and life was good. I am hoping to walk on the ridge too when I get to my 70s.

At 81, the facial map changes again with the age positions going up one side of the face and then down the other. This means that life changes from the previous patterns and that you have more control over what comes next and how long you have to live. The 80s are about enjoying life and reaping the rewards of the life you have lived. While many people suffer from physical ailments, they also get to realize how much they are loved. And, this time period is also called “The Second Childhood” as people are free to be themselves and often get taken care of, instead of having to be so responsible. Living to this age is considered extremely lucky to the Chinese and every year after 80 is a gift.

Any time a critical transition brings old hurts and fears up, they need to be dealt with as thoroughly as possible. Avoid suppression of your issues, for the future toll on your body is a high price to pay later. Face your fears, and you will become stronger, healthier, and free from the burdens of the past. If illness or disease strikes, do not take it as a punishment but rather as a lesson. There can be great gifts from the experience of illness. What is the emotional underlay of this disease? How can you track back to the origin of your pattern that helped create this condition? Be gentle on yourself as you unravel the tangled issues of your past. Do not judge yourself; free yourself. Most diseases are just wake-up calls. Answer with your spirit.

Reversal of Patterns

When you understand your past, you can start to face your future without the burden of past patterns that have programmed your actions and reactions. One of the best ways to move beyond patterns is to learn to reverse them. According to Robert G. Hendricks in his translation of *Lao-Tzu Te Tao Ching*, Lao-Tzu states that “reversal is the movement of the Tao.”⁴ It is human nature to actually enjoy feeling justifiably angry or to feel righteous indignation. However, spiritual growth is limited by old feelings of resentment, revenge, regret, anger, blame and guilt. These emotions block the ability to see the reason for past experiences, to understand the lessons and to rise above and beyond them. Reversal means to not only understand what happened and why, but to truly appreciate the gift of the experience and to be able to bless the messenger who helped you learn the wisdom that was so hard to gain. I often teach about the importance of letting go of what once hurt the most, but it is not easy. In fact, for most people, the biggest traumas they have experienced end up being identifying experiences and there is usually ego attachment involved, which is why they are so hard to let go of. Although it is quite wonderful to find other people who have had similar traumatic experiences and it certainly facilitates the healing process, overidentification with trauma can keep people locked in to the past. It can encourage people to remain in a victimized state, which is ultimately disempowering. It can also create and maintain an identity that may not represent enough of the other wonderful traits and talents that make a person multifaceted. Overidentification with wounds has a place in the healing process, but eventually moving out of that stage is important for growth and wisdom.

Any emotional charge still present many years after the event means that the experience is still alive in the present moment. As part of the Jing is frozen in this time, it is actually a health benefit to resolve the unresolved past traumas and free this Jing for the future. Reversing patterns is one of the ways that wrinkles are released and it contributes to rejuvenation, as will be discussed in the next section about the Emotional Map. The way that you can tell that you are moving beyond a past trauma is by a lessening of a reaction when the trauma is mentioned or brought up. You will no longer tear up or feel that stab of pain or experience the fear that used to arise. Then at some point, and it usually involves time or active psychological processing, there is very little reactivity to the experience. This is a very good sign! Because the opposite of love is not hate. The opposite of love and hate is actually indifference. If it feels like what happened to you occurred a very long time ago and it just doesn't feel that pressing emotionally—Congratulations! When you have reached this stage of processing, you have come a long way and you

are close to being able to reverse the trauma.

The key to reversal is this: when you realize that a previously traumatic experience is an important stepping stone on the way to finding your life purpose or being on your life purpose, it transforms the experience from negative to positive. The only difficult part is that there is a stage where you know it was good for you and you understand how it has helped you grow, but you still feel the pain anyway. You must let go of the pain and transform it into forgiveness and gratitude. However, you must know that some traumas are so severe and so deep that they may take a lifetime to come to terms with and some may never be fully accepted or resolved. That's okay. But for those traumas and patterns that you actively work with, there is the possibility for acceptance and the potential for reversal. And, reversal allows you to go to the next level of spiritual evolution that comes from rising above the pain of the traumas and gaining valuable wisdom and peace from the past. Patterns need to be reversed as well and that involves resolving and reversing each and every traumatic experience that is similar until there is little or no reactivity. Then you can work on making the pattern into fuel for your future.

What I have found in my practice is that people's patterns are often important clues as to what their Golden Path involves or is about. For example, I have a great number of clients and students in the medical field who can track back their interest in medicine to traumatic experiences that involved diseases, illnesses, accidents and even deaths they experienced earlier in life. This created an interest in helping and changing the way things were done and gave them part of their purpose in life. What are often perceived as mistakes, setbacks, failures and tragedies are actually experiences that help you attain wisdom and reveal more of your true nature and intrinsic spirit. The most wonderful side effect of reversal is that the life experience lines that marked the trauma can lessen in severity and can possibly even go away when the emotional pain that was held in the body is released.

The Emotional Map

Wrinkles are considered one of the side effects of getting older and it is true that we do get more of them as we age. However, how we get them is determined more by the expressions that we make and how often we make them. In other words, lines on the face are caused by the constant and repeated use of expressions. What expressions you are most likely to use depends on your life circumstances and culture and also on the strength of your Fire Element or Heart Energy. The heart is considered the Emperor of the Body's Organs and is responsible for the ability of any of the organs to express their associated emotion and it has its own emotion as well. The five basic emotions (discussed in more detail in [Chapter 8](#)) are: fear—corresponding to the kidneys; anger—corresponding to the liver; joy or excitement—corresponding to the heart; worry—corresponding to the spleen/stomach; and grief—corresponding to the lungs. If you are very fiery, which is another way for saying that you are emotional, you will express more and, therefore, mark your face more than someone who is less emotional.

There are nearly 100 striated facial muscles that contract to cause expressions to form. The lines occur when the skin gets stretched and pulled repeatedly by a single muscle or a combination of muscles. In effect, the skin is getting overused. Things like sun exposure or dryness of the skin enhance these wrinkles, but they are not the direct cause of wrinkles—the expression of the emotions causes wrinkles. That is not to say that emotions or wrinkles are bad. Emotions and the corresponding facial expressions are extremely important for interpersonal communication and social interaction. However, emotions and facial expression need to be managed, as it is important not to overuse the expressions or the emotions. It is also important not to repress emotions as the ancient Chinese believed that these stuck emotions contributed to trapped fire, which in modern medical terms is inflammation.

Over the years, I have found that wrinkles are more temporary than I ever thought possible. I was of the mindset that wrinkles were inevitable and once you got them, they were there to stay. I was wrong. I've lost most of the wrinkles that I started getting in my 30s and 40s. Although I expect to get more wrinkles as I am emotional and expressive and I am getting older, I have found that the elasticity of the skin can rebound and releasing stuck emotions somehow also releases wrinkles. I am actually living proof and so are hundreds of my students worldwide who have actually lost wrinkles while taking one of my classes! How can this be? There are many emotions that we are holding that we don't need and frankly some of them don't belong to us. The lines that are being lost by my students are almost always grief lines. There have been so many disasters in the past decade that people are inundated by images

and stories that bring up grief. But this is not personal grief they are feeling and I caution them to take action if they are moved by the plight of people across the world who have been impacted by tsunamis, earthquakes and other natural disasters. Do something to help and then let go of the grief if you can. You are really only supposed to experience your own personal grief. We all have more than enough of our own to feel and process. I see so many of my students carrying grief for others and I encourage them to free themselves from it. In that moment of the class, many of my students' cheeks become pink and wrinkles literally pop off! By the next day, most of my students see their cheeks clearing with the elasticity of the skin improving. Not all of my students and clients lose wrinkles, but enough do that it has become one of the ways my work is being promoted by word of mouth. What I've learned is this: Wrinkles do not have to be permanent. That very controversial statement allows people to morph. The belief in aging the way most people do it might in fact be contributing to wrinkle formation and in creating what appears to be permanent wrinkles. And, it is hard for people to change their emotional behavior—often emotional expressions can be a bad habit. Another societal problem is that people are expressing more at this time in the Western world than ever before and perhaps we are now expressing too much. Unfortunately there is a point of no return, where wrinkles seem destined to stay on the face. This occurs when someone has lost the elasticity of the skin. A recent study by Dr. Lubna Pal at Yale School of Medicine just presented at the Endocrine Society in Boston has found that the deeper the wrinkles in the face of post-menopausal women, the lower the bone density. In Chinese Medicine, this would translate as water (Jing) being overacted upon by the fire element (the emotions). Therefore, it is even more apparent that emotional management is necessary for healthy aging. For emotions and our emotional actions and reactions are something we do have some control over.

The Emotional Map ([Figure 2-8](#)) shows what all the wrinkles on the face mean. It shows what emotions you have expressed frequently and repetitively or which emotions you have repressed (see also [Chapter 9](#) for more in depth discussion of five basic emotions). Then you can determine which lines you need to keep and which ones you would like to target for letting go and which emotions you need to manage:

- Joy/Excitement—these are the lines that go up on the outside corner of the eyes ([Figure 2-9](#)). They are often called “Crow’s Feet,” although that is not a very nice name for such wonderful lines. Joy lines show that you laugh and smile a lot. Smiling with your eyes is part of the sincere smile, technically called the Duchenne smile and releases the body’s natural painkillers—endorphins. That’s a good enough reason to smile with your eyes more! You want to keep these lines if you have them and get some if you don’t. Many studies show the benefits of smiling and laughing. These are wonderful lines and you should be proud of them if you have them.

Having joy lines shows that you are fun and funny. Plus, if you can laugh at yourself and your life, you will be a lot happier and life will be more enjoyable.

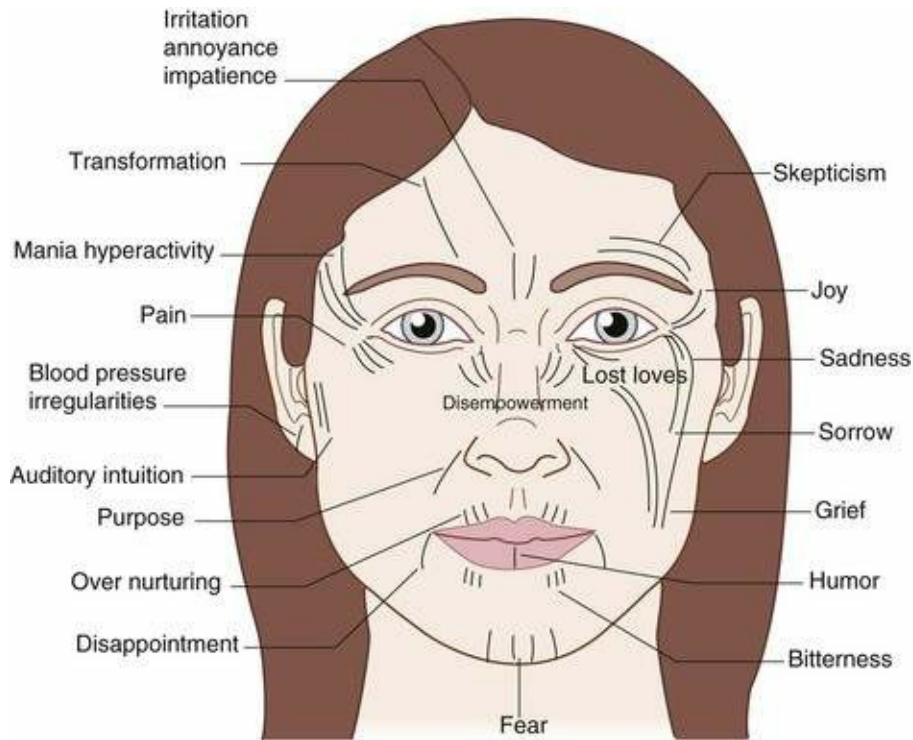


FIGURE 2-8 The Emotional Map.

These lines are indications of frequently used expressions or repressed emotions. They are considered strongest when they appear without making the face that created them.

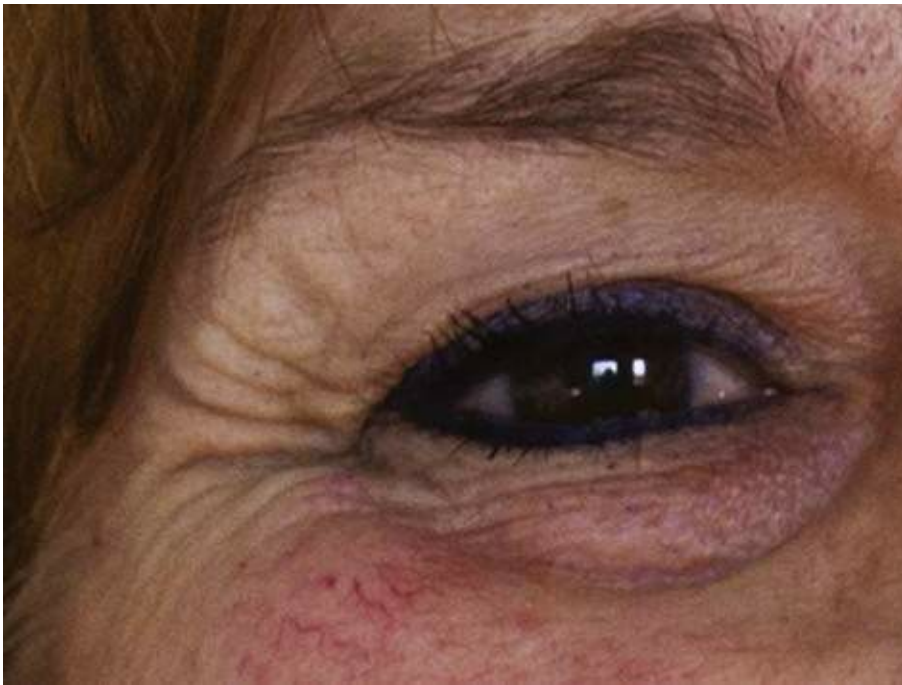


FIGURE 2-9 Joy and Sadness Lines.

The woman in this photo has some lovely joy lines showing that she knows how to laugh and smile and have a good time. It is to be expected that she would also have some sadness lines and she does.

If the lines go up past the temple area of the forehead, you have what the Chinese called Excess Joy, which today could be interpreted as mania or hysteria. These lines begin as joy lines but push all the way up into the temple area of the forehead. These lines mean that the heart and mind are overly excited on occasion and the highs need to be brought down so they aren't quite so high.

- Sadness—these are the lines on the outer corner of the eyes that go down ([Figure 2-9](#)). This is simply the down from the up and is not considered dangerous. It is the letdown from the high and indicates depleted heart energy. These are not considered problematic except when they are much bigger than the joy lines or when they become very long. Then they become sorrow lines.
- Lost love—these are the lines that radiate from the inner corner of the eyes underneath the eye ([Figure 2-10](#)). They represent the sadness that comes from leaving pieces of yourself behind in your past. It is the regret of not being who you used to be. These lines indicate you have lost aspects of yourself like: your innocence; or you no longer use talents that brought you pleasure; or you don't feel beautiful or athletic anymore; or you are not having fun anymore. When these lines are very strong, they can merge into sadness and can go into sorrow, which then

become very deep personal grief lines that run down the front of your cheeks. These lines can be some of the hardest lines to release unless you reclaim these parts of yourself.

- Pain—these lines radiate diagonally down from outside the outer corner of the eye towards the nose ([Figure 2-11](#)). They are a sign of physical or emotional pain. Very often they merge with lost love lines to make what appears to be a curved line that makes the eyes almost appear to have an eyelid below, leading to upside down eyes. Pain is a sign that the body needs more essential fatty acids as there is too much trapped fire contributing to the pain and the nervous system needs support. It also means the body is too dry.
- Sorrow/Grief—when sadness lines go over the cheekbone and down they become sorrow lines, and the lungs then become involved. Sorrow is a milder form of grief. But when the sorrow goes deeper, it evolves into grief and the lines start moving down into the lower cheek area ([Figure 2-12](#)). Grief involves all the lines in the cheek area below the cheekbone moving into the area of the lower cheeks. Grief is a very deep emotion and is not easily processed. It is supposed to lighten over time, but is also the emotion that is most often repressed. These lines are often from carrying the grief of others, so be sure to only carry your own.



FIGURE 2-10 Lost Love Lines.

The lines radiating downward from the inner canthus of this man's eye show that he

has some sadness from leaving parts of himself in the past and he needs to reclaim those aspects of himself for his future.



FIGURE 2-11 Pain Lines.

The diagonal lines coming downward from the outer corner of the eye indicate that this woman has experienced either physical or emotional pain in the recent past.



FIGURE 2-12 Sorrow and Grief Lines.

The lines on this man's cheek radiate downward showing that he has experienced some profound personal grief.

When the lower cheek area is hollow and/or lined ([Figure 2-13](#)), it is a sign that this person is under continual stress that comes from things like: working too much without relief, going so fast so that you can't enjoy the experience, and/or lacking self-esteem. Any or all of these scenarios can create a kind of continual grief that creates hollows in the cheeks. It comes from breathing very shallowly as this area is also called "The Breath of Life." Hollowness and lines here say that you are grieving a life you are not yet living. You are putting off pleasure and gratification too long. And, as grief lowers immune function or the Wei Qi—defensive Qi, these lines are worth releasing as their disappearance shows that you are living a life that is much more enjoyable and you believe you are worth it. The benefit is that your immune function may increase significantly.

- Impatience, Irritation, Frustration, and/or Annoyance shows in the two vertical lines between the eyebrows ([Figure 2-14](#)). This is a liver area and lines here show that the liver is expressing anger in only small ways because it is either too full of anger that is repressed or the liver is so tired that it is overreactive and responds to outside stimuli by being impatient, irritable, frustrated and/or annoyed. This is not considered a very difficult set of lines unless the area is also red, which means that

the liver is inflamed. Otherwise, it may be a side effect of living with too much noise, too little sleep or food, too many people around or from other aggravations of modern life. It is a sign of overreaction to external stimuli. These lines can be minimized fairly easily and meditation with deep breathing is quite useful for releasing the tension in the body that these lines indicate is present.

Evolved Anger is three or more lines in the area between the eyebrows ([Figure 2-15](#)). This is a sign that the bearer had issues with anger in the past but has learned to manage the anger. These individuals can determine whether something is worth getting angry over or whether it is better to let it go. They have a more mature way of looking at anger and choose when and how to express it. They've done it all the different ways and have figured out what works for them.

- Worry—when the lines between the eyebrows become really long and start reaching into the bridge of the nose, it indicates excessive thinking or concentration as it starts to encroach on a spleen area ([Figure 2-16](#)). This can also be a sign of too much effort from worrying or concentrating, which also tires the liver.
- Skepticism—these are lines that are above the eyebrows, usually on the outer end but sometimes above the entire eyebrow ([Figure 2-17](#)). It shows that the eyebrows are lifted frequently and is used as a distancing expression and gives a person time to evaluate the information presented. These are considered very useful lines as people who have them are not easily fooled. They are only considered problematic if the eyes are also too narrowed, which may mean there are trust issues and the heart may be too closed for happiness. Otherwise, they show that discernment is present.
- Disempowerment—these are lines on either side of the nose angled downward ([Figure 2-18](#)). They are made by oversmiling and are called disempowerment lines because they indicate that someone is trying too hard to be inoffensive or overly cheerful. It is often seen in children who are trying to get out of trouble and in adults is often a reaction to having told the truth and the person who was receiving the information reacted badly so they are in effect “taking it back.” They are also called “Pleaser’s Lines”. The problem with these lines is that they take away the power of the metal element involving direct truth and can lead to muscle pulls in the back in the shoulder area, as this is the body movement that accompanies the making of these lines.
- Auditory Intuition or Lie Detection Lines—these are lines that show up in front of the ears ([Figure 2-19](#)). When you have these lines, you are a person who can tell easily when someone is lying because it just doesn't sound right to you. This includes when someone is actually in denial. You are also good at being able to

sense changes in mood—particularly when it involves changes in the sound of someone’s voice. You get these lines because you have either lived with a liar or you have been affected by a very temperamental person whose changes in mood involved personal safety. People with these lines are very honest, bordering on blunt and prefer being with other people who tell the undiluted truth. They prefer being alone to being with moody people as they need to live in calm and peaceful environments and they tend to be even tempered. These lines are only difficult if the person who has them has to be hypervigilant around others and this can be very tiring. These lines are also connected to allergies.

- Blood Pressure Irregularities—these are diagonal lines in the earlobe ([Figure 2-20](#)). Western medicine has tied them to heart disease, but in classic Chinese medicine they are considered signs of variable blood pressure (either high or low or both), which can impact the heart, but this marker is not considered a direct sign for heart function.
- Overnurturing—these are the vertical lines on the upper lip ([Figure 2-21](#)) that for women makes their lipstick smear. These lines are called overnurturing because it shows that the stomach energy has been overused caring for others. These lines are relatively easy to lose and what has worked for my students and clients is pampering and indulging oneself to the point of feeling guilty. This is because the wood element has been overactive in doing for others so guilt is the sign that you are doing the opposite and right thing for yourself. You have to spend more time or more money on yourself doing things that you really desire. Only this level of self-nurturing will refill the stomach energy and help remove the lines. These lines are commonly seen on caretakers where more energy is being given out than is being received and can lead to resentment. They often accompany the behavior of “giving to get back,” which contributes to disappointment lines. The key to giving appropriately is to give freely with no expectation of a return from the person you gave to. It is one of the strange truths that you usually get back from someone else entirely. These lines say that you need to be the one that gives to yourself and then give only what you can afford to give freely to others.
- Bitterness—these are the lines on the bottom of the mouth that makes the whole mouth look like it is puckered ([Figure 2-21](#)). Lines here indicate someone who has followed all the rules and hasn’t been rewarded because in actuality, rewards come to those who break the rules. Isn’t that ironic? It is seen most often in people who have been heavily socialized and want everyone else to follow the same rules they have lived by even if it hasn’t proven successful for themselves. The pinched mouth is a sign of disapproval and an excessive belief in proper behavior. Unfortunately, these lines are tied to a state of unhappiness with life and living like this leads to a

downturned mouth and can help cause disappointment lines and an overly acidic stomach.

- Disappointment—these are the lines on the sides of the mouth that come from a constantly downturned mouth ([Figure 2-22](#)). Interestingly enough, one of the biggest causes is smiling when you don't want to—so please don't! These lines are also caused by expectations, which are dangerous to happiness. When you don't expect anything, you will always be happy with what you get and it will be a lovely surprise. But, when you wait for others to give what you want, especially if you haven't made it clear, you will be terribly disappointed over and over again. If you make sure you give yourself what you want, you are less likely to get disappointed. Depending on others to make you happy is detrimental to happiness and depending on yourself means you can continually make yourself happy.
- Humor—these are lines on the lower lip ([Figure 2-23](#)) that are caused by laughing and smiling a lot and that is a good thing. The constant stretching of the lips make the lines and the only downside is that it is also a sign of dry intestines—perhaps that is why they often refer to dry humor as being so funny? To remedy dry intestines, it is important to eat mucilagenous foods.
- Fear—these vertical lines show up on the chin and are quite difficult to mark unless fear is chronic ([Figure 2-24](#)) or temporarily severe. They show up more often as people either get sick or when they age because the kidneys become weaker. They are often accompanied by shadows and skin on the chin that looks like orange peel, which indicates the fear is quite pervasive. Interestingly enough, some fears drop dramatically as people age, such as the fear of embarrassment, but smaller and more irrational fears increase and the fears that arise are often obsessive fears about things like being robbed. This is actually a sign of kidney deficiency. Most people fear things that may never happen and, as discussed in the book *Freakonomics*, people also fear things that statistically will not happen, while simultaneously not fearing things that probably will.⁵ An example is the extreme fear of flying in airplanes when the chances of crashing are miniscule, whereas not fearing car accidents, when the chances of that happening are quite high. This perverse reaction to fear makes people prone to fears created by the media where, for example, every single plane crash is covered in minute detail, which exacerbates peoples' fear. Fearing only that which is likely to happen would be smarter and not fearing things at all until they happen (as it conserves the Jing and kidney Qi) is even wiser.
- Purpose—these are some of my favorite lines on the face. They are the ones that come down from the alae of the nose down towards the mouth ([Figure 2-25](#)). When you have them, they say that you have a life purpose and show how far along you are

in actually living it out in the world. And, when you get on your life path or what I call your Golden Path, these lines show up. They are considered necessary by the age of 55 and 56, so that you have a very compelling reason to live. These lines actually correspond to the colon and my students always ask me what the colon has to do with a life purpose? The colon is the knife of the body. It extracts the last bit of water, vitamins and salts from food and eliminates everything else that is nonessential. Therefore the colon energy is about what to keep and what to release. This is an essential activity for your life purpose. You must know what to let go of in order to get where you need to go. This includes outdated or wrong ideas, self-destructive behaviors, people you are trying to take with you—as they have to go their own way and can go with you on their own path—and also societal conventions that restrict your manifestation of your future self. So, if these lines are too deep, you may have some house cleaning to do, psychologically in terms of beliefs and clearing ideas that are not accurate or even physically within the colon if there is discoloration involved. What is considered best is to have lines that are evident and easily seen as those are a really good sign that you are on your Golden Path. Then, these lines are a sign that you have the potential to live long enough to complete your life's work.

- Transformation—these are the diagonal lines that radiate upward from the eyebrow area up toward the hairline that reveal that you have gone through a period of intense suffering and have come all the way out of it, which has given you wisdom ([Figure 2-26](#)). These are quite magical lines that show that you are a survivor and even more than that, you have uncovered innate strength, courage and determination that you may not even have known you had. I personally would rather talk with someone who has transformation lines than someone who doesn't. These are markers that indicate an expanded mind and the ability to see beyond and into life circumstances to determine what is really important. This area of the forehead is often called the Third Eye, which is a name for a kind of consciousness that wisdom brings ([Figure 2-27](#)). Having an open Third Eye means that your transformation lines are very far apart and the area in between is clear, possibly light and sometimes indented like a crater. These are all signs of increased consciousness. And, it is important to note that transformation is not simply a one time experience; periods of suffering occur many times in life and the ability to transform grows as you become experienced at handling the hard times. These periods of time that precede the appearance of Transformation lines are often called “the dark night of the soul.” I'm not sure I like that name as I have found that these periods often last for several years! I call these times “Walking the Shadow Side of the Moon” because you must go deep within to find the resilience, courage and determination that are required to go all the way through. At first, though, the only thing that is required is the desire to survive and the ability to endure the hard times. Many, if not most people, become so

uncomfortable with the pain that they seek therapeutic help and that can be very useful, especially when the underlying causes of malaise can be accessed and understood. But ultimately, these experiences must be faced alone. Some people seek medication and other forms of escape to alleviate the emotional and psychic pain. And drugs and many other escape techniques can all work temporarily. But, eventually there needs to be a willingness to drop down and hit bottom, where you surrender to the experience and to burn away the beliefs, fears and embarrassment that are causing the pain of the ongoing experience and then you will find yourself starting to come out of it. Many things can precipitate these difficult periods in life: death of a loved one; a diagnosis of a disease or chronic illness; losing a job or getting fired; a divorce or break up; problems in relationships with parents, children, friends; and financial problems. Of course, many of these things are quite serious and depression is often the result. However, depression may actually be good for you, as long as it is not severe. Perhaps depression can actually force a healthy reassessment of personal circumstances. Dr. Paul Keedwell from the Institute of Psychiatry, King's College London, quoted in an article in the BBC News Magazine, believes that everyone is prone to depression when faced with stress and that it has helped human beings become stronger. He believes that there are definitely benefits. He says that "psychological unease can generate creative work and the rebirth after depression brings a new love affair with life."⁶ Depression may give people the chance to find new insights and it cannot last forever, even though it sometimes feels like it, especially while you are in the middle of it. This is when you feel most hopeless and helpless.



FIGURE 2-13 Stress Lines.

The lines on this woman's lower cheek show that she is currently stressed from working too hard and/or breathing shallowly and definitely not enjoying life enough.



FIGURE 2-14 Two Lines.

The subject in this photo has two lines between his eyebrows. These lines show that he can easily feel impatient, irritable, or annoyed—perhaps because he is frequently in a hurry.

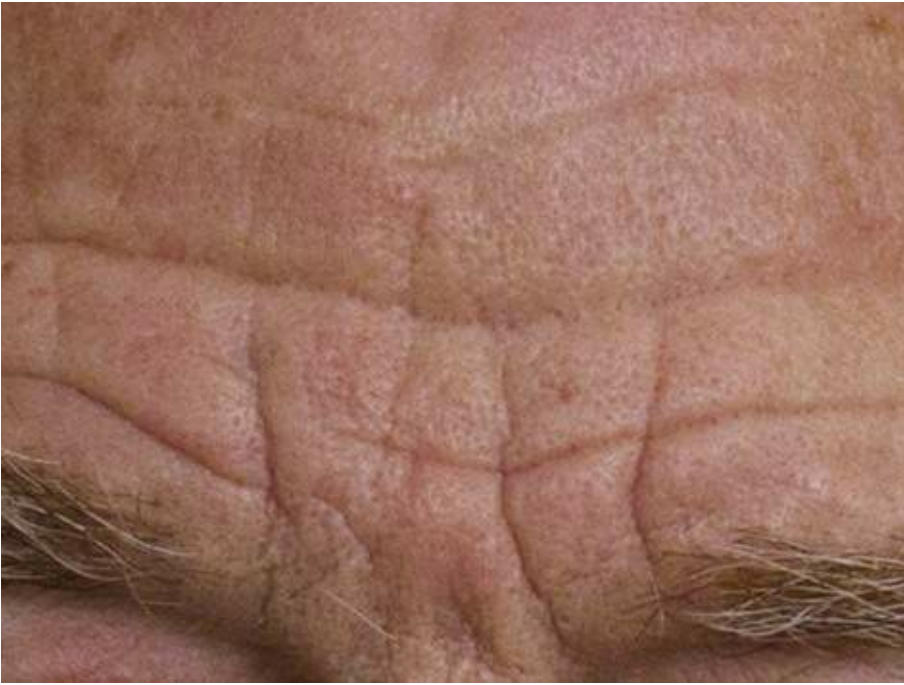


FIGURE 2-15 Three or More Lines.

The subject in this photo has multiple lines between his eyebrows. These lines indicate that although he has felt a lot of anger in the past, he now has a healthy relationship with this emotion. He has learned when to get angry, how much to get angry, and whether it is even worth expressing at all.



FIGURE 2-16 Worry Lines.

These lines come down into the spleen area at the top of the nose indicating that this man either thinks too much, uses too much concentration or worries excessively.



FIGURE 2-17 Skepticism Lines.

The lines over his eyebrow that mimic the line of the eyebrow are skepticism lines that mean that he is discerning when taking in new information. This line is caused by repeatedly raising the eyebrow in disbelief.



FIGURE 2-18 Disempowerment Lines.

The lines on this woman's nose indicate that she probably over smiles and that can take away from the power of her truth. It may also be a sign of muscle pulls in the upper back.



FIGURE 2-19 Auditory Intuition—Lie Detection Lines.

The strong lines in front of this woman's ears indicates that she has a heightened perception regarding truth telling and lies.



FIGURE 2-20 Blood Pressure Irregularities.

The strong line that crosses this woman's earlobe shows that she has variable blood pressure—either high or low or both.



FIGURE 2-21 Overnurturing Lines.

The woman in this photo has many lines on her upper lip. This means that she is a giving person, but she needs to give more to herself too. The lines on her lower lip are much smaller meaning that she has followed the rules without much reward for her good behavior, which could lead to bitterness.



FIGURE 2-22 Disappointment Lines.

The lines on the side of this woman's mouth go down showing that she has been disappointed, but the corners of her mouth don't actually turn down so this may just be a temporary condition.



FIGURE 2-23 Humor Lines.

The strong lines through this woman's lower lip indicate her ability to be humorous as well as to enjoy humor from others. She obviously laughs and smiles a lot.



FIGURE 2-24 Fear Lines.

The markings on this woman's chin shows that she has been very fearful for some time. Since she is under 60 years old, these lines are more significant.



FIGURE 2-25 Purpose Lines.

The purpose lines on this man's face are strong but not too deep indicating he knows what his life path is and he is living it without too many blockages from the past interfering with his progress.



FIGURE 2-26 Transformation Lines.

The diagonal line on this man's forehead shows that he has undergone a prolonged period of suffering and came out the other side with wisdom and an expanded consciousness.



FIGURE 2-27 Open Third Eye.

A, The subject in the first photo has a very open third eye that is seen in the indentation in this area. B, The second subject's third eye is shown by the lightness in this area. This gives them both the ability to see into situations and other people's motivations. They are both healers and use this ability for diagnosis.

Walking the shadow side of the moon implies that you are on a journey where the

most important discovery along the way is that you learn about you. What's most interesting is that you often do not even realize you are coming out of it until you are all the way out. At some point, you start feeling better, but you don't pay much attention. Then, sometime later, you realize that you have been doing well for a while, but it still doesn't seem like very long and you don't trust it to last. Eventually, you realize that life is going really well and that you are actually happy and have been for a while and only then do you realize that you are done. You have survived and can enjoy the good times again. And, when the bad times come again, you have experience. Of course you don't want to do it again, but you can and you will, and every time a bad time comes again, you are better at dealing with it because you will learn to have faith in your ability to cope. And eventually, it won't even be scary; it is just something you have to go through and you will not just survive, you will thrive, as you enjoy gaining wisdom; you will have opened your third eye even more and have claimed a little more enlightenment as a reward.

The most important thing to realize about wrinkles is that they show what you have felt and what you are still feeling—whether you are expressing those emotions outwardly or not. While emotions are necessary for communication, practicing emotional management is important to maintain balance in life. In the past, stoicism was valued and people didn't express very much. These days people may be expressing too much. Expressing emotions make people feel more alive and people enjoy being expressive. We have several successful industries that are based on emotions—the entertainment industry and the Pop Psychology self-help industries. The problem is that expressing emotions is valuable when necessary, but constant drama is not good for your health. The Buddhists often talk of the “Middle Way” or moderation between extremes. Therefore, the right use of emotion involves expressing what needs to be expressed, but not too much and not too often.

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Part II

The Five Elements of the Face

Introduction

“The number five represents the five senses, five elements, five colors, five tastes, and the five systems of the body. When the heart is in harmony with the five senses, it is aware. This leads to realization.”

ED YOUNG, *VOICES OF THE HEART*

The ancient Chinese used the system of the five elements to divide the world into vibrational families. They discovered that things with similar attributes could be grouped together into archetypal associations with the natural world: water, wood, fire, earth, and metal—also known as air because of the hole in the Chinese coin. This five-element system not only described the principal energies of each major grouping, it could also be broken down into smaller subsystems, such as the seasons, tastes, colors, shapes, sounds, activities, textures, etc.

The five-element theory involves both the generative and destructive cycles ([Figure II-1](#)). These elements can help and harm each other. The generative cycle occurs when water feeds wood and makes it grow, wood becomes fuel for fire, fire creates ash to feed the earth, and earth grows metal, which in turn melts and becomes water. The destructive cycle acts much the same way as the childhood game “rock, paper, scissors.” Water puts out fire, wood depletes the earth, fire melts metal, earth blocks water’s flow, and metal cuts wood. Another interesting fact is that the oppositions or excesses and deficiencies that they cause look very much alike, but the emotion or motivation underneath will tell you what is dominant.

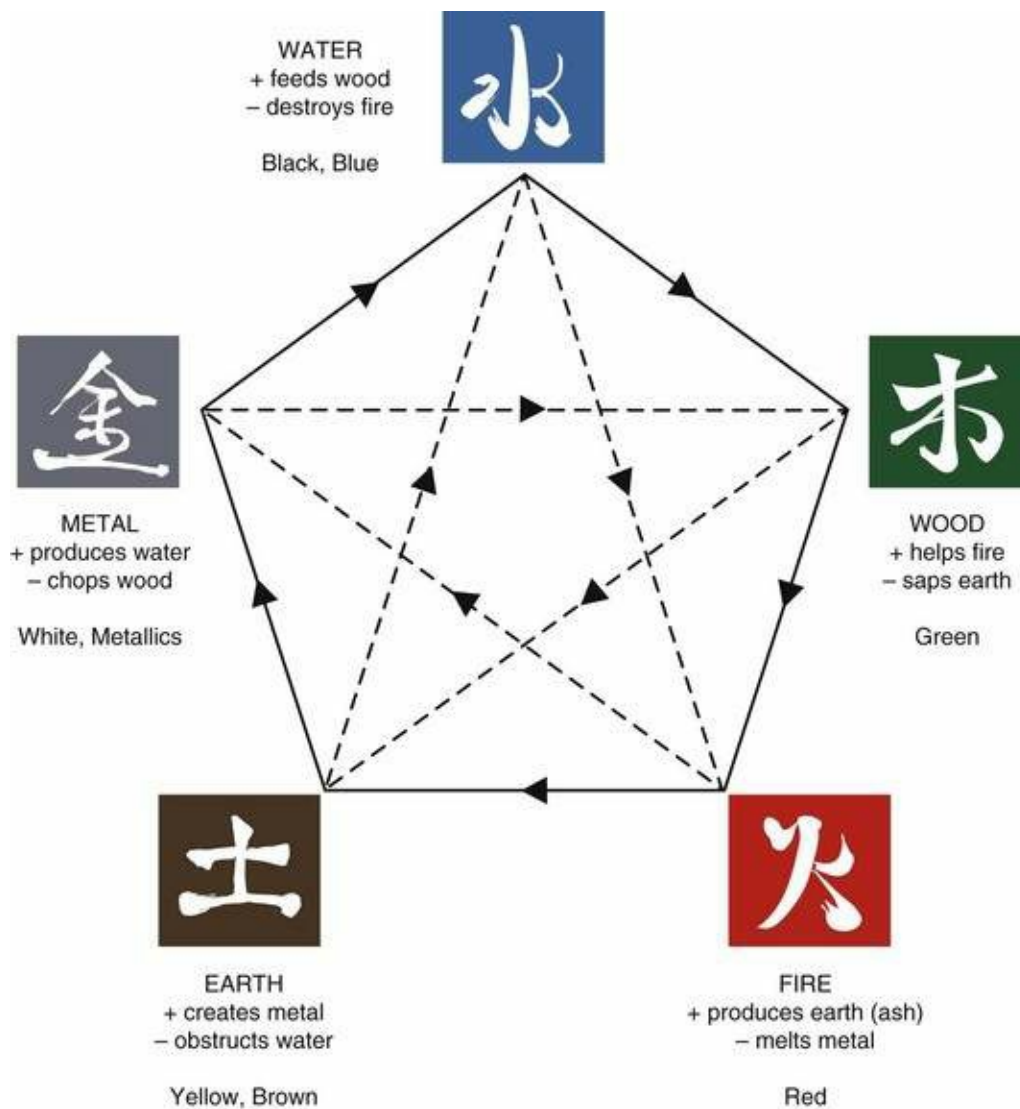







FIGURE II-1 The Five-Element Creative and Destructive Cycles.

Although these elements are easily balanced in the natural world, it becomes an art to balance them in our lives. These five elements are also represented within our bodies as the five major organs and their associated body parts, emotions, and actions ([Table II-1](#)). Everyone has all five major organs: the kidneys, associated with water; the liver, wood; the heart, fire; the spleen/stomach, earth; and the lungs, metal. These are essential organs, for if any of these organs fail, you can die without medical intervention. Because everyone has all five organs, we all have the five elements as part of us. The individual balance of these five elements depends on the functioning and predisposition of each organ and its strength or weakness, along with overuse or underuse.

Table II-1 The Five Elements: The Physical Aspects

					
	Water	Wood	Fire	Earth	Metal
Organs	Kidney	Liver	Heart	Spleen/ Stomach	Lungs
Body parts influenced	Low back Hips Brain	Tendons Neck Head	Hands Chest Ribs	Pancreas Large Muscles Midback Abdomen	Skin Body hair Upper back Shoulders
Body type	Shadowed eyes Big bones Wide hips	Tall/sinewy Short/ energetic	Small Narrow hips Redness or flush in neck	Rounded Fleshy Plumpness	Small boned Fair skinned Aquiline features
Correlating facial features	Ears Forehead Chin	Eyebrows Browbones Jaw	Eyes Lines Tips/corners	Mouth Lower cheeks Above lips	Nose Cheekbones Moles
Needs	Being Water Time alone Creativity	Doing Trees, plants Focus Intensity	Playing Color Light, heat Talking	Family and friends Comfort Things	Order Purity Boundaries Space and time
(i) Colors	Black, Blue	All greens	Red, pink, bright	Brown, Yellow	White, Pastels, metallics
(ii) Shapes	Amorphous Curved additions	Tall Columns Rectangles	Angles Sharpness Corners	Low/heavy Permanent Stable	Round Square Open
(iii) Seasons	Winter	Spring	Early summer	Late summer	Fall
(i) Weather	Cold	Wind	Heat	Damp	Dryness
(ii) Sound	Moan	Shout	Laughter	Singing	Crying Weeping
(iii) Action	Shivering	Clenched fist	Anxious look	Spitting	Cough
(i) Senses	Hearing	Seeing	Feeling	Tasting	Smelling

Even the face can be divided into groupings of five element features and their corresponding emotions. These features correlate directly to the organs within the body and indicate their health and functioning. Strength in certain features indicates strength in the related organ and the ability to express the primary emotion that organ controls. Analyzing these features makes it easy to create a snapshot of the inherent personality of someone and an elemental profile. The traits associated with each feature are neither good nor bad; it only matters how they are used. Creating a comprehensive profile is also more important than focussing on the meaning of any individual trait.

However, in analyzing the facial features, the parts must be broken down before the whole can be synthesized. So, let's take a look at the five elements, starting with the water element, from which all life comes.

The Water Element

Water is the most generative force in nature and is what drives the fundamental desire to procreate and create. This element is symbolized by the seeds that sprout underground in the winter, patiently waiting for their time to emerge. Then, water continues to feed these plants as they grow. Water carves the land with infinite tenacity and perseverance and gives it shape. It is strong, deep and mysterious. It is associated with darkness and the colors black and blue. Water is the giver of life on our planet.

Although most of Chinese medical texts focus on wood as the first element of the five-element system, I was taught, and have always believed, that water was the starting place. We live our first $9\frac{1}{2}$ -10 months in a gentle bath of amniotic fluid, and the spinal column and brain, which are associated with the kidneys are the first organ to begin developing in utero, along with the skeletal structure. Hearing, which is associated with the kidneys, is the first sense to be activated in the womb. Water is about “being,” allowing enough stillness to “be,” and the ability to let come what will or to go with the flow. It is about getting ready for action.

Our fundamental need for water is made evident in the makeup of the human body, which is composed of nearly 90% water. According to Chinese Medicine, the water system of the body includes first the kidneys, then the brain, bones, bone marrow, spinal cord, reproductive organs, bladder, the lower back, hips, knees, teeth, and hair on the head and pubic area. The water system is responsible for the fundamental inherited Jing, which is the battery of the body and the inheritance from our ancestors. Overuse of this system causes aging, whereas wise use and care allows for regeneration. Many signs on the face indicate how strong the water element is, how well the kidneys are currently functioning, and the potential for longevity.

Emotionally, the water element is responsible for fear and the associated emotions of surprise, panic, and terror. Fear is a powerful and primal emotion that we are confronted with our entire lives. It is the emotion that robs the kidneys of energy and depletes Jing when overused and causes dangerous recklessness when underused. And, it corresponds to the action of courage.

On the face, features associated with the water element can be evaluated for size and strength. The larger or stronger the feature is, the more physical or emotional water strength a person has. The feature that most clearly represents the water element is the ears; this is considered the vital element of the kidneys. After that, you can evaluate the hairline, upper forehead, the under-eye area, the groove or philtrum, and

the chin. Each of these features shows either a strength or deficiency in the water element, and together they create a profile of how “watery” a person is ([Figure II-2](#)).



FIGURE II-2 A Water Face. There is a stillness in this man’s face along with deep eyes that indicate that he has an abundance of water energy. In addition, the strong upper forehead and chin shows the dominance of his kidneys.

The Wood Element

Wood is the element of dynamic change and growth. Like the tree it symbolizes the shoots of early spring, wood rises upward from the ground and is the connection between earth and heaven. The wood element is forceful, strong, and direct. Trees give our planet the oxygen we need to breathe, the shade under which we find protection, and the materials with which to build our shelters. Wood created our first weapons and shields and is symbolized by the warrior.

In Chinese medicine, the wood element is the season of spring and the color green—all the shades of green found in the natural world, which symbolize the new life that emerges and bursts forth from the mysterious inner world to make a mark on the outer world. The wood element corresponds to the liver and is responsible for the emotion of anger and the action of drive. People with strong wood energy love a good fight. This element fuels people to give them the energy that helps them go out and conquer the world through work or war. Wood energy is responsible for the ability to push through obstacles and accomplish goals. It is about focus. The wood element is involved with “doing” and “getting things done.”

The wood element features show how strong the liver is and how well it is functioning as one of the most powerful internal detoxifiers. The wood system of the body correlates to the gallbladder, the neck and head, the tendons and ligaments, the iris, the sexual organs, and the nails. The vital feature corresponding to the liver is the eyebrows. Strong eyebrows show how much energy and passion a person has to challenge the world. After that, the brow bones, the temple area, the “Seat of the Stamp,” the set of the eyes, the sclera, and the jaw can be evaluated for size and strength. Together, these features, along with a green or olive cast to the skin, can be combined to show how “woody” someone is ([Figure II-3](#)).



FIGURE II-3 A Wood Face. This man's strong eyebrows and his direct and focused gaze are strong clues of a wood personality and show his determination and drive that come from a strong liver.

The Fire Element

Fire is vibrant, magnetic and alive. It stimulates the spirit and excites the mind with dancing flames. Fire is the primal element that lit up the darkness of night and protected us against the unknown. It kept away the wild animals and extended the hours we could stay awake. It was the element to make music by, to dance around, and to sleep near. It created a whole new way of eating, enabling foods to be cooked, and expanded the ability to explore the world to find new places to live. Fire can be out of control, as with a raging wildfire, or tamed like in a fireplace or candle. In either case, fire can mesmerize.

Fire is the element of fun and play. It is adaptable and quick to change. Fire rules the heart and the emotion of excitement, usually mistranslated as joy. Excitement, like fire, is temporary and burns out as soon as it loses its source of fuel. Fire constantly seeks fuel to burn, just as people with strong fire energy seek new experiences or contacts. Fire is easily extinguished and easily rekindled, as long as there are smoldering embers, and fire people smolder well!

Fire is associated with early summer and the blooming of flowers. Fire is about performance, play, and living in technicolor. The colors red, pink and purple, and all bright colors, show how the fire element attracts attention.

The fire element rules the heart. The parts of the body that belong to the fire element include the small intestines, the arteries, the hands, the chest and ribs, the tongue, and the blood. The vital feature is the eyes. Fire is responsible for the light in the eye, the shen. This brightness shows the workings of the spirit, the mind and the subtle shifts of all momentary emotions. The heart is the emperor of the body and rules over the ability to express all of the other emotions. The fire element is seen in the tips and corners of every other feature and shows how we communicate with words and hands. All wrinkles and their associated past feelings are associated with fire, even when they are in a part of the face that corresponds to another organ. Fire controls the activity of the brain, the firing of neurons and the imagination and ideas this creates. The ancient Chinese had a fear of fire because even though fire gives us the zest to enjoy life, it can also wear us out and burn us up. Fiery people are easy to spot ([Figure II-4](#)). They have bright eyes, big smiles, freckles, redness in the skin—especially in the neck and chest area, sharpness in their features, and usually lots of lines showing you how much they can express their zest for life.



FIGURE II-4 A Fire Face. The woman's charming smile and freckles are the biggest signs of her fun fiery personality. The sharp corners of her eyebrows, eyes, nose and mouth and the mischievous look in her eyes add fuel to the fire that comes from her heart.

The Earth Element

Earth as an element is warm and nurturing. Worshipped as the nurturing “mother” since the beginning of time, earth is the ultimate parent, and all living things are her children. The earth is comforting and calm, solid and stable. Earth stays much the same for centuries. It is the most constant element.

Earth energy is grounding and stabilizing. It is associated with the season of late summer and the harvest. It is reminiscent of the trees heavy with ripe fruit and the lazy hot days where life moves slowly. Earth is about family, community, and gathering. It is about eating now and gathering, collecting, holding and storing for later. Like the sticky juice of ripe fruit, people with earth energy are sentimental and stay attached to other people, things, and places. Earth is about savoring the sweetness of life and enjoying all of the comforts and pleasures.

In Chinese medicine, the earth element is about ingestion and absorption. It allows people to take in food and ideas. The organ most closely associated with earth is the spleen/stomach and the digestive system of the body. It is also responsible for the pancreas, the large muscles of the body on the upper arms and lower legs, the abdomen, the midback, the lymph system, and the diaphragm. Earth element problems in the body often involve taking in too much, stagnation, the slowing down of Qi, or the inability to ingest or digest ideas or food.

The emotions of earth are worry and sympathy, which keep people feeling connected, but can also make them feel stuck and unable to act or think clearly, especially on their own. Earth energy also allows people to work together; this is why earth people are so good at maintaining family ties and friendships, and creating cooperative and collaborative work environments.

Earth’s vital feature is the mouth and lips, but it is also associated with the bridge of the nose, the eyelids, and the lower cheeks. The earth element is responsible for all the warehouses or fleshy parts of the face and the ability to hold onto people, things, ideas, objects and/or money. People with strong earth energy features know how to relish the comforts of life and the pleasures of being human. Earth people usually have lovely color in their skin, they tend to smell sweet and have a softness to their features that show how “earthy” they are ([Figure II-5](#)).



FIGURE II-5 An Earth Face. The lovely softness of this woman's face, along with her full mouth, indicates an earth personality. She also has pretty moneybags in her cheeks and kind eyes showing the strength of the spleen/stomach.

The Metal Element

Metal is the element that is cool, reflective, and unknowable. It can be a pure, rare and refined substance, like gold, or a composite made up of other metals, like brass. Like the sword, metal can be tempered and strong, and, like jewelry, it can be delicate and beautiful. It is a substance found in raw form but is most valued when molded, shaped, and crafted into something unique.

Metal in Chinese Medicine is a confusing element and is often given attributes that are less than flattering. The confusion lies in the dual nature of the element. The oldest symbol for metal was the Chinese coin. Not only did it contain two different types and colors of metal, it was also a solid round object with a square hole in the middle indicating air. The duality of the metal element is part of its magic. Like a Zen koan, metal is a paradox and symbolizes everything and nothing, great wealth and utter simplicity, lofty ideals and petty details. Metal values the glamour and graciousness of the past yet values the technology of the future. The metal element is complicated yet ultimately easy to understand.

Metal is associated with the fall and the time when the world is retreating to essence in preparation for winter. It is contraction, and yet it can also be a time of expansion seen in the last brief show of color in the leaves and therefore is involved with high contrast. It is the color white, which is the Chinese color for death, and also all metal tones such as silver, gold, copper, brass, and steel. It is the emotion of sorrow that turns to grief for what used to be or what could have been or what will never be. Metal is about striving for perfection and suffering when it is not achieved. People with a large amount of metal energy are very aware of small problems, delicate nuances and changes in mood, temperature, sound and light.

The metal element is responsible for the lungs, which connect or protect an individual from the outside world. They are often much more comfortable being indoors in a clean, serene and beautiful environment. The metal element represents boundaries and taking in or cutting off input. People with strong metal tend to have acute senses and need to have a lot of space and minimal sensory input in order to rest effectively. The metal element also controls the upper back, the shoulders, the colon, the sinuses, the bronchi, the mucous membranes, body hair and the sense of smell. Metal people are quite prone to allergies when young and upper respiratory viruses, yet they can still have strong lungs. The vital feature is the nose, and the corollary features are the underbrow area, the cheekbones and cheeks, and the skin. Look for refined features and bone structure, a long aquiline or strong nose and a symmetrical face that has space between the features ([Figure II-6](#)). Fairness and/or

thinness of skin are also good indicators of how sensitive and “metallic” someone is.



FIGURE II-6 A Metal Face. This woman has a very symmetrical face with an aquiline nose, delicate eyebrows and refined bone structure all indicating that she has a metal personality. She probably has quite good taste and is very sensitive to external stimuli and needs to live a beautiful life as required by those with strong lung energy.

Five-Element Profiling

To create a five-element profile, the features on the face must be evaluated for size and strength. If the majority of water features on the face are prominent or large, an individual has a lot of water energy. This can be strength in the water element either physically, emotionally, or both. This person's kidneys may be very healthy, or there may be a lot of courage, stubbornness, or will present. If all of the water features are small, there is most likely a deficiency in the water element and probably more fear. Most important, the features must be examined as a group. A person with a smaller feature in one elemental group has an intrinsic balance because of another feature that has strength.

This is true for all of the five-element feature groups. Evaluate each feature of a group individually and then look at the entire set of features to determine the strength or deficiency. The important thing is to look for each person's intrinsic balance. There may be lovely features, but no face is perfectly balanced. Each face has a unique story to tell about the person to whom it belongs. We'll look first at the emotional traits of the features that tell us about personality and later discuss the health indicators of the face.

For fun, you might want to take the Five Element Personality Quiz ([Table II-2](#)) to see how your five element emotional profile turns out. This may be different to your physical profile and that's good. Remember—you can never be just one element. You contain all five elements all of the time and the balance, strength and deficiency of the organs, emotions and preferences can change based on use, overuse and life circumstances.

Table II-2 Five Element Personality Quiz

Water

- calm
- solitary
- peaceful
- reflective
- contemplative
- secretive
- philosophical
- introspective
- private
- intellectual
- willful
- patient
- mystical
- persevering
- wise
- easy-going
- creative
- serious
- truthful
- deep
- stoic
- stubborn
- observant
- subtle
- resolute

Wood

- intense
- driven
- focused
- depressive
- determined
- assertive
- decisive
- active
- rebellious
- competitive
- direct
- realistic
- argumentative
- bold
- irritable
- passionate
- demanding
- difficult
- impatient
- dominant
- loud
- fast
- aggressive
- tough
- acquisitive

Fire

- funny
- scattered
- talkative
- mischievous
- expressive
- charming
- communicative
- distractible
- cheerful
- spontaneous
- optimistic
- witty
- unpredictable
- enthusiastic
- quick
- playful
- changeable
- lively
- curious
- flirtatious
- nervous
- flighty
- inventive
- versatile
- charismatic

Earth

- nurturing
- comforting
- involved
- cooperative
- diplomatic
- deliberate
- indecisive
- overprotective
- sociable
- predictable
- supportive
- relaxed
- slow
- constant
- conforming
- sympathetic
- dependent
- amiable
- tactful
- helpful
- attentive
- consistent
- loyal
- passive
- concerned

Metal

- orderly
- discriminating
- systematic
- well-mannered
- precise
- reserved
- analytical
- aloof
- refined
- formal
- distant
- neat
- proper
- idealistic
- elegant
- humble
- self-contained
- discreet
- gracious
- inhibited
- polished
- honourable
- careful
- bossy
- clean

The Facial Mosaic

“There are quantities of human beings, but there are many more faces, for each person has several.”

RAINER MARIA RILKE, *NOTEBOOKS OF MALTE LAURIDS BRIGGE*

The face can be viewed as a mosaic of many small pieces joined together to create a whole, which can then be divided back into component parts for analysis. The whole, however, is always more than just the parts and is held together by the glue of the individual spirit that resides within. The face is both our mask to the outside world and the access to our inner selves, with clues that are readily apparent if we just start noticing them.

The primary way the Chinese divide the face is to look at the two halves. The classic Chinese division of 10,000 things begins with one divided into two—the yin and the yang of many things including the face is a natural division ([Figure 3-1](#)). Yin and yang are interdependent polarities. Neither exists without the other. There are many aspects to these two polarities. Yin embodies properties such as cold, feminine, and damp. Yang encompasses hot, masculine, and dry. [Box 3-1](#) lists examples of these functions of yin and yang. Yin and yang have the interesting ability to become the other at any time because each contains the seed of the other. The only problem is that there are actually two different yin yang divisions of the face.



FIGURE 3-1 Yin/Yang Stone Face.

After teaching at the TCM Kongress in Rothenburg, Germany one year, I was walking back to my hotel room and was captivated by this yin/yang image in stone created by exposure to the elements over time.

Box 3-1 Yin and Yang Functions

Right Brain	Left Brain
Female	Male
Earth	Heaven
Dark	Light
Cold	Hot
Soft	Hard
Negative Pole	Positive Pole

Feeling	Thinking
Emotional	Logical
Intuitive	Analytical
Creative	Practical
Wholistic	Sequential
Unity	Duality
Reserved	Expressive
Idealistic	Realistic
Passivity	Activity
Parasympathetic Nervous System	Sympathetic Nervous System

The first division of yin and yang separates the top and bottom of the face around the ages of 41–43 or at the bridge of the nose ([Figure 3-2](#)). Faces are considered top heavy or bottom heavy depending on the strength of the features overall above the line and below it. People whose features are strongest above the line are considered to be luckier younger in life and people whose features are stronger below have better times that are coming. But in reading the face, the yin and yang of the upper and lower face involves a foretelling of times in life that are more weighted in your favor depending on the combined strength of the features in that region. A good example is Elvis Presley, whose face was heavily weighted on the top with a strong forehead, strong eyebrows and memorable eyes. His success and fame came young as he was extremely talented, although there was certainly luck involved in his discovery. Although his mouth was quite attractive, it was soft and there was very little strength in the bottom of his nose, his chin or his jaw. He unfortunately died at the age of 42, most likely because he believed he was going to die, as his mother died at that age as well. Her face was very much like his, although not as lucky. He also appeared to have used up a lot of Jing with his intense lifestyle, which no doubt contributed to his tragic early death. This does not mean that if you have a top heavy face, you will die young! And, it does not mean that all of your best years are behind you. It simply means that you have to prepare for the coming harder times to make your own luck because things won't come quite as easily as they once did. For people who have a bottom heavy face, they usually have it harder when younger with fewer breaks and life was often a struggle. But, hard work does get rewarded eventually in that it develops character and there is ultimately a payoff. Bottom heavy people do tend to live longer but that is most likely due to the tremendous will (strong chin) that they possess or have developed from getting through the hard times.

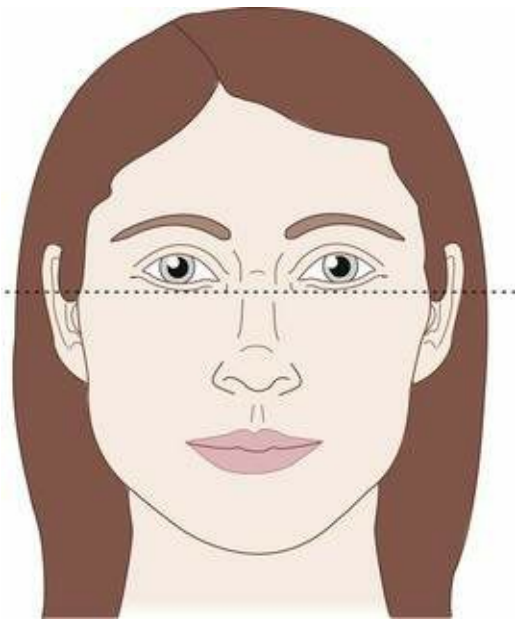


FIGURE 3-2 The Yin and the Yang of the Face—Top and Bottom.

The more well known yin and yang split divides the face in half to create the right and left sides ([Figure 3-3](#)). This yin and yang of the face occur because of the desire to have a public mask and to maintain a private persona. What you show to the world is not always how you really feel. This creates an internal/external polarity. If you look at anyone's face very carefully, you can see many subtle differences on the two sides of the face. Learning how to read the two sides gives you access into someone's true nature as opposed to the projection shown to the world.

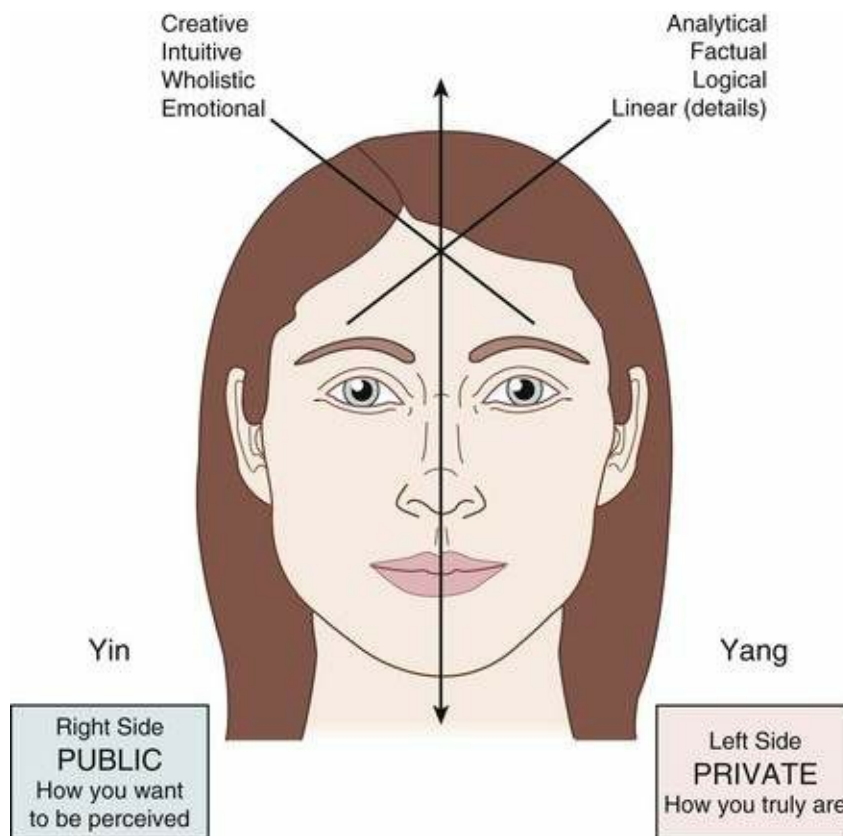


FIGURE 3-3 The Yin and the Yang of the Face—The Two Sides.

The easiest way to evaluate the two sides of the face is with a photograph. Take a photograph, divide it in half, and look first at one side and then the other. Look carefully for subtle differences in the shape and size of the features and the amount or depth of the lines. You will see a great deal once you start looking. Better yet, scan the photograph and create on a computer a composite of the two right sides of the face versus the two left sides of the face. What you get are two different-looking people. You end up with what looks like a strange set of twins. The two right sides almost always look a little more placid or calm, whereas the two left sides usually show many more markings and shadows ([Figures 3-4](#) and [3-5](#)).

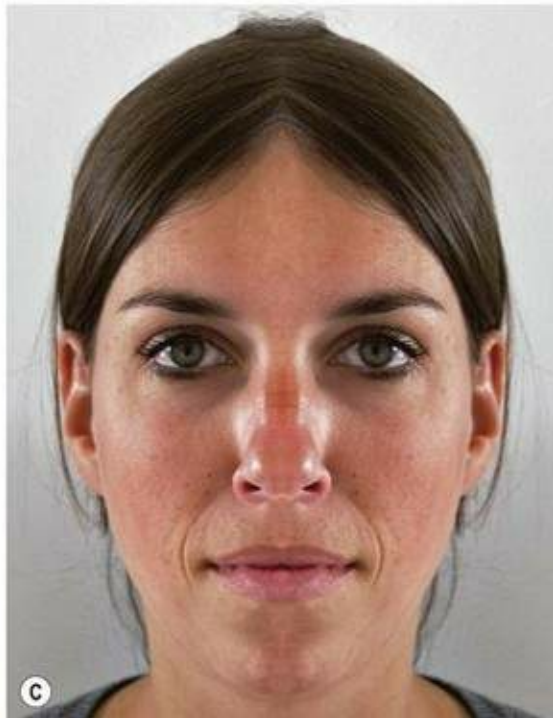
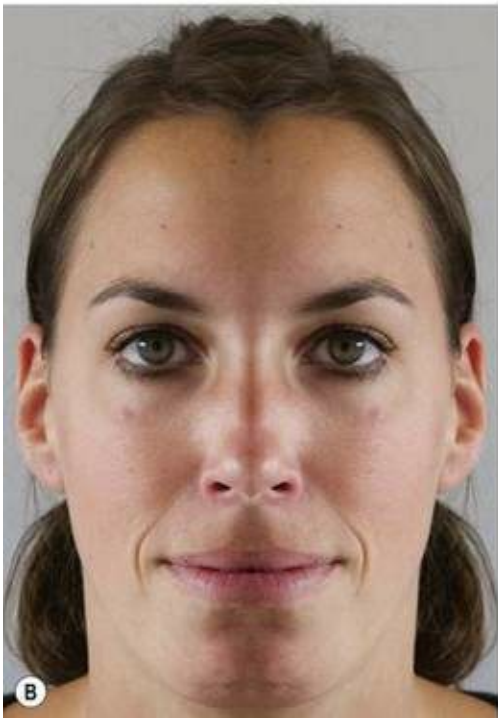


FIGURE 3-4A–C Two Sides of the Face—Female.

This woman has several major differences on her face when her face is split in half. Her mouth is much wider on the right and her eyebrows are more arched. Her face is also much broader and her chin is more square. What this means is that she is much more introverted, easygoing, less decisive and less stubborn than she appears.



FIGURE 3-5A–C Two Sides of the Face—Male.

This man has a much broader face on the right, his chin is narrower and his nose is shorter. His left side shows that he is less social, more stubborn, more pragmatic and more ambitious than he appears. He also shows more grief on his left side.

What do the differences mean? How do the two sides of the face become different?

The Chinese have studied this phenomenon for centuries. They consider the right side of the face to be the yin side. (This is the individual's true right side and is seen by others from their left.) Yin is passive and, therefore, the less emotional side. This is the side that is shown to the world. It is the public mask. Your left side is the more active side and shows more inner emotions, but these have not been expressed publicly. This is the side that holds onto everything repressed.

Western scientists have also studied this phenomenon of facial asymmetry and have discovered it can be linked to split brain function. Both sides of the brain are equally important, and neither side is better than the other. The left side of the brain is primarily logical, factual, detail oriented, and analytical. This side of the brain corresponds to the opposite side of the body. For example, when a stroke occurs in the left hemisphere, it paralyzes the right side of the body. When you are thinking and using the left side of your brain, the corresponding right side of the face makes few expressions and, therefore, marks less over time.

The right side of the brain is primarily creative, wholistic, intuitive, and emotional. It synthesizes the details that the left side of the brain picks up. The right side of the brain feels the emotions and sends them to the left side of the face to be expressed. Dr. Daniel J. Siegel in his book, *The Developing Mind*, describes it like this: "The capacities to sense another's emotions, to understand others' minds, and even to express one's own emotions via facial expressions and tone of voice are all mediated predominantly by the right side of the brain."¹ The right brain is obviously very important to face reading! If an emotion is meant to be publicly expressed, it will start expressing on the left side and then go over to the right side of the face within milliseconds. If there is any blockage to expressing, the emotion is pushed down and inhibited. If this repression is a frequent occurrence, the left side becomes more heavily marked over time.

Ideally, both sides of the face should be as symmetrical as possible for optimal health. People with two sides that are very similar show how they feel when they feel it. They don't hide what they feel and what you see is what you get. However, the desire to hide our true nature or our deeper emotions keeps us out of a yin/yang alignment. Both sides of the brain should be used because they are both necessary for full functioning. In the Western world, we are encouraged and even trained to become left-brain dominant. These traits are simply more valued. Businesses focus on left-brained thinking with the focus on details, the bottom line, organization, and efficiency. Children are encouraged to become more and more left brained as our schools focus on reading, writing, and arithmetic. If school districts have to cut their budgets, they usually eliminate art, music, and physical education—all right-brain—balancing activities. Luckily, our society is starting to rediscover the value of right

brain functions. A whole movement has started to help people become more right brained. For example, doctors have discovered becoming ambidextrous is advantageous to individuals after a stroke. The ambidextrous patient will not be nearly as incapacitated and recovery occurs quicker. Psychologists have started recommending that people use their nondominant hands and eyes to achieve brain balance.

Another fascinating and related fact about brain function is that men and women use their brains in very different ways. Men tend to use one side of their brain at a time, whereas women more frequently access both sides of the brain at the same time. This is a result of the increased number of connections in the corpus callosum of a woman's brain, a part of the brain scientists have also found to be enlarged in women.² Dr. Bennett A. Shaywitz of the Yale University School of Medicine found women process verbal language on both sides of their brain, whereas men process it on the left side only.³ This may explain why women's faces get more lined than men's faces: they can think and feel simultaneously and do so more often.

Markings and lines are heavier and deeper on the left side of the face in individuals who repress the public expression of their emotions; this, like left-brained thinking, is encouraged in our society. Yet most people look only at our passive right masks and rarely even notice the left side of the face. Because more than 80% of the population is right handed, the majority are also right-eye dominant. Because the eyes focus in toward a single point, most people use their dominant right eye to pick up the information on another person's face. Because our brains are lazy, we assume the face is a double right-sided composite. People just don't look at the left side very often unless they are left-eye dominant. I believe these people are getting a much better read on people because they are getting so much more information and are able to synthesize it. You can test your eyes to find out which one is dominant by paying attention to which eye you use when you focus a camera or a pair of binoculars. You can also roll up a piece of paper like a spyglass and put it up to your eye. Which one did you choose? That's your dominant eye.

So, if you want to get to know someone better, use your left eye, which taps into your right brain, to look at the left side of the person's face and compare it with the right side. You will be amazed at what you see. What exactly do all the differences mean? Any feature that occurs on both sides of the face can be evaluated. The easiest and most obvious feature to evaluate is the eyes. Most people look at eyes first anyway. The overall size and shape of both eyes is evaluated first, then the reader determines which one is smaller and which is larger.

Eyes are measured in terms of vertical height; how open they are indicates how big

they are. Eyes correspond to the heart. If the heart is open, the eyes will be open. If the heart is shut down or the brain is more active, the eyes will be narrowed (see [Chapter 6](#)). People who have been badly hurt in the past often have eyes that are held so tightly narrowed they look as if they are squinting. These individuals watch everyone carefully and have major trust issues. People with large eyes are emotional, expressive, and receptive. Emotions are easily revealed because they are easier to see, and these people are more receptive because they take in more emotional information. If you were to open your eyes very wide while around other people, you would immediately feel very exposed and vulnerable; you are taking everything in. It feels safer to narrow them slightly and watch. Big-eyed people tend to be warmer and more trusting, sometimes too much so and this can make them vulnerable.

Eyes that are perpetually held narrowed can also cause health difficulties. This trait is often tied to heart disease, where an emotional opening of the heart needs to occur for healing. Constantly narrowed eyes indicate people who are analytical and perceiving: people who like to think (see [Chapter 6](#)). Spend a minute trying to solve a math problem and you will notice you automatically narrow your eyes. Thinking constantly without emotion makes your eyes smaller.

Eyes are shaped by the constant use of the eyelids. A person may be born with large eyes and hold them narrow because of life experiences. A person with small eyes can hold them open to express and receive as much emotion as possible. What you do with your eyes matters more than what you started with. Because the eyelids are under our control, the best advice is to narrow your eyes when you need to watch and think and open them when you need to feel or receive. Don't get stuck living just one way. Evaluate people by determining whether they are holding their eyes open or narrowed. This is the baseline for receptivity and emotional expression.

Next, look to see which eye is larger than the other. A person whose right eye is bigger than the left eye appears to the outside world to be open, emotional, and receptive, but in reality, on the inside, the person is really analytical, perceiving, or watchful. An individual whose left eye is larger than the right eye is showing the analytical thinker to the world or trying to appear savvy or shrewd. In reality, this is a softy who is receptive, emotional, and expressive in private. This is slightly more common in business people, where it pays to look like a thinker and to hide the feeler.

The next area to look at is the markings around the eyes as discussed previously in [Chapter 2](#). The joy lines on the outside corner of the eyes going up are common on both the right and left sides of the face because people are usually willing to express

their happiness and humor. But you may see more joy lines on one side than the other. I have found that in a lot of my Asian clients, there are often more joy lines on the left. Why? Well, I spent my early years in Japan and was raised by a Chinese mother and I was taught not to laugh out loud in public as it wasn't polite. I was instructed to cover my mouth with my hand if I couldn't help laughing. Having spent the rest of my childhood in the USA that teaching was mostly disregarded, but if I ever find myself laughing too hard, I will still cover my mouth automatically!

However, sadness, sorrow and grief lines that go down from the outside corner of the eyes down to the cheek area are much more common on the left side because they tend to be repressed (see [Chapter 2](#)). These emotions are very private and not easily expressed in the outside world; they are only allowed for a brief period of time, which is usually not long enough to lighten these emotions. Pain lines start at the outside corner of the eyes and go down toward the nose at a diagonal (see [Chapter 2](#)). Pain is often a very hidden condition. In our society, we encourage people to have a "stiff upper lip" or to "tough it out." Acting stoically to suppress pain is actually counterproductive and increases the intensity. The pain becomes intensified even though it is hidden. Chronic pain is not easily shared, and suffering is usually a private affair. Therefore, pain lines show up much more on the left side of the face.

Lost love lines appear under the eyes from the inside corner and radiate out. They are also more common to the left side because this loss of a part of ourselves is also private so is less common on the right side.

Other features are also very informative when you are evaluating the yin/yang balance of the face. The next most expressive feature is the mouth. With the mouth, the most important indicators are the corners. Ideally, both sides of the mouth should turn up (see [Chapter 7](#)). This trait is most easily seen when a person is not smiling. In ancient China, a woman who had a mouth with corners turned up was said to have the "courtesan's smile" (see [Chapter 6](#)). Courtesans with this trait were usually favorites with the Emperor because they were so pleasant to be around. It is not actually a smile. It is an energetic upward lift of the corners of the mouth that shows an inner optimism and positive outlook. This emotion of cheerfulness is easily transmittable to others and reflected. The Mona Lisa is another great example of how popular this trait is. For many years, people have wondered at the reason why she is smiling. She is not actually smiling, but the corners of her mouth do turn up, giving that impression. You feel better after having seen this painting; no wonder Napoleon used to hang it over his bed! On the other hand, down-turned corners of the mouth indicate someone who has been disappointed or who is negative and pessimistic. This is an attitude reflected in the lack of energy it takes to hold the mouth up. Unfortunately, these feelings are a self-fulfilling prophecy. Because these

emotions are so contagious, they bring back more negativity.

What does it mean when one side of the mouth turns up but the other side doesn't? People whose right side turns up appear to the world to be happy, but internally, they feel exactly the opposite most of the time. This is like the clown who laughs on the outside but cries on the inside. These people are trying to show the world a positive side, but it is an act. The real self is a disappointed person who suffers alone. When this side is revealed, others are usually quite surprised. This act is perpetuated throughout popular culture, as in the phrase "put on a happy face."

Those whose right sides turn down and left sides turn up are people who are afraid of showing anyone how much they want something because they will be disappointed if they don't get it. The public pessimist here is really a closet optimist. It is far wiser for these people to show their positive expectations than to hide them. Why would someone hide the happy self? Well, my father used to tell me to "expect the best and prepare for the worst." Unfortunately, this is exactly the kind of belief that makes the right side turn down and hides the optimistic self.

So how do you get the corners of your mouth to turn up? It takes some time, but cultivating optimism is the first step. This is such a valuable trait. Studies have shown that optimists live longer than pessimists, as much as 19% longer.⁴ Dr. Martin Seligman has been studying this trait for years and has found that optimism is tied to success and athletic performance, good health, and positive outcomes, because people expect what they get. Learn to bounce back from disappointments and don't suppress your sad feelings; let them out fully and then think positively. Also, stop smiling when you don't want to. A false smile creates tremendous tension in the face. The expression is forced, not real. If you smile falsely at a dog, it may growl and try to bite you. To a dog, this is an act of baring your teeth and is a sign of anger and aggression. Overusing the facial muscles without the real emotion behind it tires out the muscles. Instead of pretending, find something to laugh and smile about naturally. Cultivate optimism. The corners of your mouth will start moving up before you know it.

Another important area of the face to evaluate for sidedness is the temple area. This area can be hollow or protruding, light or dark. This area shows an individual's "desire for altered states" (see [Chapter 5](#)), which is related to liver function. Because this area indicates the desire to be present, it is also considered or interpreted as one of the indicators of the will to live. It can show whether or not someone wants to live. It is the emotional aspect of the will to live. If both sides are very hollow, it can be a sign of suicidal tendencies. If they are both dark, this person may be using drugs or alcohol as a tool to achieve this self-destruction. Mental illness is also a

possibility. When very light, it is a sign of spirituality and creativity, but also someone who spends time in an altered state.

Another major area associated with the will to live is the cheek area. This area shows the functioning of the immune system and the lungs and is a place that shows whether someone's spirit is fully present. When the cheek area beneath the cheekbones and above the jaw is hollow, it indicates overwork, stress, and someone who is going too fast (see [Chapter 10](#)), not living in the present moment. They are prone to shallow breathing, and they do not clear out the toxins (see [Chapter 1](#) for good breathing technique). If the area is dark, it is a sign that their immune system is toxified, and an illness is imminent or not yet diagnosed. This area is very useful for evaluating a claim of remission, especially if you focus on the left side. Relapse is most easily seen here. People who have hollow cheeks are not really living either. They are merely existing or surviving. To enjoy life fully, an individual has to slow down enough to feel it.

If the temples and cheeks are both hollow and dark, you have the beginnings of the "death mask." This is a striking vision and once you have seen it, you will never forget it. It appears up to several weeks before death and can come and go for short periods as a person builds up the energy to prepare to die. The face appears cadaverous and looks as though the energy is being sucked out from within it. There is a lack of fat under the skin, and at first there is a darkness under the skin, like shadows. But closer to death, the face becomes more translucent and peaceful. This is believed to be a signal that the soul is ready to leave the body. The other trait the Chinese used to diagnose death was the sudden rebound in energy that is very temporary, where the dying person talks about the future and appears to be getting well. However, it is an illusion and those close to the dying person so wants to believe that he or she is actually going to get better. Then, when death comes very soon after this rebound, it is a great shock. Knowing that this is one of the important stages of dying allows people to be prepared for death. The Chinese believed that this was the necessary step of gathering the last amount of Jing and Qi to separate the soul or spirit from the body.

The last trait in the will-to-live trilogy is the chin (see [Chapter 4](#)). This is a feature that shows the inherent will of a person in its strength and size. The longer the chin is, the stronger the will. Originally, a long chin was a sign of a longer life, unless, of course, the subject used willfulness to become reckless. The longer chin indicates an ability and willingness to work until the end of life. This purpose contributes to a longer life. This does not mean people with small chins will necessarily die that much younger, but they need to retire and coast until the end of their days. The lack of purpose is the key difference. Chins can also be evaluated for sidedness. A

stronger chin on the right side shows a public will but no private will, and a stronger chin on the left side shows a very strong private will in a person who does not force it in public.

Many other traits can be evaluated on the two sides of the face. Eyebrows can reveal if someone has a temper and is an argumentative or driven person (see [Chapter 5](#)). A stronger right eyebrow indicates that a show of anger or drive is easier in public than private. A stronger left eyebrow shows the opposite. A higher eyebrow indicates pride; do they show this inside or outside? A stronger cheekbone (see [Chapter 8](#)) predisposes the bearer to bossiness; do they reveal this more at work or at home? Big nostrils indicate someone who spends money or energy easily (see [Chapter 8](#)). Are they really frugal or just pretending to be? A fuller mouth on one side or the other can show hidden or exposed sensuality (see [Chapter 6](#)). A broader face can indicate public or private sociability. A larger jaw can show more determination (see [Chapter 5](#)). Is this shown at home or at work?

Almost any other trait from face reading can be evaluated for sidedness and the public versus private expression of it. Most people show traits to the world that they have been rewarded for showing. It is also common to hold your deeper and darker or vulnerable emotions inside. However, the more balanced the two sides are, the healthier a person is likely to be. It takes much courage to show your real emotions and the depth of your emotions to the world. But ultimately, it is worth it. My grandmother used to say all emotions were good as long as they weren't held in. One of the ways I validate people is that I appreciate and acknowledge people's inner selves, and this helps to bring them out. The yin/yang method of face reading is more than fun; it reveals the real person behind the mask.

The Three Zones

Another division of the face gives insight into the decision-making process of individuals. Just as the face can be divided into horizontal and vertical halves, it can also be divided into horizontal thirds, as shown in [Figure 3-6](#). This classic division of energy in Chinese philosophy symbolizes the separation of heaven, human, and earth. The uppermost zone, which encompasses the forehead, is the heaven zone; the middle zone, which holds the eyebrows, eyes, and nose, is the human zone; and the bottom zone of the mouth, chin, and jaw is the earth zone. People can be categorized based on which zone is the dominant or largest zone. This is a wonderful technique to use in assessing people and is invaluable in business, especially as a sales tool.

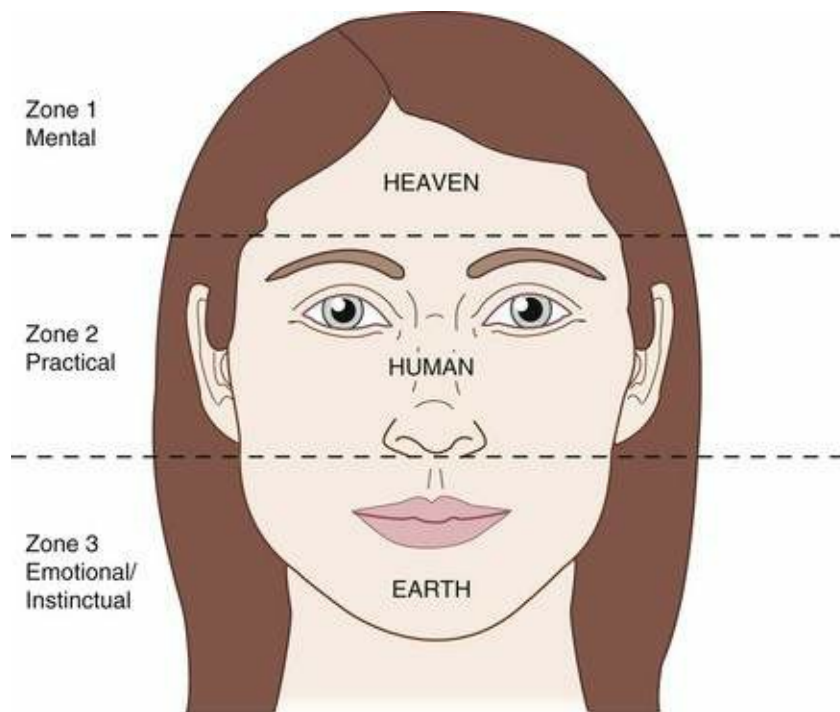


FIGURE 3-6 The Three Zones of Orientation.

Measure zone 1 from the average hairline to the top of the eyebrow. Measure zone 2 from the top of the eyebrows to the bottom of the nose. Measure zone 3 from the bottom of the nose to the underside of the chin.

These three zones give clues about reaction time to outside stimuli and how people make decisions. The dominant zone is considered the part of the face that is longest along the central meridian. The zone of secondary dominance can enhance or detract from the dominant zone, and the least dominant zone needs to be built up energetically. Because the face continues to lengthen as we age, there is always a

chance to create a balanced face. However, when the three zones are all equal, confusion occurs until the person learns what total alignment feels like. Until balance is achieved, the zone of dominance should be used to make important decisions. It can therefore be used as a strength in the decision-making process.

The first step in measuring the zones is to evaluate whether any feature on the face is particularly distinctive or larger than the rest. If you can't help but notice someone's large nose or high forehead or long chin, you have already started measuring the zones. The first zone is measured from the average hairline to the top of the eyebrows. A balding man will probably have a dominant first zone ([Figure 3-7](#)). If the forehead is also rounded or protruding, this emphasizes the strength of the forehead even more. This is called the mental zone and the forehead is the longest feature on the face and relates to intellect, the mind, and the desire to think things through. People with dominant mental zones are thinkers. It does not mean they are smarter than everyone else, just that they enjoy living in their minds and think all the time. They often have the ability to overthink, and they rationalize very well. They can be prone to fantasies and fears. When they have decisions to make, they need to spend time thinking and evaluating every option.



FIGURE 3-7 Examples of the Three Zones.

A. Dominant Zone 1. This is a mental man who thinks a lot before he acts, as seen from his high forehead. The roundness of this feature also shows imagination and a philosophical outlook on life. B. Dominant Zone 2. This is a practical woman whose long nose indicates ambition. The dominance of her middle zone shows strong pragmatism and the desire to make things work. C. Dominant Zone 3. This is an

instinctive woman who can act quickly when it feels right. The fullness of her lips also indicates an emotional nature.

Mental zoned people can be somewhat indecisive because they want to make the right decision. They love to make “pros and cons” lists. To relate to them better, the best question to ask is, “What do you think about this?” Asking them how they feel is irrelevant because they are thinking! If they aren’t given time to think about something, they will say no. They will balk at being forced to make a quick decision. Given a chance, they will research a large purchase. They will read about the item, ask others their opinions, and weigh the good and bad features. Eventually, they will come to a decision but may spend time afterward regretting their decision or rationalizing it.

Zone 2, shown in [Figure 3-7](#), runs from the top of the eyebrows to the bottom of the nose. The nose is the most prominent feature of this zone, which is enhanced by high eyebrows. A nose that is large and protruding or eyebrows that are very thick accentuate this zone even more. The nose has to do with making and managing money and energy. Eyebrows show someone’s action orientation, that is, how quick they are to act. People with a dominant middle zone are often business-like and practical and have a lot of common sense. Their sense of efficiency and practicality might not be like anyone else’s, but it works for them. To relate to these types better, you might want to ask whether something “works” for them or “makes sense” or “seems practical.” This is how they relate to problem solving. They want to save time, money, and energy. They care about how much things cost and love to find bargains. They are not necessarily penny pinchers, but it just doesn’t make sense to them to spend more for something they could get cheaper someplace else, unless, of course, they are trying to save time. This is the person who plans trips out of the house with great efficiency. They go to the grocery store after the dry cleaners and the bank because doing the errands this way is much more efficient—the dry cleaners and the bank are on the same street, and the frozen food won’t be sitting in the car if they go to the grocery store last. It makes them crazy when someone they live with wastes things, time, or money.

A long chin makes the bottom third of the face the longest zone ([Figure 3-7](#)). Chins have to do with instinct and will. A full or beautiful mouth or a squared jaw adds emphasis to this zone. Dominance in zone 3 indicates people who are instinctive, willful, emotional, or ruled by their desires and impulses. They tend to do things because they want to or “just have to.” They rarely can explain why until later, when they can go back and try to figure it out or justify their behavior. They trust their gut, and they should. They just “know” things. They can be swayed by their emotions and can jump into situations without caution. When asked for a reason, they usually

respond that they just had to do it!

Third zone people can scare themselves because they act so quickly, but if they are acting out of instinct, they usually make the right choice. If they act out of emotional impulse, they may find themselves regretting their impulse or even feeling guilty about it, but they still can't help it. To relate better to these individuals, ask them how they "feel" about something, because that's how they operate. These people know what they want when they find it, and then they jump on it. They act before thinking and base their lives on their feelings.

In business, evaluating the zone of dominance is a wonderful tool. Although you need to ask permission before you try to measure someone, it is quite easy to determine a zone of dominance if one feature on a person's face just jumps out at you. If someone's forehead is high and rounded, that's zone 1 dominance. If they have a long nose or high eyebrows, they are most likely zone 2 dominant. If their chin is long and their mouth is generous, you are seeing someone with zone 3 dominance. If any one of these people came to buy something from you, you would sell to them best if you considered their zone of dominance and spoke to them with the right words. By approaching them in the way they operate, they will feel understood and honored.

Let's say you are a car salesman. Salespeople of all kinds are notorious for pitching everything wonderful about their products right away. However, if someone came in who had a high forehead and a dominant zone 1, it would be wiser to relate to the need for information. The person probably has already been researching, which you could discuss. You could also offer any new information the customer doesn't already have. This would be greatly appreciated. These types of customers need to know about the newest technological gadgets and how they work and also about the latest studies. Unless they have completed their research, it is advisable to let them have time to think about it; they will probably come back to buy it from you because you didn't pressure them and were so helpful.

If a person with a middle zone comes to you, you need to get right down to business. This person needs to know such things as how much the monthly payment is going to be—not in an hour, but now. Customers like this will want to know the residual payoff on the lease. They will be inquiring about gas mileage and how far the seats fold down so that their kids can sleep on long trips. They will be fulfilling some need, fixing some problem, or getting a good deal. They worry about data like resale value. This is the important information they require, so give it to them that way. That's how you'll sell them a car.

Zone 3 people are much easier to sell to. If they love it, they'll buy it. The best way to sell the car is to appeal to their emotions. Find the right model and color and take them for a test drive. Ask them to smell the leather seats, listen to the great stereo system, and feel how it handles the road. Tell them how good they look in the car. If these things feel right, you've just sold a car. They are much less concerned about how much the car costs or why it runs so well. They will just love it and have to have it!

Couples often have different zones of dominance. We tend to marry or connect with people who have some things in common and some things that we are missing. When dealing with couples, you need to speak to each of them the way they relate to decision making. And then, you occasionally have a person with balanced zones—what then?

Although balance in Chinese medicine is much valued and is an ultimate goal, having three equal zones is at first difficult. It's difficult because when a decision has to be made, these conflicting desires must line up. Once this is learned, it becomes an invaluable trait. In the meantime, individuals with balanced zones tend to procrastinate because they are waiting for alignment to occur. This takes some practice. What is more common is having two zones of nearly equal value. Then a zone war occurs.

When Zone 1 and Zone 2 are nearly equal, you have a mental and practical balancing act going on. This requires that plans be thought through thoroughly and then be practical and doable. This is one of the easier balances and is of great help to mechanical engineers and builders. They have vision and planning skills but also have to make things work. Form and function blend well here.

When Zones 1 and 3 compete, you have people going through mental and emotional balancing acts. They can spend too much time thinking of things and missing opportunities, or they can jump at things impulsively. What they feel and want is often opposed to what they think. These people can spend large amounts of time justifying things and rationalizing things to make sense of their actions, or they can spend much time inactive because of the fear of making the wrong choice.

Zones 2 and 3 can also be difficult when nearly equal in strength. These people can appear extremely practical and sensible, but that gets boring to them. When they break out and become impulsive or emotional, they kick themselves. I have a zone war like this. Because I get impulsive when shopping for clothes, I have learned to amortize my purchases so that my practical side will be pacified! I have also become an expert at taking vacations at the end of a work trip, which is much more

economical.

If one zone is significantly smaller than the others, don't panic. It shows an imbalance but is not a big problem. Having a small upper zone does not mean you lack intelligence. Just don't spend too much time in your head or you will confuse yourself. Don't think too much! Having a small middle zone does not mean you can't be practical or businesslike. These traits just don't come as easily to you and may not be that important. A small bottom zone does not mean you are not emotional. It just means you won't use your instincts or emotions as easily when making an important decision.

My advice is to use your zone of dominance when making an important decision. Use your strength. Go with what you know. Spend other times in your life getting balanced. Ultimately, it would be nice to have all three zones the same, but even then it takes practice to get them all aligned. Also, because the face does get longer as we get older, who knows what you'll be like in the next decade.

Face Shapes

Face shapes can be quite difficult to evaluate because so many people's faces are a combination of shapes. Face shapes can also change very easily over time with weight gains and losses. Face shapes have always fascinated us, particularly in regard to beauty. Face shapes are actually the most stereotyped aspect of face reading, because they are primarily determined by genetic structure. I view them more as frames for the picture; rather less important than the picture itself. The traits associated with the individual features carry more weight than the face shape. However, there are generalized traits associated with each face shape that lay the foundation for reading the rest of the face. The shapes are useful indicators of a match to certain professions.

How do you determine face shape? First, look to see whether the face is broad or narrow. The broader the face, the more extroverted the individual appears to be. This correlates with large bones, which show how much physical energy someone has. People with broad faces can tolerate being around other people longer because they have more stamina. It does not mean they are friendlier or more sociable, but rather that they can handle the company and have the stamina and the energy reserves to deal with others well. People with small bones will have narrower faces. They have less intrinsic physical energy and possess more Metal energy (see [Chapter 8](#)). They may be friendly and sociable on occasion, but need quiet alone time to recuperate afterward. They absorb others' moods and get drained easily. They have more mental energy than physical energy and work in spurts.

Second, evaluate how much of the face you can see. Are there facial hairs or bangs that cover up part of the face? This makes a difference in how an individual is perceived by others. Broader faces are easier to see and therefore easier to read. The more hidden the face, the less trustworthy people appear to be. In the 1960s, when young men who were hippies had long hair, beards, and moustaches, the establishment distrusted them because they were hidden and therefore considered dangerous. They appeared secretive and scary. The proper look was short hair, so all of the face was easily seen. This is still the norm in the business world.

Third, evaluate the face shape based on three peripheral markers: the temple, cheekbones, and jaw. The width of the face in these three areas is measured in comparison to the other areas and determines the basic face shape ([Figure 3-8](#)).

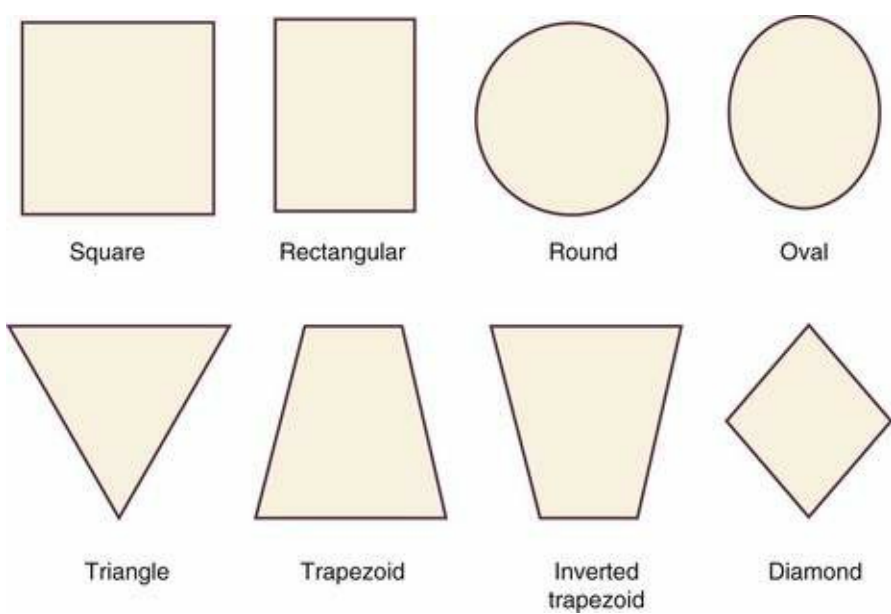


FIGURE 3-8 The Basic Outlines of Face Shapes.

Square

When you look at the square face, the first thing you notice is that it is nearly as wide as it is long (see [Figure 3-9](#)). This is a broad face shape. Square-faced people are called “leaders and athletes.” These people have strong bones and are action oriented. Their strong jaws make them more instinctive, so they can often take physical risks because they know their physical boundaries. They are recognized for their physical strength and stamina. They like to have their own way, to be in charge, and to not be challenged. They can be stubborn and willful. They can also be determined and persistent. They have a “follow me” attitude. The squared jaw adds the elements of loyalty and an adherence to principles. You will find this face shape most often in contact sports such as football and wrestling; you’ll see it in the police force and in the military.



FIGURE 3-9 Square Face Shape.

This is a woman with leadership ability as shown by her squared jaw.

One of the best examples is Winston Churchill, with his bulldog jaw. He came to power in a time of crisis and led very effectively during the war. He was not as successful in the peacetime that followed. Jacqueline Kennedy Onassis is another good example of a woman with this face shape. This shape is less common in women, and when you do find it, you have a woman who is powerful, athletic, and

most likely a businesswoman.

Rectangle or Oblong

The rectangular face shape shares some traits with the square face, but the face is longer and narrower, so the traits have been subdued. This face shape is a refinement of the square. The temples, cheekbones, and jaw line are still relatively equal, as shown in [Figure 3-10](#). These people are called the managers or aristocrats. This is the most common face shape in politics and business. Traditionally, it has also been the favored shape in the royal families, and women were sought after who could breed sons with this face.



FIGURE 3-10 Rectangular Face Shape.

This woman has management ability and the potential for promotion because of her rectangular jaw.

People with rectangular faces are more idealistic and far sighted. They usually think before they act, although they can act quickly once their minds are made up. They can be authoritative and can inspire confidence. They make excellent mentors and like to help others to achieve their goals.

Many presidents of countries, businesses, and organizations have this face shape. These people get promoted to management positions even when they don't seek a leadership role because they look like thoughtful leaders. Good examples are Ronald

Reagan, who looked like a president, and Grace Kelly, who looked like a princess. She was the epitome of the beautiful and classic rectangular face shape. This is also the “leading man” face shape, the strong and silent type.

Round

The round face is the most trusted face shape. People with this face shape have very broad cheekbones with fleshy pads on their cheeks ([Figure 3-11](#)). It is often associated with weight gain, but it is not always correlated. They are called the salespeople or the partiers. Their darling chubby cheeks make you want to pinch them, and they always have a look of innocence and childlike honesty. This is the face shape most seen in the good cartoon characters. They are cute, cuddly, and have round features. People with round faces just appear friendly and open. They may actually have forceful personalities behind their friendliness. They can be vigorous and impulsive. They are fond of their comforts and enjoy boisterous behavior. The larger the features, the more ambition you will find behind the round face. Smaller features on a round face indicate an amiable, easygoing nature with less drive. Mickey Rooney is a good example of a round-faced person. I have never heard him criticized for marrying so many times, and he has a boyish charm that makes him very likable. Oprah Winfrey is another example of a much loved and trusted round-faced person.



FIGURE 3-11 Round Face Shape.

This woman is friendly and has a natural ability to sell because of her rounded cheeks and face shape.

Oval

The oval face shape shares many characteristics with the round face, but the face is slightly narrower and often more delicate, and the traits become refined, as in [Figure 3-12](#). They are also very social types but are much less outgoing. They are charming and gracious and are the consummate “host” or “diplomat.” The oval hairline indicates a strong mother’s influence or heavy social conditioning. They are very sensitive and aware of other people’s feelings and needs. They want everyone to get along and dislike conflict. They cater to others and can seemingly agree with other people’s opinions while holding quite a different personal view that they do not express for fear of offending someone. They value peace and cooperation. They are often well versed in the social graces, have excellent manners, and delegate well. They are usually criticized when they don’t act perfectly. It is always such a surprise to find imperfections in these people because they usually look so put together. They often get involved in charitable causes and truly enjoy the fundraising parties.



FIGURE 3-12 Oval Face Shape.

This man possesses a natural diplomacy because of his oval face. He is also a natural host with good manners.

An excellent example is General and President Dwight Eisenhower, who as a general in World War II was probably the only man who could get all those square- and

rectangular-faced generals to work together. Many of the great beauties of Hollywood had this face shape. Elizabeth Taylor is a good example, and her involvement in the AIDS charities shows the tendencies of an oval-faced person.

Triangle

The triangular face shape is characterized by a high, wide forehead, which narrows down to a somewhat pointed chin. The face is often considered bony because there is little extra padding on the cheeks, the nose is thin, and the cheekbones often protrude ([Figure 3-13](#)). These people have been named the scientists and the radicals. They have strong mental ability and focus. These people are introverted and drawn to serious study, intellectual pursuits, and sometimes radical ideas. They can be very individualistic and dislike being given orders. Research is often a good field because of their innate ability to organize their thoughts in a systematic way. They often have critical minds and sharp tongues. Unusual ideas or causes can interest these people, and they can be very intense about their beliefs. There may be a danger that they can take things to an extreme and get behind radical causes. However, many triangular-faced people can also be attracted to philosophy and the arts.



FIGURE 3-13 Triangular Face Shape.

This man has a very active mind and the ability to focus on his intellectual interests. The narrowness of his face indicates the need to spend time alone.

My favorite example is Fred Astaire. He was very mental, especially for a dancer, and he choreographed every single dance step in his head before his feet even touched the floor. Albert Einstein had a broad version of this face shape. Timothy

McVeigh, the Oklahoma City bomber is an example of the radical.

Trapezoid

The trapezoid face shape is similar to the triangle; the forehead is still large, but the face is broader, and the chin is blunted to a rounded or squared shape, as shown in [Figure 3-14](#). Trapezoid people are more sociable than their triangular counterparts, and they take their ideas and bring them into reality. They are known as the inventors and performers. This face shape is the most common in engineering and the performing arts. The entire entertainment industry is full of trapezoids. It is an industry where imagination is made manifest. It is based on make-believe and invention. The trapezoidal types are thinkers who need to do something tangible with their thoughts. They are the inventors who also need to manufacture. People with this face shape enjoy problem solving and brainstorming and the act of creation and building.



FIGURE 3-14 Trapezoid Face Shape.

This man has a very inventive and expansive mind as his forehead is very broad and high. The broadness of his face indicates his desire to share his ideas.

My favorite example of a trapezoid is Walt Disney. He had an incredible imagination and invented a new kind of theme park and industry. Disneyland is a monument to his creative genius. There are also great numbers of actors with this face shape.

Inverted Trapezoid

The inverted trapezoid shape belongs to domineering and controlling people. It is called the dictator and the hedonist. These people love to have power over others—they need it. They are also drawn to material and physical excess and pleasure. Intellectual pursuits are rarely fulfilling; instead, their lives are geared toward achieving dominion over others and vindicating themselves from the perceived mistreatment they received from anyone who stood in their way in the past. They are prone to resentment and have feelings of entitlement. They can be very selfish in their desires and can use strong-arm tactics and bribery as methods of persuasion.

A good example of an inverted trapezoid would be Idi Amin. Many other dictators in the world approach this face shape as evidenced by the growth of their heavy jowls. But, luckily, most of them started out with other face shapes and have some other moderating features that keep them from being a full inverted trapezoid. Examples include Mussolini, who was originally an oval, Stalin, who was square, and Saddam Hussein, who used to be rectangular.

As scary as this face shape can be, there are many people in the world who develop this face shape and are good people, and don't take it to the extremes of the dictator. However, they usually have strong needs to control their family members or their employees, or they are involved with the serious pursuit of hedonistic pleasure.

Diamond

The diamond face shape is more common in women than in men and is recognized by broad cheekbones combined with a narrowed forehead and a narrow chin. This used to be called a heart-shaped face. This face shape belongs to people who are called autocrats and prima donnas. They are high-strung and temperamental people who demand to have things their way. There is an authority with charm that usually guarantees their success at achieving their goals. They can be aggravating and exasperating, but are easily forgiven because of their passion and ability to compliment those who do what they want. They have very high standards that border on perfectionism and are absolutely the best at stamping their feet, tossing their hair or acting superior. They actually need support and they do appreciate it when they receive it.

Maria Callas is the best example of this face shape. Her tantrums were legendary, but so was her talent, charm and passion.

Changing Face Shapes

Face shapes can be deceiving because they can change so easily with weight gain and loss. The most important thing to look at is the original bone structure and then evaluate how much the flesh is adding or subtracting from that structure. Some people have combinations of face shapes such as oval on top and rectangular on the bottom. In this case, you combine the meanings of these two types; strong socialization and good manners may be associated with management abilities. The need to please could be holding them back from becoming true rectangles. Perhaps if they expanded their thinking and lost some of their fear, they would have more success in business.

The original face shape based on bone structure is always most important and takes precedence in reading face shapes. As people change their roles in life, their faces will change too. When you run across a combination face shape, you have probably found a person in transition.

To make determining face shapes simpler, remember that if there is a square jaw, you have probably found a square or rectangle. Just determine whether the face is broad or narrow. If you don't see plump cheeks, the person is not round. For an oval, you must have the oval hairline, and the triangle must have the narrow chin with the wide forehead.

There is no ideal face shape. They all have benefits and positive attributes. Although certain professions seem to attract certain face shapes, do not be alarmed if you are different. Every group of like-minded people needs to be shaken up once in a while by someone who thinks or acts differently. And remember, the face shape is just the picture frame. You need to read the features to find the picture.

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The Water Features and Traits

“Nothing in the world is as soft and yielding as water, Yet for dissolving the hard and inflexible, nothing can surpass it.”

LAO TZU, *the TAO TE CHING*¹

Every feature that corresponds to the water element indicates the physical or emotional strength or weakness of the kidneys and the associated parts of the body in the water system of the body—the bladder, the bones, the spinal column, the brain and the reproductive organs. The water features show genetic predispositions and inherited or developed personality traits such as courage, will, and stubbornness. Ears are considered the vital feature of the kidneys and are most closely associated with its fundamental Qi. Diagnostically, it is best to look at the under eye area for current physical kidney function, the chin for emotional water energy and the philtrum for reproductive health.

Ears

The size of one's ears indicates courage or risk-taking ability. Large ears often belong to gamblers. Just walk by the high-stakes poker games in Las Vegas. I have yet to see a serious gambler there with small ears. This kind of risk-taking ability goes beyond gambling with money. Others with this trait feel comfortable gambling with their bodies and sometimes their lives, performing dangerous stunts or having occupations that involve risk, especially with money. They feel that they have the ability to recover from accidents or financial loss easily and exhibit a surprising lack of fear and a powerful belief in their recuperative abilities. An example of large ears can be seen in [Figure 4-1](#).



FIGURE 4-1 Large Ears.

This photograph illustrates a large ear, indicative of risk-taking ability.

Small ears belong to cautious and careful people ([Figure 4-2](#)). The Chinese say that children with small ears are very well behaved. They worry about doing something that would displease their parents. Small ears can also indicate a constitutional water deficiency, because these people feel fear very easily. They rarely take risks unless they are very calculated and prefer to live safely, usually by the rules. However, it is quite common for adolescents with small ears to take physical risks trying to prove

to their friends that they are brave. It is only when they are older or have children of their own that they realize how dangerous some of their stunts were. Small eared people prefer safe environments and take steps to insure they are protected.



FIGURE 4-2 Small Ears.

This photograph illustrates a small ear, which implies a cautious nature.

The widths across the three different parts of the ear show what kind of risks people are most comfortable taking. People with ears that are broad across the top ([Figure 4-3](#)) are capable of taking a mental or financial risk. They would be good candidates for running their own businesses. They don't have to know from where the next paycheck is coming. They are also comfortable risking money and don't need as much financial security. Narrowness across the top of the ear ([Figure 4-4](#)) indicates a security issue. These people do much better with a steady job and a regular paycheck.



FIGURE 4-3 Ears Broad Across the Top.

The subject in this photograph has an ear that is broad across the top, which indicates the ability to take financial risks.



FIGURE 4-4 Ears Narrow Across the Top.

The subject in this photograph has an ear that is narrow across the top, which is a sign of security issues and the need for a regular income.

Breadth across the middle of the ear ([Figure 4-5](#)) indicates a person who is capable of taking physical risks. These people jump out of airplanes, climb into caves, race cars, or mountain bike down steep inclines. They enjoy testing their physical boundaries and feel exhilarated rather than fearful. People with a narrower area here ([Figure 4-6](#)) are very unlikely to do these types of things unless there is a guarantee of safety, such as with rock climbing in a harness. I have narrow ears across the middle, and I personally think a hotel without room service is a physical risk!



FIGURE 4-5 Ears Broad Across the Middle.

The subject in this photograph has an ear that is broad across the middle, indicating the ability and desire to take physical risks.



FIGURE 4-6 Ears Narrow Across the Middle.

The subject in this photograph has an ear that is narrow across the middle, showing that physical risks are not desired. This young man requires physical safety.

Large earlobes ([Figure 4-7](#)) belong to people who are wise and plan for their future, which helps ensure that they have one. They cultivate faith instead of fear. People with large earlobes have the ability to grow things—people, plants, animals, or investments. These people are patient, can delay gratification for a future payoff, and have amazing luck with long-term investments such as real estate or a stock portfolio. Large earlobes are also a sign of being taken care of in old age or having good luck in old age because of good planning. A variation on long earlobes is the long and thin earlobe ([Figure 4-8](#)) where there is still luck for old age, but there is also independence, and people with this earlobe want to be fully functioning and plan on continuing to work until the end.



FIGURE 4-7 Large Earlobes.

The subject in this photograph is future oriented, as is shown by his large earlobe. This is a sign of luck in old age as the strength of the earth dams the flow of the river and he will be taken care of by his children.



FIGURE 4-8 Long, Thin Earlobes.

This woman's earlobes also show luck for old age because they are very long, but their thinness shows that she intends to remain independent and care for herself.

People with small earlobes ([Figure 4-9](#)) tend to live in the present and do not focus on their futures. They are interested in instant gratification and do not plan very far. They want to live for now, not later. These people are often playing catch-up when they get to retirement age and probably didn't believe that they were ever going to get there.



FIGURE 4-9 Small Earlobes.

The subject in this photograph has a small earlobe, which shows that she focuses on the present and hasn't yet started planning for the future.

Attached earlobes ([Figure 4-10](#)) are a sign of a person who is very attached to the family into which he or she was born or creates through having children of their own. They are invested in the ties of blood. This can also be a negative attachment if the individual doesn't like or even hates the birth family, but that is a kind of attachment as well. These individuals have more trouble moving away from them physically or shedding their influence psychologically.



FIGURE 4-10 Attached Earlobes.

This photograph illustrates an attached earlobe and a person who is attached to her family.

People with detached earlobes ([Figure 4-11](#)) are usually attached to fewer members of their immediate family and are more prone to move away or feel indifferent about the rest of their family. They are likely to create friendships that feel like family and live like a family, including having their children call good friends “Auntie” or “Uncle.”



FIGURE 4-11 Detached Earlobes.

This photograph illustrates a detached earlobe and a person who creates friendships.

Most people have earlobes that are partially attached, which is considered healthy. They are close to some members of their birth family or family of origin, but are also capable of creating a spiritual family of like-minded friends or adopt their children's friends and treat them like a member of their own family.

Placement of the ears also tells a tale. Measure the height of the ears in relationship to the rest of the face. From the side, draw a line from the top of the ear to the front of the face; the line will come across to either the forehead, the eyebrows, the eyes, or somewhere on the nose. Generally, the higher the ears, the younger that person "comes into his or her own." These people figure out what they want to do with their lives sooner. High ears are also a sign of a person who started working very young. This was traditionally seen as a sign of fame, which to the Chinese meant that you were acknowledged by your peers in your field of work because the younger you start working in your chosen profession, the more likely you are to become well known in your field. Today's current idea of fame has more to do with notoriety and these well-known people will not have high ears. However, people who are acknowledged masters in their field that start young have very high ears.

Ears that measure across to the forehead indicate a person who is already on their path by their 20s. If they measure across to the eyebrows, the person is on their path

by the early 30s ([Figure 4-12](#)). When the measure hits the eyes, this person is on their path by the late 30s and a measure that reaches the nose indicates finding the path in the 40s ([Figure 4-13](#)). Ears that are very low are considered a sign of a person with some possible mental deficiencies. However, it must be noted that Ronald Reagan had very low ears and did achieve fame. Although he was an actor when young, his roles were mostly forgettable. His true fame came very late in life when he entered politics: He was the consummate late bloomer. Unfortunately, very low ears may also indicate potential mental dysfunction, as can be seen in his diagnosis of Alzheimer's disease.



FIGURE 4-12 High Ears.

The subject in this photograph has a fairly high ear, which means he will come into his own around his early to mid-30s—his ear is nearly as high as his eyebrow.



FIGURE 4-13 Low Ears.

The subject in this photograph has a lower ear, which shows she will come into her own in her early 40s—her ear lines up with the top of her nose.

Ears that are set close to the head ([Figure 4-14](#)) indicate a good listener and someone who has good hearing ability—often being able to listen to multiple conversations. An individual with ears that protrude from the head ([Figure 4-15](#)) doesn't like to listen to advice. This trait is called auditory stubbornness. The ancient Chinese said people with this trait “only hear what they want to hear,” which means that they are probably not auditory processors so leaving notes is often very helpful as they are often more visual.



FIGURE 4-14 Ears Set Close to the Face.

This man's ears are set close to his head, which indicates his ability to listen well. He can even listen to more than one conversation at a time.



FIGURE 4-15 Ears Set Off the Face.

The subject in this photograph has an ear that is set off the face. This shows that she can have auditory stubbornness and sometimes hears only what she wants to hear. She is probably more visual than auditory.

The Hairline

The hairline is considered a minor water area and mainly represents the effects of fear in childhood and adolescence. In ancient Chinese face reading, this area was called “mother’s influence.” The saying was, “Your mother will always be your mother, even when you grow up.” This meant individuals with a hairline that shows this strong influence—good or bad—are heavily impressed by the teachings of their mothers and keep them internalized; they end up living by these teachings even when they are away from their mothers. This is a belief system that is very hard to shake. The influence isn’t always from the mother, however. It could be from any person who takes on the role of socializing a child. This could be a father, a grandparent, a nanny, or an important teacher or through religious teachings from a minister, Sunday school teacher, a priest or nun. They teach a child to conform to society’s rules. These rules were and are taught by fear: Parents scare their children into looking before they cross the street, or they teach manners by threatening them with eventual censure from others.

The most socialized person will have a strong mother’s influence. Mother’s influence is shown by the lowering of the hairline on the sides of the forehead to create an oval or triangular look, as shown in [Figure 4-16](#). Often many little flyaway hairs reside here. The closer the hairline is to the eyebrows, the more repressive the childhood. People who were heavily socialized may need to be liberated from some of their beliefs, but they usually have excellent manners and are very polite. Such a person has been heavily trained and usually is concerned about other people’s opinions and feelings. They know how to behave in high society, even if they haven’t come from there.



FIGURE 4-16 Mother's Influence Hairline.

The subject in this photograph has a lovely oval forehead with characteristic small hairs on the side. This means that she was heavily influenced by her mother's teachings and most likely has excellent social skills and manners.

The higher or broader the forehead, the more freedom the person experienced in childhood, such as being subject to fewer rules or they simply paid less attention to the socialization that was being taught. A person with a more open forehead does not necessarily lack manners. Rather, an open forehead indicates a lack of concern about rules or the effects of breaking them. These people are more willing to risk censure or are less concerned about other people's opinions. A hairline that is squared or angular in the corners ([Figure 4-17](#)) indicates a person who likes to experiment with life despite the consequences of that experimentation. Such an individual is more rebellious and less impacted by disapproval.



FIGURE 4-17 Experimental Forehead.

The subject in this photograph has a broad hairline, which indicates the desire to experiment with his life and possibly rebel against conformity.

A hairline that recedes in the corners on the diagonal ([Figure 4-18](#)) is not just a sign of losing hair. This type of hairline indicates an expansive thinker and someone who thinks creatively and values freedom of thought. People with this trait have an extrapolative mind that jumps to conclusions or answers before all of the information has been presented and are usually right. It reminds me of cartoons in which a light bulb goes off in a person's head. This kind of thinking is often intuitive, progressive and creative.



FIGURE 4-18 Extrapolative Forehead.

The subject in this photograph has a forehead that goes back strongly in the corners and shows a mind that finds answers to difficult problems in an intuitive way.

Balding or the lack of an obvious upper hairline is considered a positive attribute in Chinese face reading. My father was bald, and one of his favorite sayings of my mom's was, "You will never see a bald beggar." The ancient Chinese believed bald men had more drive, thought a lot and would almost always end up successful. You would never see them begging because they liked to work. My father was very proud of being bald because of this.

The widow's peak, as shown in [Figure 4-19](#), is another curious trait of the hairline. A widow's peak occurs when the hair comes down to a point in the middle of the forehead. It is considered a very magnetic and attractive feature. Studies have shown people prefer politicians who have this trait. It is a subliminal universal attractant. In Chinese face reading, a woman with a widow's peak possesses a large quantity of primal water energy. This is an outward expression of deep Yin Power and a manifestation of Seductive Peach Luck. Nothing has to be done to express this power; it is embodied and can be pulled up or pushed down, turned on or switched off. Many great screen actresses mastered this ability. Marilyn Monroe, for example, was known to be able to walk down the street unnoticed until she decided to become "Marilyn" and turned on her seductiveness. Men were seen to turn suddenly and stare as they felt the waves of her female power hit them.



FIGURE 4-19 Widow's Peak.

In this photograph, you can see the widow's peak that helps this woman access her abundance of Yin Power.

The ancient Chinese believed women with widow's peaks easily attract boyfriends or husbands. This may explain the term's origin: These women don't stay widows for long, unless they want to. When one mate is on the way out, another one is usually waiting or shows up very soon after and there is the potential for a longer life because of this deep reservoir of Yin Power.

This is a trait that can be cultivated. I once had a class of 14 women in a class at Yo San University in Los Angeles, five of whom had widow's peaks, and all five were involved in relationships. The other nine wanted to know how to find a mate as well. So we performed an experiment. I had every woman without a widow's peak practice pulling up their Yin Power and expressing it outwardly. I had them imagine walking into a party where everyone was going to admire them. I had them do anything that made them feel more female—go buy some new clothes, get a new hairstyle, try a new lipstick color. But most important, to just feel more like a woman. I cautioned them not to turn this trait off when men approached. It turned out all the women knew how to do it but were afraid of getting too much attention. When they turned it off, they felt safer, yet they felt unattractive because no one ever approached them. By the end of 10 weeks, every woman had started growing a widow's peak! I had one student who had men flying in from Chicago to take her to lunch. One woman got engaged, and another had more dates in those weeks than she

had had in 5 years. Most of them ended up in a relationship. One of the students told me her new boyfriend had wanted to ask her out for almost a year, but she had never seemed available until one day he got the signal that she had finally turned the “available” signal on!

Men have a variation of this trait as well. The M-shaped hairline ([Figure 4-20](#)) is also considered very attractive, but has more to do with enhanced creativity and sensitivity. These are the men who aren’t afraid of having deep feelings and being expressive. They are artistic types and this is a special kind of attraction that draws people and especially women to these men.



FIGURE 4-20 M-shaped Hairline.

In this photograph, you can see the strong M-shaped hairline, even though his hair is thinning, which indicates that this man has a great deal of creativity and sensitivity.

Upper Forehead

The next area that relates to the water element is the upper forehead. This area is called “inheritance;” people with a rounded protrusion here on either one or both sides have inherited talents and abilities from their ancestors as discussed in [Chapter 1](#). This area indicates the strength of the genetic gifts that have been given before birth. It may also indicate a literal inheritance that will be received after family members pass away, from artifacts to money.

A protruding right side of the upper forehead indicates inheritance primarily from the mother’s family, whereas a left-sided dominance indicates the father’s family has more influence. A completely rounded upper forehead indicates that the inheritance on both sides has similarities and is therefore amplified.

A rounded forehead ([Figure 4-21](#)) is also considered a sign of an imaginative mind, and the traits that fuel this kind of thinking are no doubt inherited. A dip in the center of the forehead or a separation of the two sides indicate a person whose ancestry on both sides is very different and may even be diametrically opposed. Balancing these opposing traits is quite challenging, and most people spend their entire lives trying to do so.



FIGURE 4-21 Rounded Forehead.

This rounded forehead, viewed from the side, shows this man's imaginative mind.

A flatter forehead ([Figure 4-22](#)) indicates a person who is a linear thinker and is less involved with ancestral talents and abilities. These individuals need to make their own way in the world willingly and are less bound by their inheritance. A forehead that slants back ([Figure 4-23](#)) indicates a person who is good at making deals and negotiating.



FIGURE 4-22 Straight Forehead.

This straight forehead, viewed from the side, shows this woman's linear mind.



FIGURE 4-23 Slanted Forehead.

This slanted forehead, viewed from the side, shows this man's facile mind and negotiating ability.

Under-Eye Area

The under-eye area is the best area on the face for evaluating the current physical functioning of the kidneys. This area is discussed in more depth in [Chapter 10](#).

Philtrum

The philtrum is the groove between the nose and mouth. This area was originally called “fertility and creativity” and was considered the lifeline of the face as discussed in [Chapter 1](#). A wide philtrum ([Figure 4-24](#)) or a long philtrum and a deep philtrum ([Figure 4-25](#)) are all considered good signs of fertility and creativity. This area also corresponds to the reproductive area of the body and shows how well it functions. Traditionally, it was believed that if you had a strong groove, you had the ability and energy to have and raise a large number of children, especially if the philtrum had a good color. A lack of color and extraneous markings on the groove can indicate problems with fertility. A smaller philtrum (see [Chapter 10](#)) indicates fewer potential children and decreased fertility. If you had a strong philtrum, yet did not have any children, you were advised to become extremely creative or you would not live as long. Creativity gives more meaning to life and gives a person a reason to live longer and becoming creative seems to make the philtrum size increase. Infertility problems will be discussed in detail in [Chapter 10](#).



FIGURE 4-24 Wide Philtrum.

The width of the philtrum pictured here is indicative of strong fertility and creativity and shows potential good health in her old age because it is so wide at the bottom.



FIGURE 4-25 Deep Philtrum.

The puffiness of this philtrum and the high sides shows that this is a very deep philtrum, which indicates strong fertility and creativity.

The Chin

The chin is an indicator of the emotional strength of the kidneys. This is a feature that can grow, although bone development takes some time to accomplish. Generally speaking, the stronger the chin, the stronger the will. This is especially true when the chin is long. Will can be a good trait or a bad trait, depending on perspective. Willfulness can be dangerous. From experience I have learned that pushing the square peg into the round hole is not usually the wisest thing to do. However, being willing is usually an advantageous thing. A strong chin ([Figure 4-26](#)) is also considered a sign of longevity because it involves the will to live and a person who will probably work long into old age. A small chin ([Figure 4-27](#)) is a sign of less will but also a gentler and more easy-going personality and someone who doesn't have as strong a will to work with effort in later years. A person with a small chin is advised to retire early to enjoy the last part of life without effort. A turned-up chin ([Figure 4-28](#)) is a sign of stubbornness. This a trait best seen from the side and is relatively deceptive. The chin looks pushed up. The more strongly the chin tilts up or the more it is pushed in, the more tenacious and resistant the individual is to moving. People with this kind of chin are not considered flexible or easygoing. The more flesh there is on the chin, the stronger the stubbornness. These people are pugnacious and resistant to change. When combined with a strong jaw, they are almost immovable and unstoppable.



FIGURE 4-26 Strong Chin.

The woman in this photo has a strong chin indicating that she has a strong will and can also be stubborn.



FIGURE 4-27 Small Chin.

The subject in this photo has a very pretty small chin, which indicates the desire to retire early and also shows that she has an easygoing nature.



FIGURE 4-28 Turned-up Chin.

The strong turned-up chin in this photo indicates this man's stubborn streak. He stands his ground when necessary and won't budge.

A receding chin ([Figure 4-29](#)) indicates a curious mixture of traits. Traditionally, this has been viewed as a weak chin. However, individuals with receding chins have actually been dominated by someone else's will in the past and were not allowed to develop their own will enough. This does not mean that the person is easily dominated now. In fact, most people with receding chins are quite resistant to being dominated and actively fight against it. These people are most often champions of the underdog because they have been one and are actively seeking to become more willful.



FIGURE 4-29 Receding Chin.

The receding chin in this photo indicates that this woman has been dominated in the past but is most likely a champion of the underdog now.

The shape of the chin also has meaning. Square chins ([Figure 4-30](#)) show emotional strength and practicality. Rounded chins ([Figure 4-31](#)) show diplomacy and an even disposition. Pointed chins ([Figure 4-32](#)) show indecisiveness and emotionality.



FIGURE 4-30 Square Chin.

The squared chin in this photo belongs to a man who is emotionally strong and is practical about the expression of his emotions.



FIGURE 4-31 Rounded Chin.

The rounded chin in this photo belongs to a woman who is diplomatic and even-

tempered.



FIGURE 4-32 Pointed Chin.

The pointed chin in this photo belongs to a woman who is emotional, yet she can be indecisive.

To the ancient Chinese, chins and jaws were both part of the Mountains of the face and showed strength. In some people, they can be connected so that they almost look like one feature, but the shape of the jaw helps evaluate the strength of the Wood Element.

References

1 Lao Tzu. *Tao Te Ching*. Translated by Stephen Mitchell. Harper Collins: NY; 1988. P. 78

The Wood Features and Traits

“Wood is as forceful and determined as the wind, as supple as a spreading aspen stretching into a bright cloudless sky.”

HARRIET BIENFIELD AND EFREM KORNGOLD, *BETWEEN HEAVEN AND EARTH*¹

The strength of wood element is shown in the power of the features that correspond to the liver. The liver is an amazing organ. It enjoys processing toxins and then regenerating. It relishes in dealing with poisonous substances and clearing them from the body, unless, of course, it has to deal with too many. This physical trait of fighting the world is also manifested emotionally. People with strong wood have the ability to get very angry and enjoy expressing themselves through their tempers. This can manifest as the drive, work, athleticism, passion and a fighting spirit. Although anger can be toxic, it is dangerous to wood people only when used too much or too little. Wood people feel alive when in action, and their anger is a wonderfully motivating force for them. Because the liver also handles environmental toxins, people with strong liver Qi can process drugs and alcohol better and react very well to herbal medicines, which are part of the wood family in nature, and are mildly toxic. In fact, only people with strong liver Qi are capable of substance abuse, although this does not mean they will abuse substances. However, most alcoholics and drug addicts have very strong eyebrows and livers. People with limited liver Qi would suffer from alcohol poisoning long before they became alcoholics. People with a strong wood element are also most prone to depression when the liver is stagnant or exhausted. The true strength of the wood element is shown in the ability to be active, both physically and emotionally. The features associated with the liver show an orientation toward action, temper, the desire for altered states, determination, and issues with authority. The vital feature of the wood element is the eyebrows, and this is the feature most closely associated with the functioning of the liver, but there are many corollary liver features and these include the browbone, the Seat of the Stamp—between the eyebrows, the temple and the jaw. Strength in any of these features indicates enhanced liver function physically or emotionally, and discoloration or markings can indicate deficiencies or compromised liver function.

Eyebrows

There are many shapes and sizes of eyebrows, but the most important quality about them is their size. Eyebrow hairs are called “leaves of the tree” and symbolize the primal strength of the growing tree. Any eyebrows that are large, long, bushy, wiry, or thick show a large amount liver Qi and the ability to express anger, drive, and passion ([Figure 5-1](#)). This is comparable to a tree with a big trunk and many strong leaves or needles. People with strong eyebrows have the ability to handle the toxins in alcohol and medication. They also have the ability to get very angry and feel better when they release it. They are usually very athletic and focused, and love to exercise. Thick eyebrows also indicate assertiveness. When there is additional bushiness or coarseness of hair, you have a person who won’t take no for an answer. Such individuals could be referred to as pushy, even domineering. They are capable of volcanic anger but also great humanitarianism, although a strong wood person helps by leading the horses to water and then pushing their heads in to make them drink! But, remember they can also control or repress their anger better, which can lead to depression. When eyebrows have some strength, but also refinement, the liver is considered very healthy and balanced. These kinds of eyebrows give people a little extra drive, passion and athletic ability ([Figure 5-2](#)). These people can’t hold down their anger as well so they often have a quick temper but, it is usually temporary.



FIGURE 5-1 Strong Eyebrows.

The subject in this photo has strong eyebrows with a lot of hairs, which indicates that she has a strong liver, a strong drive and a temper, although she is probably good at controlling it.



FIGURE 5-2 Healthy Eyebrows.

The subject in this photo has strength in her eyebrows but with refinement, which indicates passion and some athleticism.

Eyebrows that are thin with fine, soft, or short hairs ([Figure 5-3](#)) are much more like delicate trees that sway in the wind with fluttering leaves. Individuals with these eyebrows tend to go with the flow more and can't be bothered to spend much time being upset. Their liver Qi may not be as powerful, but the flexibility of these individuals can be an asset in life. People with sparse eyebrows with very few hairs are very passive and easy going ([Figure 5-4](#)) or they can be reacting to too much medication, which can cause them to lose their eyebrow hairs. People with sparse eyebrows are perceived as gentle, but they can actually have a shorter fuse on their temper when they are overloaded. They can be high-strung when exhausted and they snap rather than explode, but they do get over it very quickly. They get exhausted by arguments, rarely feel better after they have gotten things off their chest, and prefer everyone to just get along. They try to cultivate peace and harmony and have a very poor tolerance of alcohol and drugs. But, they can adapt readily to changing situations without getting rattled.



FIGURE 5-3 Thin Eyebrows.

The subject in this photo has thin, refined eyebrows that are natural, which is an indication of a more passive temperament. Anger is not a comfortable emotion for her to express.



FIGURE 5-4 Sparse Eyebrows.

The woman in this photo has very few eyebrow hairs, which indicates her accommodating nature and a lack of anger. If this is a recent change, it can also indicate a tired liver.

Eyebrows that grow together above the nose is called a “unibrow” and is a sign of extra aggression. Unfortunately, it is also a sign that other people interpret as threatening. They then pick fights with these unibrowed people because they are so intimidated by their power. In actuality, people with a unibrow work very hard to control their explosive temper and aggressive nature and allow this powerful energy to emerge only on the playing field. In its most positive light, the unibrow is an extremely useful trait for contact sports. People with very strong eyebrows or a unibrow are most likely to hold or control their tempers because they know just how big their anger can be. Even they are afraid of that release. They tend to simmer and stew if they don’t have an outlet, which can lead to depression. Therefore they need to participate in physical activity to work the tension and anger out of their body. These traits are tamed when there are only just a few hairs in between the eyebrows, but it still adds more assertiveness and aggression on occasion ([Figure 5-5](#)).



FIGURE 5-5 Hairs in the Middle.

The small hairs between the eyebrows give this man a little extra liver Qi in the form of assertiveness and it is very good for sports.

As the hairs of the eyebrows are leaves of the tree, the length of the eyebrow shows how long the branch is ([Figure 5-6](#)). The longer the branch, the more leaves it can

grow. The ancient Chinese believed that the number of leaves or eyebrow hairs indicates the ability to make and keep friends. Traditionally, the longer the eyebrows, the more friends a person is capable of having. This is because people with the wood element can be the most humanitarian when they use their liver Qi in mature and spiritual ways. Unfortunately, when they have not evolved spiritually they can be very judgmental and determined to make people change. People with lots of eyebrow hairs have the energy to have lots of friends and surround themselves with people who appreciate their wood temperament. Wood people make good friends and are forgiven easily for their occasionally difficult behavior.



FIGURE 5-6 Long Eyebrows.

The subject in this photo has eyebrows longer than her eye that shows the ability to have a lot of friends.

Shorter eyebrows ([Figure 5-7](#)) belong to people who are very independent. They insist on doing everything they possibly can by themselves. They don't have as many friends because they don't have the extra energy to take care of a lot of relationships. They usually manage their energy carefully and can only afford to have few very close friends whom they can trust and who don't demand too much of them. They don't ask for help and don't want to receive any because it would make them beholden to others. These short eyebrows are correlated to the gallbladder, which is the scorekeeper of the body. People with short eyebrows have a deficiency in the gallbladder and can't handle too much fat in their diet or too many favors from their friends. Because they keep tabs, they can't rest until they have repaid the

favor, usually doubling the amount or effort. This leaves them exhausted and thus limits the number of people they can “owe.” Also, if they keep giving and never getting back, the gallbladder goes into resentment mode, which weakens it even more. The downside of short eyebrows is that these people can end up feeling lonely and unloved. They genuinely like people but avoid getting too involved with very many. Because they never ask for help, people assume that they have everything under control and are perfectly self-sufficient. Other people are not used to having them need anything, so they don’t notice the hints that these subtle people emit when they are in need. Because they hint instead of ask, they rely on close friends and family members to read the signs and offer help.



FIGURE 5-7 Short Eyebrows.

The subject in this photo has short eyebrows. This reveals her independent personality and her desire to do things for herself and also a resistance to receiving help.

One of the ways to discover hidden liver Qi is to rub the eyebrows backward. Even if the eyebrows appear to be very shapely and smooth or have been managed by tweezing, the true test is to check the eyebrow hair for tensile strength. If the hair does not bend back easily, you have a person with secret automatic resistance and hidden liver Qi. While they may outwardly appear to be cooperative and accommodating, they are not that easy.

Eyebrow hairs that grow long and wild are called “mad scientist’s eyebrows” ([Figure](#)

[5-8](#)). These eyebrow hairs look like they have a mind of their own and belong to owners that definitely have unusual minds. This trait is especially potent when seen on a person under the age of 60. People with this trait think out of the box. They are primarily men and are known as “Mr. Fix-its.” They like nothing more than to have a problem to solve, and live for the time when the light bulb goes off in their heads and they come up with a brilliant solution. This trait is amplified if they also have an extrapolative hairline (see [Chapter 4](#)). The only problem with these occasionally inspired thinkers is that they sometimes forget that not all of their ideas are brilliant. They can get lost in their pondering and not listen or pay attention to what is going on around them. They have a keen ability to focus when necessary for the pure pleasure of being right and making things work. This is a highly valuable trait found in inventors and great thinkers.



FIGURE 5-8 Long Eyebrow Hairs.

The subject in this photo has eyebrow hairs that grow very long and wild. This indicates an inventive mind and a Mr. Fixit personality.

The next trait to examine is the arch of the eyebrow. The shape of the arch determines the action orientation of a person. The stronger the arch, the more active or decisive the person will be. Eyebrows that slant directly upward from the inside corner like a straight line belong to people who act fast ([Figure 5-9](#)). Very reminiscent of the Nike motto, “Just do it!” these people like to do and do it fast. They don’t wait for all the information because they don’t like waiting around. These individuals have a strong streak of impatience. They think on their feet and

decide quickly, so they are sometimes seen as rash and impetuous.



FIGURE 5-9 Action Oriented Eyebrows.

This woman's eyebrow goes straight up indicating her decisiveness and action orientation. When she makes up her mind she does things fast.

Eyebrows that are highly arched in the middle so that each eyebrow looks like an upside-down v, belong to people who work their way into decisiveness but are still quick to act ([Figure 5-10](#)). They need to think about things just a little bit, but once they decide, they go for it. Then they move quickly and forcefully. There is an aggressive quality to their action.



FIGURE 5-10 Arched Eyebrows.

The subject in this photo has eyebrows that go up to an angle. When he decides to get something done, he does it. You don't have to wait for him to act.

Straight eyebrows ([Figure 5-11](#)) reveal a person who likes to mull over decisions and takes time deciding. These kinds of people act eventually but after much deliberation and are slower to react overall. They are much more likely to go along with someone else's ideas or plans and are a good match for people with strongly arched or v-shaped eyebrows.



FIGURE 5-11 Straight Eyebrows.

The woman in this photo has eyebrows that only curve slightly so they are considered fairly straight across. She prefers to do things at her own, consistent pace.

Downturned eyebrows ([Figure 5-12](#)) belong to people who get discouraged easily or they may have the feeling they should give up before they are done. Their expectations of themselves are often too high, which accounts for their feelings of being overwhelmed when confronted with difficult tasks or circumstances. They work best when encouraged frequently.



FIGURE 5-12 Downturned Eyebrows.

The subject in this photo has eyebrows that turn down so she has a slower tempo and needs to resist the urge to give up when it takes too long.

Eyebrows that are very rounded and curved over the eye naturally are primarily a female trait and are called the “courtesan’s eyebrows” ([Figure 5-13](#)). This was a much loved eyebrow shape in the Imperial Palace as the Emperors enjoyed being with these kinds of very pleasant and attractive women. Women with these naturally curved eyebrows are very accommodating and charming and can handle difficult people, particularly difficult men, very well. They are natural diplomats and peacemakers. While men can have these eyebrows, they are much more common in women and many women deliberately tweeze their eyebrows to get this shape as it is considered a very beautiful shape. It is also an eyebrow shape that is sometimes drawn in with an eyebrow pencil after shaving of the natural brow. Then it is called the “Concubine’s Eyebrows” and these eyebrows belong to women who have feminine wiles. Instead of using their temper to act demanding, which is their natural inclination, they use their acting ability to cajole, tempt and manipulate to get their needs met. In ancient China they were a cosmetic way to conceal a bad temper.



FIGURE 5-13 The Courtesan's Eyebrow.

The subject in this photo has eyebrows that naturally curve. She possesses charm and knows how to work with difficult people, especially difficult men.

Brow Bones

Brow bones are much more common in men than in women. The development of the ridge of bone over the eyebrow correlates to higher doses of testosterone, which the liver is responsible for circulating, and these ridges are considered a sign of masculinity. They are usually stronger in men and the women who do have them tend to be somewhat aggressive. There are several different degrees of protrusion. In general, the stronger the brow bone, the more dominance this person desires or asserts ([Figure 5-14](#)). Brow bones signify an automatic resistance to authority and being told what to do. These ridges are signs of power and leadership ability. They can also be associated with rigid and dogmatic thinking. You can be assured that these people have a tremendous physical presence. They are usually very athletic and strong. They absolutely hate being told what to do and barely tolerate having someone else in charge. They are much happier when they are in charge. They need to be dominant in their personal relationships and are authoritarian parents whose motto is “my way is the only way.” They have particular problems with women with large cheekbones that indicate bossiness. However, they love being a hero, being needed and coming in to rescue those who value their strength and help.



FIGURE 5-14 Strong Brow Bones.

The man in this photo has very strong brow bones. This indicates that he doesn't like being told what to do and would much prefer to be the one doing the telling.

If there is a dip in the middle of the brow ridge, you have a modified brow bone and a person who is easier to manage ([Figure 5-15](#)). These people (both men and women) still hate being told what to do, but they seem to take it a lot better. What they like most is when they are asked very nicely. For them, how they are asked is more important than what they are asked to do. They still want to be in charge but are happy with the appearance or even the illusion of power. They will bristle at orders unless they respect their superior. But, because the brow bone is not quite as pronounced because there is a dip in the center, they are usually easier to convince and enjoy being helpful. Although they still have issues with authority, they handle overseeing others better, they could be considered authoritative instead of authoritarian.



FIGURE 5-15 Modified Brow Bone.

The man in this photo has a fairly strong brow bone, however, there is a dip in the center showing that while he doesn't like being bossed around, he is much more amenable when asked nicely.

The Seat of the Stamp

In ancient China, everyone who was intelligent, talented, or politically savvy was given a position in the hierarchical government. To signify position, each person was given a personalized chop, a signature stamp of varying size, to sign correspondence or work. The higher the position a person held, the bigger the chop. This was a sign of their power and the Emperor had the biggest chop of all.

On the face, there is an equivalent sign for potential power in society. The area between the eyebrows above the nose is called the “Seat of the Stamp” or the “father’s influence” area. This area is a minor liver area that corresponds to a person’s issues with anger (from the past) that have to do with discipline, usually involving the father or the person who took the yang parental role. If this area is broad and clear, and the eyebrows are spaced far apart, it means that this person had a benevolent father figure and it is then called “father’s blessing” (see [Chapter 8](#)). The breadth of this area indicates having a father or other older mentor who encouraged business or worldly success, believed in the child’s abilities and taught about the natural order of the hierarchical structure of society. People with an open Seat of the Stamp or Father’s Blessing area seldom burn bridges and usually gain a reputation of being easy to get along with. They do not fight against the system, work well in corporations and there is also an ability to assess the right time to make a move to ensure their continual promotion upwards.

When the eyebrows are close together and the area between the brows is narrow, you have a person with impatience to succeed (see [Chapter 8](#)). They don’t want to wait their turn to move up in the hierarchy. They usually have some issues with discipline from the past and believe they are deserving of promotion because they are smarter, harder working, or otherwise more qualified than those above them. This is especially true if the eyebrows are held closely together with a frown. These people are like lone wolves and like to work independently, yet also be in charge. They prefer to be in business for themselves, where they are the boss. In organizations, they do best in situations where they are not heavily supervised. They rebel when given negative reviews and are touchy about criticism or perceived slights. They get irritated when their superiors act (in their opinion) incompetently. Although these kinds of people commonly work in corporations, they are usually considered slightly rebellious or powerful proponents of change.

If the area between the eyebrows is marked by lines, an individual is impatient, irritable, easily annoyed or frustrated. The liver is either overloaded with old anger or tired and incapable of handling any new anger. In either case, this area shows a

kind of reactivity that is quick to respond to any form of attack from outside. For example, a person who squints a lot in bright sunshine will get these lines, but you have to ask why they don't wear sunglasses. They obviously enjoy being aggravated by the sun, and they will also have the tendency to be irritable in response to any other form of attack, even a provocative question. The bigger, deeper, or stronger the line, the older the issues are, or the more tired the liver is from past or current anger or overwork.

The strongest line is called the "Suspended Sword" (see [Chapter 1](#)). It is a single line between the eyebrows that is very deep. It is a symbol that the liver energy is cut in half and that at some point, the issues behind this marking will stop forward progress because the sword will drop and cut off the foot. This sign is also called "estrangement." It is considered a sign of estrangement from father, estrangement from sons, or estrangement from the person's own male or yang energy. It is correlated with a person using only half of the liver Qi. This condition usually arises when a person has had a father (or dominant parent) who had a lot of rage. Consequently, these children grow up believing that anger is very dangerous and destructive, and they then suppress their own anger, which bottles up the liver Qi. They may have rage that they do not express because they are so afraid of it and have seen the damage it can cause or they grew up in a family in which anger was not allowed. In either case, they are not accessing their full power. If they work through their issues about anger and learn how to use it appropriately, they discover that they have tremendous energy reserves that are untapped. This also applies to a strong but short line called the "Suspended Dagger" (see [Chapter 10](#)). Here, there is a little less repression of anger, but there may be more passive aggressive behavior.

A single line that is smaller and fainter than the suspended sword is called the "Suspended Needle." It is symbolic of smaller issues about anger that block forward progress because the needle will one day drop and stab the foot. This also impedes forward progress but is more of an annoyance than a hindrance. It shows estrangement primarily from the person's own male or yang side. These people are afraid to offend and, although they secretly believe that they should be given power, often don't have the assertiveness to go for it. They instead get angry that they are passed over or left behind. This line signifies difficulting getting angry or being as aggressive as they should be for success. There is usually a dislike of power and a disdain for those who act aggressively. Individuals with this trait believe that they are assertive but may actually be acting quite passively and are prone to letting other people take advantage. There is also a tendency to smile when angry.

Two lines between the brows (see [Chapter 2](#)—Emotional Map) indicate people who are impatient, irritable, easily annoyed, frustrated, or impatient. They either have

lots of old anger that they don't want to let out all at once and so they spew it out in little bits, or they have a very tired liver that is overreactive to any supposed slight. The target of the irritation, frustration, or annoyance is rarely the one who caused it in the first place, so expressing it doesn't get rid of the old anger, a phenomenon called displaced anger. This is an extremely common marking in our stressful world because everyone seems to get annoyed or irritated with rush hour traffic, poor service, or other cranky people when they are really angry at someone or something else. This behavior has created an epidemic of lines between the brows in my clients and everywhere I look. People are lining up to get Botox injections to paralyze the nerves in this area and get rid of these lines. It might be a lot smarter and a lot healthier to learn to express anger when needed and then let it go. We need to lighten up and get mad only at the things that are worth getting mad about. Three or more lines (see [Chapter 2](#)—Emotional Map) are actually a sign that the bearer had issues with anger in the past but has learned to manage the anger. These individuals can determine whether something is worth getting angry over or whether it is better to let it go. They have a more mature way of looking at anger and choose when and how to express it. They've done it all the different ways and have figured out what works for them.

The seat of the stamp area is also the opening to what is called the “third eye” (see [Chapter 2](#)) and one of the most important chakras in the Buddhist tradition. It is associated with the acupuncture point called Yin Tang or Du 24 often used for liver Qi stagnation or headaches. It is often referred to as the Hall of the Seal, which means that it is the room that surrounds the person who holds the stamp or chop. It is supposed to be a place like the room in the Emperor's palace where he has to contemplate big decisions and meditate on them. This is the place where you can go in your mind to see beyond what is and see into the deeper meaning of things. It is the ability to see through people and into universal truth. The ancient Chinese believed that the liver is the seat of the soul. They believed that the metal element can help the liver free the soul when people transcend the need to be angry. Anger and spirituality are mutually exclusive after a certain point in spiritual progress. To blame others, to hold grudges or resentment, and to hate are things that keep people in the past and hold the soul hostage. These emotions will manifest as a chronic redness in this area. For some people, seeing the truth of things may be too painful and it may take them time to open their third eye—that is assuming that they want to as, many people don't have any interest in this ability. If you do want to open your third eye and free your soul, you need to move into appreciation of all the things that got you where they are today (see [Chapter 2](#)—Reversal), let go of the pain from the past and rise above it to realize the lessons and the gifts of all experiences.

Temples

The temple area on either side of the forehead, past the eyes and before the hairline, indicates the “desire for altered states.” It is a natural human desire to want to experience altered states, and the easiest way to do so is through alcohol or hallucinogenic substances. The desire for altered states has been observed in other animals as well. Elephants have been known to come from miles around to eat fermented fruit and get drunk, and birds love fermented berries. In the past, many cultures used these substances in religious ceremonies. They cultivated altered states as a way of achieving closeness to the spirit world. They wanted to have visions that would give their lives meaning. They were guided by a shaman or holy man in these visions; they were supervised while in these altered states and cared for when they came back to the present. These substances were not originally meant to be used recreationally, although they can be and have been abused throughout time.

The ideal state of this area is for the temples to be full and even plump. This kind of marking indicates people who live in the present. They usually do not have a strong desire to live in altered states and are happy with a simple life. They do not seek ecstatic states or experience the depths of despair. They just live in a happy, earthy state. However, there are a large number of people who actively seek altered states and they represent a continuum of experiences. Those seeking altered states have indented temples, and they can be either dark or light. The bigger the indentation, the more these people seek altered states. It is most apparent in addicts and in severe depression and is very dark, but it is also just as apparent in yogis and other very spiritual people, whose temples are very light. Light temples are harder to achieve than dark temples. The dark side of the continuum can be accessed easily with substances, both natural and manmade, that alter the brain chemistry. This shows up as hollow and dark temples ([Figure 5-16](#)) and is also a sign of depression, which may be addictive. Individuals who choose substances to achieve altered states are often self-medicating and often desperate to find an escape from their problems. They make choices that can lead them to be self-destructive when faced with a problem. This, when combined with a biochemical tendency toward depression or substance abuse, can lead to addiction or chronic self-destructive behavior. The desire to escape from their pain can be compelling and consuming.



FIGURE 5-16 Darker Temples.

This man has sunken temples with a shadow showing that he is currently either starting or ending a depressed period. This trait will change as his depression goes away and his temples will then get lighter.

The light side of altered states shows up as hollow temples that glow ([Figure 5-17](#)). This form of altered states occurs when spiritual or creative activity produces a state of ecstasy and timelessness. It is achieved by cultivating the spiritual practice of mindlessness or by engaging in a creative or spiritual activity that helps you transcend time and space. People in this state aren't aware of how long they are in it. Minutes seem like hours, and hours can seem like minutes. People often struggle to get to this state, but the reward is so great that they keep pursuing the activities that help lead to the increased creativity and spirituality that emerges from the Time Between Breaths (see [Chapter 1](#)). However, this pursuit can also be very addictive. In actuality, it requires surrendering goals and is the effortless process of living fully and activating the unconscious. Mihaly Csikszentmihalyi first wrote about it from a scientific perspective in his book, *Flow: The Psychology of Optimal Experience*.² This kind of altered state shows up as a distinct indentation that is very light in coloration. People who master this form of altered states live in a more enlightened state of consciousness. But, it is important to remember to live as a human being with pleasure or as one of my friends calls it being: "Fully Human, Fully Divine."



FIGURE 5-17 Light Indented Temples.

The subject in this photo has an indentation in the temple area of his forehead, but the coloration is very light. This indicates that he is very spiritual and/or he is very creative.

I believe that all people who are drawn to altered states are people seeking spirituality and creativity, but they are often misguided and fall into the trap of seeking escape from a painful reality or a painful past, and have not yet found ways to confront it, work with it or transcend it. It is hard work. They may suffer so deeply from the letdown after they have achieved flow that they fall into despair and have trouble getting up again. Or, they might need guides to steer them from dark to light. This is why many of the treatment options for alcohol and drug abuse emphasize spirituality, religion, and a Higher Power. It is an attempt to pull these people out of the dark side of altered states into the lighter side. It works—although slowly—because being light takes consistent effort and disciplined practice in surrendering the conscious self. I do not judge people in the throes of addiction or a severe depression. In my experience, these people are potentially some of the most creative and spiritual people I have ever had the privilege to know and their path to achieving the lighter side of altered states is a hard one, but so rewarding when and if they get there. The only difficulty is then maintaining that state.

The light side of altered states is worth achieving for those people who are willing to

do the work, but it is really for those with an artist's soul or a spiritual life. Otherwise, there is nothing wrong with living a comfortable, happy, worldly life, which shows as full temples. For the ancient Chinese, this was the preferred and best way to live for most people.

Eye Depth

The depth of the eyes on the face shows whether someone is an introvert or an extrovert or in between. It shows a function of the power of the liver in relation to the world. You measure the depth of the eye by holding a pencil up vertically over your eye so that it touches both the browbone and cheekbone. Then, open and close your eye. If your eyelashes and eyelid do not hit the pencil, you have deep-set eyes. If your eyelashes and eyelid brush the pencil or almost get stuck, you have average-set eyes. If you cannot open your eyelid, you have protruding eyes.

Deep-set eyes belong to introverted people ([Figure 5-18](#)). These are usually deep thinkers and non-talkers. They live inside themselves most of the time. They have slower reaction times because they process information before acting on it. They watch other people before engaging in conversation and often have to be prompted to react. They need a lot of alone time and gain energy from recharging this way. However, they can also be social introverts, which means that they need their alone time so that they can go out and deal with people, and they are good in social situations. If this area has a dark cast, it can be a sign of kidney deficiency or depression.



FIGURE 5-18 Deep Set Eyes.

This woman has eyes that are set behind her brow bone. This is a sign of an

introverted person who needs to spend time alone to recharge, although she may still be quite sociable when she feels up to it.

Protruding or Forward Set eyes belong to bold and impulsive people ([Figure 5-19](#)). They tend to speak or blurt out things before they think them through. They are quick to act and react. They are prone to thyroid problems because the liver can overact on the thyroid gland. They are social and they are recharged by being around other people. This is a problem for them when isolated because they dislike being alone. They think and process out loud and in the presence of others. However, they are not necessarily talkative. They may be relatively quiet and enjoy being around other people.



FIGURE 5-19 Forward Set Eyes.

The woman in this photo has eyes that are about equal to the protrusion of her brow bone. This is a sign of an extrovert personality and a sociable person who needs to be around other people.

People with an average set to their eyes are moderately sociable people who are moderate in their ability to act and react. They are primarily extrovert with some need for time alone and some need for social interaction.

Sclera of the Eye

The sclera of the eye is the area of the face that most accurately shows the current physiological functioning of the liver. This area is discussed in depth in [Chapter 10](#).

Jaw

The jaw is called the “roots of the tree.” Strong roots or a big jaw ([Figure 5-20](#)) means that the tree cannot be pushed over by a big wind. Wind is also considered a wood energy and means that other angry people cannot move you to change. Having shallow roots or a narrow jaw means the tree can be pushed over, uprooted, and moved. Individuals with a small jaw have trouble standing their ground. The jaw is measured best by the amount of bone below the ears. Jaws are certainly inherited features, but they can also be grown. Although dentists hate me for saying this, grinding the teeth develops the jaw. Anger causes people to grind their teeth, but this anger is not necessarily expressed. Instead, it is directed at holding a position. Constantly grinding the teeth pulls the muscles over the jawbone, which irritates the bone and causes it to grow. The bigger the jaw, the more of a fighter a person is inherently. A person with a strong jaw has strong beliefs, ethics and principles. People with strong jaws have determination and the ability to fight for what they believe in. These may not be correct beliefs, they are just strong beliefs, and they will hold them even if you try to convince them otherwise. You can count on people with big jaws to live by their principles and ethics and to keep their word, but don't bother trying to change their minds, as it is usually a losing proposition. Women who tweeze their eyebrows heavily but still have a strong jaw have been nicknamed by my students as “Bonsai Trees!” Their roots are still strong but the branches and leaves have been overpruned giving the appearance of less liver Qi. Many women also have strong jaws, but the bone structure is more refined ([Figure 5-21](#)). This is called an aquiline jaw. These women don't like to fight at all, but they will fight when necessary. However, fighting usually involves protecting someone they love or fighting in self defense. This kind of jaw is often referred to as strong roots of a slender tree.



FIGURE 5-20 Strong Jaw.

The woman in this photo has a very strong jaw, which shows her determination and strong principles along with the desire to fight for what she believes in.



FIGURE 5-21 Refined Jaw.

This woman's jaw is lovely and well-defined, meaning that the roots of the tree are

deep. Because the bone is aquiline, the tree itself is considered more delicate. This means that she will still fight, but only because she has to and usually because she is protecting someone she loves or herself.

An overdeveloped jaw indicates a tendency toward domination and dictatorship. Individuals with this type of jaw try to force others to believe as they do. They believe that their way is the right way; they often believe it is the only way. This is the jaw of a pugilist, someone who enjoys fighting, even for a living and is often seen in dictators or hedonistic people (see [Chapter 3—Face Shapes](#)). A narrow jaw ([Figure 5-22](#)) belongs to people who have situational ethics. They can be swayed by emotions because they can be so pulled by the emotional content of the story. They can be influenced by persuasion. They prefer evaluating every situation based on the circumstances rather than from preconceived beliefs and this can be a beneficial form of flexibility. Although they can change their minds based on new information, they are more likely to look at each situation separately. These people use more emotion in their decisions. That leads us to the fire element, the element that is most involved with feelings and the expression of emotion.



FIGURE 5-22 Narrow Jaw.

The man in this photo has a narrow jaw, which means that he evaluates circumstances rather than holding preconceived ideas and beliefs.

Reference

1 Bienfield H, Korngold E. *Between Heaven and Earth*. New York: Ballantine Books; 1991.

2 Csikszentmihalyi M. *Flow: The Psychology of Optimal Experience*. New York: HarperCollins; 1991.

The Fire Features and Traits

“Bright-flaming, heat-full fire, the source of motion.”

DU BARTAS, *DIVINE WEEKES AND WORKES*²

The strength of fire is shown in the details of the face—the size of the eyes, the tips and corners of all the features and in every marking on the face. The fire element rules the heart and its color is red, like the blood that it controls. The heart is considered the emperor of the body. As the emperor, the heart rules the expression of all other emotions. Even though every organ has its own emotions, the heart decides whether the emotion is to be expressed and how much it should be expressed or if it can even be expressed at all. The fire element governs communications of all kinds, especially the use of words spoken verbally, in sign language and/or in body language shown with the hands. Because the heart controls expressions, the wrinkles on the face show how much expression has been used over time.

The ancient Chinese loved the color red for celebrations and special occasions, as it is seen as the color of happiness. But they also had a fear of fire as an element and were always recommending ways to contain it and manage it. Fire can be a dangerous element when overused because it harms the Jing, dries up the kidneys and wears out the body. However, fire is also so necessary to the enjoyment of life that containing it too much may be even more harmful. There is a primal human need for expression and enjoyment.

The emotions that are particularly associated with the heart are joy and sadness. Practitioners of Chinese medicine today often talk of “excess joy” being dangerous. I believe that this is a mistranslation. What the ancients really meant was that excess excitement or mania, not joy, was considered harmful to the health. Also, sadness is often classified as one of the lung emotions. However, I believe that sadness is just the letdown from the high that fire lives on. It is the period between the time when the candle flame blows out and when it is relit. Because the heart and lungs are so connected, sadness can turn into sorrow, which is definitely a lung emotion. It then turns to grief, the primary lung emotion.

People with lots of fire energy are fun, lively, charming, cute, and playful. They are expressive and changeable. The feature that is most closely associated with the fire element is the eyes because they are the best feature for showing emotions. Because of the complex network of muscles that surround the eyes, they are the most

expressive feature on the face and the most easily marked. We learn very early in life how to communicate with our eyes. They reveal our silent language and this is why eyes are so fascinating.

The fire element also rules the firing of the brain's neurons, the synapses, and the receptor sites. One of the most important aspects of the fire element is the light of the eyes called the shen. By watching the shen, you can determine how quick someone's mind is by watching the alertness of the eyes. Babies with bright eyes are recognized as very intelligent. Fire minds can be so active that they never shut down, and this leads to some elaborate and active dreams and often an overactive imagination. The shen shows the changes in emotion from moment to moment, and this light also shows how well the nervous system is functioning and if the spirit is fully present (see [Chapter 9](#)). Our eyes really tell everyone else all about us.

Eye Size

Eyes tell our secrets and they are probably the most important feature on the face. The size of the eyes has always been correlated to the openness of the heart. Determining eye size is more of a subjective judgment than a measurement. Eyes are measured in terms of vertical height and must be viewed in proportion to the rest of the face. The genetic size of the eyes is not as important as how open people hold their eyes. People born with large eyes who deliberately narrow their eyes are suppressing their fire energy. When people have narrow or small eyes but hold their lids open, they are attempting to be more expressive and receptive. It is the amount of iris that shows that counts. You have the ability to determine the openness of your eyes within the boundaries of your genetic structure.

People with large eyes are emotional and have lots of fire energy. They have trouble controlling their emotions because they feel so much. They are reactive and expressive. They tend to feel before thinking and emote easily. Their emotions do not run as deep because they let them out so easily. However, they can be dramatic about their feelings and, while feeling them, believe that this is the way they will always feel. Their emotions change quickly, and they absorb other people's emotions. They tend to become infatuated quickly and are spontaneous and affectionate in public. They can also be quite naïve and are easily disappointed.

Smaller-eyed people have a much better ability to control their emotions and, by doing so, push their fire energy into their brains. They have an active mental life and like to spend time calculating and planning. They think before they act and react, and they are much more logical and rational in their responses. They are often viewed as cold, but, in reality, they have deep emotions that they have trouble letting out. They don't understand why other people don't realize how hard it is for them to express their feelings. Often when they think they have really let their emotions show, other people view their expression as mild. They are introspective and cautious. They tend to dislike public displays of emotion and are very private about their feelings. There is a natural tendency toward skepticism and distrust. They usually watch other people carefully. They do not fall in love easily, but when they do, they fall hard.

Eye Shape

Most people's eyes belong to one of five basic shapes, although each person's eyes will vary somewhat in terms of length and width. The most emotional and expressive kind of eye is called the round eye. These eyes appear to be nearly as high as they are wide ([Figure 6-1](#)). People with these kinds of eyes have highly curved upper and lower lids, and nearly all of their irises show. These people are bold and gregarious and speak their minds easily. They are often childlike in their reaction to the world. They are constantly surprised and easily provoked emotionally. Round-eyed people are reactive and dramatic and tend to have intense mood swings. They have a tendency to go to extremes and possess a potential for recklessness. Usually short-tempered, they have an impudent charm that can soothe the ruffled feathers that they cause.



FIGURE 6-1 Round Eyes.

The man in this photo has eyes that he holds very open, which means he is bold and expressive and most likely says what he thinks.

A variation of this eye type is simply called large eyes ([Figure 6-2](#)). These eyes are still very big eyes and are rounded, but they are longer, and the lower lid is much straighter. Individuals with these eyes are expressive and artistic. They are usually very attractive to the opposite sex and are known to be romantics. They live by their

emotions and tend to be impulsive. They are dramatic when angry and need to be creative to be happy. They dislike confinement and strict rules and live by their feelings. They have active imaginations and can enjoy their fantasy world more than real life when they have been hurt. They are very sociable and usually charming.



FIGURE 6-2 Large Eyes.

The woman in this photo has large eyes that she also holds open, which is a sign that she receives and expresses emotions easily and well.

The opposite of this type of eye is called little eyes. Little eyes are much narrower and shorter but can be very cute ([Figure 6-3](#)). Individuals with these eyes are introverted and cautious. They hide their emotions from others and often from themselves. They have an extreme need for privacy in regard to their personal life and their feelings. They tend to scrutinize situations and other people, which encourages their suspicion of other people's motives. They are good with details and appreciate precision. They have a heightened sense of skepticism and do not trust easily. However, they are usually quite trustworthy and very good at keeping secrets. People with little eyes have a strong sense of reserve and are prone to a heightened sense of embarrassment when their feelings become known. They are much more comfortable in the thinking world than in the feeling one. They prefer to be around people who think as they do.



FIGURE 6-3 Little Eyes.

The eyes of this man show that he keeps his emotions inside. He most likely has a need for privacy and must trust someone before revealing himself.

The next eye type is called almond eyes. These eyelids curve slightly on the top and bottom. They still show most of their iris, but the height of the eye has been reduced. Almond eyes are longer than they are high ([Figure 6-4](#)).



FIGURE 6-4 Almond Eyes.

The woman in this photo has curved lids around her eyes, which indicate strong emotions, but she has some reservations about expressing them.

This is considered an exotic eye shape, primarily because they convey a sense of mystery. People with this eye shape are very sensitive and warm, but they are not ruled by their emotions. They exhibit caution about revealing deep feelings because they have some control over their emotions and can choose how best to express what they feel. They usually possess more common sense than people with larger eyes. They are viewed by most cultures as beautiful eyes and are also considered balanced. People with almond eyes are open enough to receive, but cautious enough to analyze what they have been given. They have strong emotions but evaluate when and how safe it is to express their emotions. They can vacillate between logic and feeling easily.

Rectangular eyes have eyelids that go primarily straight across the iris, and the eyes are long and narrow. This eye shape is much longer than it is high ([Figure 6-5](#)). This is also considered a balanced eye shape and is especially good for business. These eyes belong to thinkers. Their minds are more active than their emotions, and they are interested in using their logic rather than their feelings to deal with the world. They are not considered very emotional but, underneath the surface, can feel deep passion. These people are difficult to get to know and to influence because they don't let much in. However, they are loyal to those they become close to and keep their friends for the long term. They are slow to make changes unless there is enough information to back up the decision. People with rectangular eyes are conscious of money and social status and can be prone to envy. Emotions are usually held in, with the exception of anger, which is usually sharp and precise in its direction and target. These people can be perceptive about other people's motives.



FIGURE 6-5 Rectangular Eyes.

The woman in this photo has rectangular eyes, which show that she has an analytical mind. Although she has deep emotions, she is unlikely to express them easily.

Eye Set

The distance between the two eyes measures the set of the eyes discussed more in [Chapter 8](#). The average distance between the eyes is one eye length. If the eyes are spaced wider apart than that, you have a person with wide-set eyes. When the eyes are less than one eye length apart, you have close-set eyes.

When the outer corner of the eye is higher than the inner corner, you have a person with an upturned eye ([Figure 6-6](#)). This type of eye belongs to curious and ambitious people. They are often referred to as cat's eyes. People with this trait can be opportunistic because they are quick to spot opportunities other people haven't seen yet. They also tend to be optimistic. They are entertaining, witty, and have clever minds.



FIGURE 6-6 Upturned Eyes.

The woman in this photograph has what are often called cat's eyes. She is curious, clever, and changeable.

A down-turned eye occurs when the outer corner of the eye is lower than the inner corner ([Figure 6-7](#)). These kinds of eyes are associated with sadness and soft-heartedness. These types of people are prone to pessimism and discouragement.

They are often kind and compassionate but can be taken in by a sob story. They need to watch out for people who would take advantage of their softness.



FIGURE 6-7 Downturned Eyes.

The woman in this photo has kind, downturned eyes. This is a sign of a soft heart and the ability to feel the sadness of others easily.

Eye Corners

The inner corner of the eye is technically called the inner canthus. In face reading, it is an area that corresponds with the ability to use words, especially words used in anger. The correlation is simple: the sharper the corner, the sharper the tongue when angry and the better that person is at finding the right words. This is a sign of verbal acuity. When the inner canthus is rounded ([Figure 6-8](#)), it signifies a person who is tactful and chooses words carefully. However, they can prevaricate and beat around the bush so much that their intent can be lost. When the inner canthus comes to a point ([Figure 6-9](#)), it indicates a person who uses words with great accuracy. Unfortunately, when people who have this trait get angry, the words can sting. The words are very carefully chosen and they are speaking truth—even if the truth is not very nice. When the corners point and curve downward ([Figure 6-10](#)), you have a person who can use words as weapons when necessary. People who have this trait are very aware of it and usually try to do everything they can to resist using this trait. They know their sharp words can cause great emotional pain. Ironically, these people are usually very sensitive and use this weapon only as a last resort. They pull out this trait when they feel they have no other choice because they are backed up against the wall. They can go for the jugular and can inflict harm with their words. They are very focused in anger, perhaps more so than at any other time in their lives. Although they usually regret the pain they cause, the emotional wounds they inflict are usually not easily forgiven. This trait is most often used at the end of relationships. The best way to modify this behavior is for someone with this trait to start expressing their hurt earlier and more often so that they don't need to revert to using words as weapons.



FIGURE 6-8 Rounded Inner Canthus.

The rounded corners in this woman's eyes show her tactfulness and care with words. She does not want to use words to hurt other people's feelings and is kind even when she is angry.



FIGURE 6-9 Pointed Inner Canthus.

The inner corner of this woman's eyes comes to a point, which indicates her ability to choose the right words, which is good for both verbal and written communication. But, it also reveals that she is capable of having a sharp tongue when she gets angry.



FIGURE 6-10 Hooked Inner Canthus.

The sharp and slightly curved corner of this man's eye indicates his ability to use words as a weapon if necessary. He chooses words precisely for their emotional impact and speaks the truth pointedly when angry. However, this trait will only be seen by someone who has caused him pain.

Iris

The iris is the colored portion of the eye that surrounds the pupil. The actual color of the iris is hereditary. The ancient Chinese were fascinated by variations in the color of the iris, primarily because most of their population had dark irises. They therefore looked at the richness of the color as well as the color of the light that comes off the iris, which is called the shen color. The Chinese believed that lighter-colored irises belonged to more mental people and that darker-colored irises indicated emotionality and passion. They believed that the color of the shen was the color of a person's spirit.

The best way to evaluate the color of the irises is to look at them in bright sunlight or with a strong flashlight. You are looking for the combination of colors that you see off the surface of the eye. For example, if someone has blue eyes with yellow flecks, it is very likely that the light coming off the eye is not blue. It may be aqua or some variation of green. Blue eyes are often seen as having gray shen, and brown eyes can have shen that varies from gold to orange to red. The shen color can be seen approximately 1/4 inch off the eye.

Blue shen indicates a very mental person who can often be called intellectual. Aqua shen is correlated to idealists. Gray shen is tied to deep thinkers, whereas green shen is seen as mysterious with emotional depth. True brown shen belongs to friendly people. Gold shen indicates a mercurial temperament with enhanced magnetism. Any shade of red or orange in the shen, including rust and copper tones, belongs to people who are passionate and volatile.

White-Sided Eyes

It is normal for the irises to be covered by a small portion of both the upper and lower eyelids. Eyes in which the whites show either below or above the iris are referred to as “three–white-sided eyes.” This is an unusual manifestation of deficient fire energy of the nervous system. While the adrenal glands are connected to the kidney system, overuse of the adrenals creates a fiery nervous system that the heart controls. People who have three-white-sided eyes have an overactive nervous system and depleted adrenal glands. This overuse of fire energy creates nervous, hypersensitive, and edgy people. People with these kinds of eyes often complain of insomnia and are exhausted. This trait is also associated with thyroid problems.

The most common form of three-white-sided eyes is when the white shows on the bottom, which the Japanese call Sanpaku. In this case, the irises do not touch the bottom eyelid, and the whites of the eyes show beneath. Many ordinary people have this trait when they are under severe stress, are exhausted or are very sick. People with this trait can step on other people’s toes because they are so reactive emotionally. They are temperamental, take offense easily, and are prone to making enemies. Three-white-sided eyes are not considered a dangerous trait when the average person manifests them. It can be a temporary condition caused by depression, illness, or exhaustion. It is a clear sign that the individual needs some serious rest and rejuvenation to calm down and reenergize. Such a person needs to learn to stop living on nervous energy.

However, three-white-sided eyes in a famous person are considered a very dangerous trait that often leads to assassination ([Figure 6-11](#)). Famous public figures with this trait who were assassinated include Abraham Lincoln, Martin Luther King, Jr., John F. Kennedy, Yitzhak Rabin, and John Lennon. For years, I have tried to determine why this trait was so dangerous in famous people.



FIGURE 6-11 Three-White-Sided-Eyes.

The three-white-sided eyes of John F. Kennedy are apparent in photographs of him even when he is younger. This trait was caused by his Addison's disease, or adrenal deficiency. However, it may have also contributed to his assassination.

In analyzing the assassinations, I realized that a person with severe psychosis or schizophrenia killed each of these famous people. Schizophrenia is correlated to a misfiring in the brainstem, or the animal brain. This part of the brain is involved in instinct and impulse control. And three-white-sided eyes are a classic symptom of adrenal deficiency in all animals. In pack animals, a younger and healthier male will attack and kill a leader who shows signs of physical weakening. Perhaps in misguided human beings, this same trait may be read and interpreted through their psychosis and paranoia. Unfortunately, the rigors of a famous life often lead to adrenal deficiency, giving many world leaders and celebrities three-white-sided eyes, which may call out to the primal animal instincts of their would-be assassins. The assassins stalk and kill the leader or celebrity they obsess about in the delusional hope of gaining control and taking his or her place.

Three-white-sided eyes where the white is visible on the top is much less dangerous physically, but it is more dangerous mentally. It occurs when the upper eyelid does not touch the top of the iris. This gives someone the appearance of always being surprised or startled. In actuality, it is a sign of an overactive or even hyperactive nervous system that creates feelings of anxiety or panic or terror. People with this trait are prone to hysteria because they are so tightly wound. It can also be a sign preceding violent behavior and will show just before the person snaps. People with upper three-white-sided eyes take everything personally and are hypersensitive to criticism or perceived attacks. If they do not have the energy to contain their fear, they can spin out of control.

The most severe form of white-sided eyes is four-white-sided eyes. This is a rare characteristic in which the iris is completely surrounded by sclera and both the lower and upper lids fail to meet the iris. People with this trait are unnaturally tense and prone to maladies of the nervous system. The ancient Chinese considered it a sign of a shortened life span because these people deplete their Jing by living with so much fire. The blessing of this condition is that these people can have unusual minds, often bordering on genius. They have quick and sharp reactions and they may feel chronic fear and terror. They are accident-prone and have overly active brains and excitable nervous systems. If their nervous energy is uncontrolled, it can lead to mental illness and manic behavior. Their eyes are opened so wide that they take in too many stimuli. They need to learn to shut out the world and live on a more balanced frequency.

Tips and Corners of Other Features

Fire marks every other feature on the face. Its' flame touches and scorches the face, changing the landscape by the markings it leaves behind. Most of these markings are the lines caused by expressions and past experience, but some markings occur when the fire element overacts on another element (see [Chapter 2](#)—Emotional Map). The most important lines are the joy and sorrow lines on the outside corner of the eyes and the lost love lines radiating out from the inner canthus underneath the eye, meaning that some part of yourself was left behind in your past. Fire also affects the corners of the mouth (see below) and regulates the feelings of optimism and disappointment. But, some markings occur when the fire element overacts to another element; then the tips and corners of all the features associated with other organs are kissed and singed by fire.

The most significant sign of fire energy after a large amount of shen is a pointed tongue. This reveals a person who is inherently strong in the fire element and needs to have fun, which means they appreciate variety and communication. They are changeable and playful and love to tease. The tip of the tongue can also be evaluated for the color, which indicates the condition of the blood.

Ears that come to a point anywhere toward the top of the ear so that they look a little bit like elf's ears have also been touched by fire. This is a sign of a person who has a tendency toward extreme emotions ([Figure 6-12](#)). The character Mr. Spock on the television show Star Trek had extreme examples of these kinds of ears. He was known for his lack of emotion, or what was eventually discovered to be his control over his emotions. After many seasons of Star Trek, there was finally an episode in which he lost control, finally revealing the true meaning of that trait.



FIGURE 6-12 Pointed Ears.

The cartilage comes to a point at the top of this woman's ear, which means that she can feel and express very strong emotions on occasion.

When the fire element touches the eyebrows, it burns down the intensity of the wood element. Fire is shown in the tapering outside ends of the eyebrows. This is a sign of artistic ability and a strong sense of aesthetics ([Figure 6-13](#)).



FIGURE 6-13 Tapered Eyebrows.

This woman's eyebrows are thinner at the end and come to a point, which shows that she is creative with a refined aesthetic.

An unusual type of fiery eye is called the upside-down eye. This can be seen when you turn a photograph upside down and the eyes still look normal because of a strong lost love line that looks like an eyelid. It is a sign of a person who flips or makes 180-degree changes in opinions, ideas, or life-style choices, and is known to cut off previously close friends all of a sudden. Individuals with this trait have a strong streak of unpredictability, as there is no way to know when they will make the switch. However, it is not a very common eye type.

Fire on the nose is shown on the tip, whereas the rest of the nose belongs to the metal element and the lungs. This area has one of the strongest correlations with the heart and the diagnosis of heart problems will be discussed in more detail in [Chapter 10](#). One line that can be interpreted emotionally is the line that cuts horizontally just above the tip of the nose, and this signals an emotional fire deficiency ([Figure 6-14](#)). This is a sign of an emotionally broken heart in the past. When it is suddenly turns very red across the tip, it is a sign that the heart is in distress emotionally (see [Chapter 10](#)). New research from Johns Hopkins has discovered that "sudden emotional stress can result in severe but reversible heart muscle weakness that mimics a classic heart attack."¹ It is now being called the "broken heart syndrome"

and is a result of a massive amount of stress hormones stunning the heart. However, it is luckily reversible.



FIGURE 6-14 Broken Heart Line.

A line marks this man's nose horizontally above the tip. It is a sign of an overactive pericardium that is protecting his heart as he has been hurt before. It has probably made him more cognizant of the bittersweet quality of life.

A milder version of the broken heart line is shown when the nose is also upturned ([Figure 6-15](#)). This is not dangerous and indicates a sentimental person. People with cute upturned noses are very sensitive and cry at sad movies, save souvenirs, and often make scrapbooks. They don't take any kindness for granted because they have been hurt in the past.



FIGURE 6-15 Upturned Nose Tip.

The cute upturned nose on this woman's face is a sign of a sentimental person. She is probably very grateful for all kindness shown to her and cries at sad movies.

A turning down of the tip of the nose indicates a person who is not easily fooled by others ([Figure 6-16](#)). This type of person tends to be shrewd about others. Individuals in whom the nose tip covers part of the philtrum are also shrewd about finances. These people have hearts that can be a little more closed down, and their minds are a lot more focused on business.



FIGURE 6-16 Downturned Nose Tip.

This woman's nose curves slightly downward indicating that she is very wise about people and their motives. It also covers a bit of the philtrum showing that she is smart with money.

A rounded nose tip ([Figure 6-17](#)) belongs to a trusting person who needs creature comforts and pleasure. However, if it is too puffy, it can be a sign of heart disease (see [Chapter 10](#)). A squared nose tip ([Figure 6-18](#)) is indicative of a practical person. The nose tip is pointed in a person who has a "nose for news" ([Figure 6-19](#)). This person wants to get to the bottom of the mystery or solve the puzzle. They ask "why" a lot and collect information.



FIGURE 6-17 Rounded Nose Tip.

The rounded nose tip of this woman signals that she needs her creature comforts. She also loves being surrounded by beautiful things.



FIGURE 6-18 Square Nose Tip.

The square nose tip on this woman's face is a sign of a practical nature, especially

when concerned with spending money. She wants nice things that have good value.



FIGURE 6-19 Pointed Nose Tip.

The tip of this woman's nose is pointed, which indicates her need to know why. She likes to get to the bottom of things and solve puzzles and mysteries.

The corners of the mouth are directly tied to some important heart emotions. An upturned mouth ([Figure 6-20](#)) means a person is optimistic, cheerful, and positive, and this helps them attract attention. It is also a very important emotion to cultivate for optimum health (see also [Chapter 3](#)—Emotional Map). The down-turned mouth ([Figure 6-21](#)) indicates disappointment. People with this trait are prone to pessimism, often because of past disappointment. This can be a self-fulfilling prophecy and can not only compromise future happiness, but also influence health negatively.



FIGURE 6-20 Upturned Mouth.

The lovely upturned corners on this young man's mouth are a sign of his optimistic nature and his positive outlook on life.



FIGURE 6-21 Downturned Mouth.

The slightly downturned corners on this woman's mouth indicate that she has been

disappointed recently. This has made her view life with a little more pessimism.

The lip angles are also controlled by the fire element through the small intestines. This organ is responsible for discernment and refinement of the senses. People with lips that look as if they were etched and have sharp upper tips are very physically sensitive to stimulation ([Figure 6-22](#)). They dislike being tickled or treated roughly. They need gentleness because of their sensitivity. They hate being grabbed. Less defined lips belong to people who can take a rougher touch and enjoy a lot of tactile stimulation and even roughhousing.



FIGURE 6-22 Etched Lips.

The top corners of this man's lips look like they have been drawn with a sharp pencil. This means that he has a refined kinesthetic sense and is very sensitive about the way he is touched and gentle when he touches.

When lines mark the middle of the lower lip, you have found a person who has a good sense of humor (see [Chapter 2](#)—Emotional Map). These lines appear only if people laugh or smile a lot, which causes their lips to stretch. The deeper the lines, the better the sense of humor. People with a few deep lines tend to appreciate slapstick humor or physical comedy. The lighter the lines, the more wit needs to be involved in the humor for the joke or story to be considered funny. This humor trait is emphasized by a dip in the lower lip. People with this indentation can find almost anything funny.

Dimples in the cheek ([Figure 6-23](#)) are some of the most attractive fire traits. They are a sign of extra magnetism and charm. Dimples allow people to get out of trouble easier because people who have them just look so cute! People with dimples can get away with a lot and are forgiven easily. They are known to be glib and charming. However, the ancient Chinese cautioned that people with dimples could get away with using this trait only until they get to their mid-50s. Then they have to do what they say and follow through. It is also supposed to indicate a person who has the ability to drink alcohol and can be the life of the party or dance on tables when inebriated!



FIGURE 6-23 Cheek Dimples.

The dimple on this woman's cheek gives her lots of extra charm that helps her stay out of trouble.

A dimple in the chin ([Figure 6-24](#)) is a sign of a person who has a desire for attention, appreciation, and recognition. People with this trait need their thank-yous. They want you to pay attention to what they have done and to reward them accordingly. An individual with a cleft ([Figure 6-25](#)) is a natural performer. This was the child who always said, "Look at me!" As adults, they still crave the limelight. They want to be the center of attention and live for applause. Both the dimple and cleft (also discussed in [Chapter 1](#)) belong to people who can end up being pleasers at their own expense. This is a classic case of fire (the dimple or cleft) overacting on water (the will). People with this trait would rather be liked than do what they are supposed to do. This trait is evident in the class clown and in

performers. The attention can become more important than accomplishment. If you live or work with people who have this trait, be sure to tell them how wonderful they are all the time!



FIGURE 6-24 Chin Dimple.

This woman has a small dimple on her chin and she is no doubt very charming and needs you to pay attention to her.



FIGURE 6-25 Cleft Chin.

This man's cleft chin is a sign of the performer and he needs recognition and appreciation for his humor.

Fire energy is important because it makes life worth living. It's fun! People who have lots of fire energy can be charming and captivating, or restless and annoying, or all of the above in a short amount of time. Fire makes the mind and the emotions more active and allows the emotions to be fully expressed. Without fire, life wouldn't be as vibrant or colorful. Like the flame, it appears in many forms. It flickers and roars, consumes and teases, entrances and changes. And, like smoldering embers, it is always ready to be rekindled. The true meaning of fire is to experience all the variety that life has to offer. Fire is temporary and fleeting. To hold on to anything or stay connected, you have to go to the Earth element.

Reference

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2 Du Bartas, Guillame de Saluste. *His Devine Weekes and Workes*. Translated by Thomas Hudson and Joshua Sylvester. 1613—London—Printed by Humfrey Lownes. First Week, Second Day.

The Earth Features and Traits

“How shall I celebrate the planet that, even now, carries me in its fruited womb?”

DIANE ACKERMAN, *THE PLANETS*¹

Earth is our home. We live on a planet of great abundance and amazing natural resources. Our earth nurtures us and provides all we need to survive and flourish. It is no wonder that tribal people around the world call our planet “The Great Mother.” We are sheltered in her arms and fed by her bounty. Change is slow and constant on earth, except for occasional shows of power in the form of earthquakes and volcanic eruptions. Earth is our stability and the very foundation of our lives, so it is important to respect it.

In Chinese medicine, earth energy is also the base element. It has to do with living in our bodies and feeling the pleasures of being human. Earth is concerned with feeding and nurturing the body and the mind. Any problems of ingestion or digestion of either food or information is considered an earth condition or problem. The earth element wants to take everything in, assimilate it, and make it part of the whole. It harmonizes discordant energies and is warm and embracing.

The earth element is most closely tied to the spleen and stomach. The stomach takes in a variety of foods, absorbs the nutrients, and transforms them into the energy required to live. The spleen breaks down old red blood cells in a different kind of digestion and helps fight infection. The earth element also corresponds to the pancreas and the ability to regulate blood sugar, the abdomen, the midback, the large muscles of the body, the lymphatic system, and the diaphragm. The earth element maintains the flesh of the body and is responsible for the amount of fat that is stored. The primary emotion of the earth element is worry, which leads to upset stomachs and weight gain or confusion and a lack of clarity in thinking. Another major emotion of the earth element is sympathy. Earthy people feel great concern for those they love. They usually have a wide circle of friends and family members with whom they are involved. They enjoy being consolers and caretakers.

People with a large amount of earth energy have a soft plumpness to their bodies even when they are physically fit. It is especially noticeable in the belly, the upper arms, the breasts and the lower legs. You won't see their bones sticking out as there is a layer of flesh covering them. But, this extra flesh makes them cuddly! This was considered a very healthy body to the ancient Chinese. They believed that you

should be able to pinch about one inch of flesh all over the body without pain. They actually measured according to the distance between the tip of the thumb and the knuckle when you pinched! This was a sign that you had enough flesh to withstand a famine. And famines are still likely because of natural disasters, but a famine condition is also present when you have chronic pain or a high fever of more than 2 days. Having this bit of extra flesh ensures that you will feel less pain and have the fat to live off of in case of an emergency.

Because the earth element controls the large muscles of the body, when earth people are athletic, their bodies create very large, rounded muscles in the calves and biceps. Earth people tend to be slower moving. They often have big feet. They value consistency and sameness. They like to touch, such as in giving and receiving affection and they smell good as they never lose that baby smell that can be like a faint hint of cookies or flowers. Their skin tends to be soft and smooth with a blush like a tearose on the cheeks.

On the face, earth's strength is in the power of the features that correspond to the spleen and stomach. The mouth is considered the vital feature and shows the most information about the functioning of the entire digestive tract. Other features that correlate are the size and shape of the lips, the upper lip area, the bridge of the nose, the upper eyelid, and the lower cheeks. The earth element can soften, round and smooth all the features of the face by putting an extra layer of fat around the bones. This creates cuteness and an ongoing resemblance to the faces of babies.

These earthy features show such traits as generosity, the desire for pleasure, the amount a person is able to give and receive, and the ability to accumulate. Earth people love their things and are great collectors. They are the gatherers and savers of the world. They like the old better than the new and they appreciate comfort in all things. The earth features can add extra flesh to any other part of the face and are, therefore, considered the warehouses of the face.

The Mouth and Lips

The mouth is the place to take in nourishment. It is also the most sensual part of the face as the lips are very sensitive and they have many nerve endings. The size of the mouth shows the appetite. The bigger the mouth, the more a person wants to ingest; this relates not only to food, but to affection and information as well. The mouth is a feature that expresses emotions easily, with a smile or a kiss and in forming the shapes to speak words. It is the second most changeable feature on the face, after the eyes. Most major expressions require movement of the mouth. The mobility of the muscles around the mouth and the softness and thinness of the skin of the lips allows people to change its shape and mark it. Unfortunately, most people press down on their lips and make them smaller. However, it has been shown in many studies that women are considered more attractive when they have full lips as this is seen as a sign of sexuality, whereas men are considered more masculine if their lips are not too full.

The mouth shows generosity and the ability to give. Larger, wider mouths ([Figure 7-1](#)) belong to people who have lots of earth energy. Mouth size is measured in relation to the nose. Create a triangle starting at the center point in the bridge of the nose and follow the sides of the nose down to the mouth area. The average mouth is the same length as the width at the base of this imaginary triangle. Any mouth that goes beyond this measurement is considered wide. A smaller mouth occurs when the corners of the mouth do not meet this distance. Try this measurement again when someone is smiling and you will see that the mouth increases in size. This means that everyone gets more generous when they are happy. To the ancient Chinese, a wide mouth was considered a fortunate feature. Men with large mouths were supposedly more capable of getting a good wife—meaning she would give to him a lot!



FIGURE 7-1 Large Mouth.

This man has a large mouth with full lips especially compared to a refined nose. This mouth indicates a generous nature and strong earth energy because of the fullness of his lips. He is a warm person and gives easily.

People with large mouths usually buy many presents for people they love as well as for business associates. They can be known to spontaneously give things even to strangers or new acquaintances. People with average-sized mouths still have generosity but are more particular about to whom and how much they give. People with small mouths ([Figure 7-2](#)) find it difficult to give unless there is a good reason, as they are more conditional about their giving. They give because someone deserves it or because they are supposed to give something and do so based on practicality more than emotion. But don't misunderstand—they do give but more selectively.



FIGURE 7-2 Small Mouth.

This woman has a small mouth, so she doesn't give quite as easily because she has less earth energy to give from. However, the fullness of her lower lip means she likes to give and receive pleasurable experiences.

The size of the lips is also a factor. Fullness of the lips is evaluated based on the fleshiness of the rest of the face. Someone whose face is earthier, with plump cheeks and a puffy nose, will have bigger lips. Someone whose skin is taut with aquiline features will have thinner lips. Exceptions to this are considered magnified traits. In general, fuller lips belong to people who are more expressive emotionally. They are more romantic and sensual. These lips indicate a desire for pleasure. People with thinner lips are more reserved emotionally, especially if they hold them compressed together ([Figure 7-3](#)). This indicates a desire to hold their feelings in. They are proper and logical. They usually consider public expression of emotion to be unseemly. This does not mean that they are not romantic; they just save their emotional expression and romanticism for private occasions.



FIGURE 7-3 Compressed Lips.

The woman in this photo is holding her lips together in a slightly compressed way. This is a sign of a reserved person who holds her feelings in.

In the Western world, large lips are appreciated and valued on women. Because of this, many women spend lots of money buying lipstick to make their lips look bigger and lip gloss to make their lips look shinier and thus more prominent. Some get injections in their lips to enhance their size. In men, however, thin lips are considered acceptable. Western men are expected to withhold expression of their emotions until it is appropriate. Thus men have learned to hold their lips tightly together. Many men have their lips compressed into a thin line. Westerners see this as a sign of a strong man who is in control of himself and his emotions. In actuality, it is a sign of repression and can lead to an inability to express. Men are expected to have a “stiff upper lip.” This usually means that they don’t have much of one at all!

People with full lips ([Figure 7-4](#)) express themselves easily in public and give easily to almost anyone, especially if the mouth is also wide—then they can even give things easily to people they barely know. They are spontaneous about giving and can be seen giving things away just because someone admired the objects. They get great pleasure from giving.



FIGURE 7-4 Full Lips.

This woman has a generous mouth with full lips. These traits show maximum generosity and the ability to express emotions easily.

People with wide mouths and thin lips ([Figure 7-5](#)) are much more private about their feelings and don't express them easily. However, they do have an impulse for generosity and are most likely to give presents that are appropriate for the situation. They give to people deserving of a reward, or they give when it is the correct thing to do. They are the thoughtful business people who send out gifts to their customers at Christmas time and remember to send thank-you cards.



FIGURE 7-5 Thin Lips.

This woman with a wide mouth and thin lips doesn't express her emotions that easily but is generous, especially to those she loves. She is likely to give money or gift certificates.

Small mouths with full lips ([Figure 7-6](#)) belong to people who express their emotions readily to those they trust and give generously to those they love. They reward loyalty and can use gifts to barter for favoritism. They are the people who look for exactly the right thing that their loved ones really want or need. This is "Cupid's Bow" mouth when there is a strong refined curve to the upper lip ([Figure 7-7](#)). These people give for the pleasure of showing love and being loved in return for their gifts.



FIGURE 7-6 Small Mouth with Full Lips.

The small mouth with full lips on this woman indicates that she has strong emotions and the ability to express them to intimates. Her generosity is reserved for those who are close to her, and she is particular about what she gives.



FIGURE 7-7 Cupid's Bow Mouth.

The curved upper rim of this man's mouth indicates that he loves giving presents to show his love.

People whose lips are refined have very good taste and tend to be more specific about giving ([Figure 7-8](#)). They like to give gifts that have aesthetic value and appropriate to the person. If the mouth is small and the lips are thin, these people have a little more trouble giving or expressing. They are more conditional about their gifts and feel that people should earn their gifts, or they give because they know that they have to. If the lips are held tight, it is a sign that these people have great self-control. They do not express easily or well and can appear to be lacking in warmth. Of course they do feel, but all feelings are kept hidden and out of view. They have great abilities to suppress emotions and hold onto money. If the lips are pinched, the bearer is a tightwad, both financially and emotionally.



FIGURE 7-8 Refined Mouth.

This woman has a mouth that is very refined, indicating that she has very good taste and picks presents that are beautiful and individual for people close to her.

When the lips are held tight in a pucker with lines above and below ([Figure 7-9](#)), you have found someone who is holding on to disapproval and resentment. You can bet that these people have followed the rules and done all the right things but somehow were not rewarded. Like a drawstring purse, they are capable of holding on to past hurts and resentment. Yet rather than being disillusioned by their lack of success, they usually believe that they were just unlucky. They can be judgmental because

they still expect everyone else to follow the same rules even if those rules didn't work for them (see also [Chapter 2](#)—Overnurturing and Bitterness).



FIGURE 7-9 Pursed Mouth.

The woman in this photo has lines around her entire mouth indicating that she has followed the rules and probably doesn't feel rewarded for having always done the right things.

Sensuality and sexuality are also indicated by the size of the lips. Fuller, puffier lips belong to more sensual people. They enjoy experiencing life through their senses of touch, taste, and smell. They luxuriate in the pleasures of life and need to experience life this way. Although sensuality is often associated with sex, it does not have to be. People with full lips do not usually have a stronger sex drive. Their need for sensuality can be met in many ways. They love the feel of a creamy pudding or the softness of silk against their skin. They can usually find many ways to experience their sensuality, of which sex is only one aspect.

In contrast, people with thin lips usually have a stronger need for sexuality. They do not allow themselves much self-expression. Of course they still have sensual needs and during sex is one of the few times they allow themselves to feel and express their sensuality. These kinds of people can be sensual lovers, but may not touch much unless they are making love. They limit their intake of pleasure and put brakes on their expression of emotions. If the lips are held very tight, these people may have repressed their ability to be sensual at all and you won't find them hugging a

lot.

When the upper lip is larger than the lower lip ([Figure 7-10](#)), you have found a person who desires intense emotional experiences. Otherwise known as a “Drama Seeker,” this kind of person takes all emotions to extremes. This is even more seen when the upper lip has a little extra flesh in the middle that comes down over the lower lip. This kind of lip can also be found on men, and such men make the worst patients when they are sick or injured. People with this kind of upper lip are sure they need stitches when they are cut, are convinced they are dying until they are diagnosed with the flu, and are positive they have broken something when it is just a sprain. They are prone to exaggeration and emotional flourishes. When down, they believe that life will always be this way and never get better. They can be very entertaining or very exhausting. The saying in Chinese is that these people would rather fight than be bored. This trait is exaggerated when the lip is very puffy.



FIGURE 7-10 Larger Upper Lip.

The woman in this photo has an upper lip slightly bigger than the lower. She can be dramatic about her feelings and enjoys expressing her emotions.

If the upper lip is flaccid and remains open when the mouth should be closed, the bearer has poor boundaries, especially sexually. One of the corollary signs is gums that show easily. This is a trait more often associated with women who are easy prey both emotionally and sexually. Often a sign of previous sexual abuse, a woman with this trait is vulnerable to predatory people and lacks distinction between herself and

others. Interestingly, many actresses and models try to emulate this look in photographs, thinking that it makes them look sexy. In reality, it makes them look needy and vulnerable to mistreatment.

Some people have very big teeth that keep their lips from closing completely. Their lips are not large enough to close over the teeth, and they are usually very self-conscious about it. These are talkative people who make their lips thinner by trying too hard to hold their mouths shut and it makes their mouth protrude slightly ([Figure 7-11](#)). They need to relax and just be their outgoing selves. They are trying too hard to control their natural impulses to communicate. This kind of mouth belongs to people who are open emotionally and are likely to talk to strangers about personal things and feelings.



FIGURE 7-11 Protruding Lips.

This woman's lips are close over teeth that protrude making her lips protrude as well. This is a sign of a talkative person and she needs to let herself communicate more.

If the lower lip is fuller than the upper lip ([Figure 7-12](#)), the bearer desires physical pleasure. These people need to eat good food, drink fine wine, and sleep in comfortable beds. They do not tolerate discomfort and demand the best they can get. The fuller the lower lip, the more comfort and luxury this person needs ([Figure 7-13](#)). If the upper lip is also very puffy, it is a sign of hedonism. People who have a protruding lower lip pout well when they don't get their way and this can be a sign

of self-indulgence.



FIGURE 7-12 Bigger Lower Lip.

The man in this photo has a bigger lower lip, which indicates his desire for physical pleasure and comfort.



FIGURE 7-13 Very Full Lower Lip.

This man's very full lower lip indicates that he is a gourmand and no doubt loves good food, good company, and beautiful surroundings.

When the lower lip is considered lax and lacks tightness in muscle tone, you have found a person who has poor self-control and is prone to lasciviousness, especially if you can see the inside of their moist lower lip. These individuals have an inability to curtail the hedonistic impulses, which can get them into trouble in many ways. Problems with overindulging in both food and sex are correlated. This trait is more often found in men than in women. In the ancient texts, men with this kind of lower lip were admonished to be careful not to have too many mistresses or they would die in financial ruin. The ancients believed that a man with this trait would not be able to control his sexual desires. Therefore one woman, especially if she was his wife, was obviously not going to be enough. Considering how expensive mistresses were financially and energetically, these men were obviously doomed. Of course there are other traits that may curb these desires like cautious ears, but this trait is still considered a sign of poor impulse control and possible gluttony or addictive tendencies.

Individuals with lips that show firmness and strong muscle tone not only have good muscle tone in the digestive organs, especially the diaphragm and intestines but also have great discipline. This is often considered a sign of the ability to sing, as the diaphragm is important for breath control ([Figure 7-14](#)). If the lips are held too tight, they could also be called anal-retentive. When the lips are flaccid and loose, the digestive tract is also likely to have poor muscle tone, and the person has difficulty with retention. When the lips are puffy and dark, you have signs of digestive stagnation and most likely, constipation.



FIGURE 7-14 Singer's Mouth.

The lips on this woman show good muscle tone indicating she has good control of the diaphragm, which gives her the ability to use her breath to sing.

Upper Lip Area

The area above the upper lip is one of the best areas for determining the functioning of the stomach, which is discussed in detail in [Chapter 10](#). This area above the lip is also the place to look for issues about nurturing. Because the earth element is so involved with the ability to give and receive, the upper lip area shows how well someone manages these desires. People with a strong earth element have a lot of extra nurturing to give, and this area is full. If the earth element is deficient or if someone gives away too much nurturing, the upper lip area is sunken and marked. Lines in this area indicate overnurturing of others at the expense of oneself. Deep or numerous lines are a sign of other-directedness (see [Chapter 2](#)—Emotional Map). These traits show overuse and a deficiency of the earth energy. People with these lines have worried too much about others and given too much of themselves away. Although these lines are associated with smoking, there is still an underlying need for self-nurturing that smoking seems to fulfill. These individuals smoke to help clear the mind of worry and, therefore, have the illusion of nurturing themselves. In reality, because smoking is fiery, it sends smokers backward on the five-element cycle and can therefore be destructive. The prescription for these lines is true self-nurturing, specifically luxury and pampering. This gets people going in the right direction on the five-element cycle, from earth to metal and stops the wood element from overacting on the earth element. These kinds of self-nurturing behaviors also increase self-esteem and self-worth.

Bridge of the Nose

The area on the nose directly between the two eyes is a minor earth area. It is an area that correlates with the spleen on the top side and the pancreas between the eyes and on the sides of the nose. When the lines from the liver are longer and move into the area below the eyebrows, it means that this person has been overthinking, which involves the spleen. It usually means excessive concentration or worrying ([Figure 7-16](#)). Color in this area also indicates blood sugar regulation and is discussed in detail in [Chapter 10](#).

Upper Eyelids

In Chinese medicine, puffy upper eyelids are a sign of earth excess. This trait is also associated with spleen dampness, where the dam of earth keeps the water contained and stagnant. This contributes to weight gain and obesity. The emotional correlate is that these kinds of people do not suffer for love and never lose their appetite. People with puffy upper eyelids ([Figure 7-15](#)) are also supposed to be very good at saving money and investing it, especially in real estate. When the upper eyelid is sunken, hollow, or deeply lidded ([Figure 7-16](#)), the bearer suffers easily and often. When they are upset, they do not eat or sleep and lose weight and money easily. This is a sign of earth deficiency because they have trouble holding onto things, including their energy, when they are suffering and often belongs to metallic people (see [Chapter 8](#)).



FIGURE 7-15 Full Upper Eyelids.

The man in this photo has slightly puffy upper eyelids, indicating that he has slight spleen dampness at present but he also has the ability to save money and invest in real estate.



FIGURE 7-16 Deep Eyelids.

The woman in this picture has a large upper eyelid that goes back deeply indicating that she has suffered in the past and while suffering, probably couldn't eat much. This is a sign of a slight earth deficiency and metal strength.

Lower Cheeks

The last area of earth energy on the face is the area of the lower cheeks, also known as “moneybags” ([Figure 7-17](#)). This area is the fleshy part of the face above the jaws, often called jowls, that allows people to accumulate. To the ancient Chinese, this was one of the most important areas of the face and was very lucky to have. It was considered best when it looked like a peach—soft, plump, pink and fuzzy ([Figure 7-18](#)). The ancient Chinese considered moneybags to be the primary warehouse of the face and it showed whether someone could accumulate reserves of energy or money. It was important to have moneybags before you even got the money. And if you got rich or had extra energy, the moneybags were sure to show up. It was also cautioned that this area should not look “like mutton fat jade,” which meant cold, hard, and white. That was a sign of grasping materialism and would lead to severe health problems caused by excess earth. They also cautioned against “floating flesh” or fleshiness not tied to the bone as this could mean getting money in unethical ways. Instead, this area should look like the skin of a peach, with a rosy blush, firm but soft and full. If the skin sags here, it is a sign of depleted earth energy.



FIGURE 7-17 Full Moneybags.

The large moneybags on this man’s face show that he knows how to save money, invest and accumulate things of long-term value.



FIGURE 7-18 Moneybags—Peaches.

The lovely moneybags on this woman's face are soft and pink. This shows that she knows how to live well, enjoy life and probably saves energy and money well too.

Moneybags were a signal that a person could withstand a famine because they had just enough extra weight to live off for a while with enough extra energy to find more food. Too much extra weight meant that someone was too sedentary and would be unable to mobilize to find food and would be too slow to seize future opportunities. Too little weight on the body would mean that a person could starve to death too easily and had nothing left in reserve for recovery.

The ancient Chinese also considered any long-term disease that caused great pain or illnesses, like influenza, a famine condition. When people have a disease that causes wasting or chronic pain, they lose energy and strength to fight for their survival. They are also incapable of keeping on weight that buffers them from pain. Illnesses such as the flu with a high fever eliminate the desire to eat and keep the body from recovering as quickly. Food was and is one of the best sources of energy replenishment. The ancient Chinese believed that people with moneybags would be able to survive the critical first days or weeks of a famine and then still have enough energy left to regroup and recover. They recommended that healthy people keep about an additional 10 pounds of surplus fat on their bodies.

Moneybags and the extra 5 to 10 pounds they imply are no longer considered as attractive in the Western world because we value a thin vision of beauty over

optimal health. However, moneybags are also a sign of people who are living life slowly enough to feel, enjoy, and relate to others and the pleasures of being human. These are people who know what gives them pleasure, and they also know how to receive it. They have the ability to accumulate enough things or money or friends to feel rich. As in the old saying, “It takes money to make money,” people with moneybags attract more because they have something extra already.

Warehouses

The minor warehouses of the face include plump earlobes ([Figure 7-19](#)). Earlobes belong to the water element, but it is the earth element that adds the ability to hold onto investments that ensure financial security in old age and luck in acquiring and keeping real estate. It also means that you will be taken care of by your children when you are old. This is like an earthen dam that helps to hold the water energy in and encourages accumulation. Another variation of this old age luck that is more applicable for modern day old age, is the long and thin earlobe. The length still conveys luck in old age, but the lack of plumpness of the earlobe shows that these people will maintain their independence and function when they are old (See [Chapter 4](#)).



FIGURE 7-19 Plump Earlobes.

Although these earlobes are not that long, they are wide and plump indicating luck in old age from the water element and from the earth element that stops the water from flowing away like a dam in the river.

A plump chin ([Figure 7-20](#)) is a sign of stubbornness. This is the equivalent of digging one's feet into the ground. Although the chin is part of the water element, the extra earth here blocks "going with the flow." A plump chin is also a sign of possible future weight gain, otherwise known as "spleen dampness."



FIGURE 7-20 Plump Chin.

The woman in this photo has a plump chin that is also turned up. This doubles the trait of stubbornness. You can be sure she can dig her heels if necessary.

The earth element also adds plumpness to big, bossy cheekbones and pads them ([Figure 7-21](#)), which makes authoritative people kinder when they are being bossy, because earth is much warmer and more people oriented than the metal element that controls the cheekbones. Earth energy helps round the nose tip (see [Chapter 8](#)), which shows an increased desire for material things and the ability to get them. This is another metal feature that gets softened by the earth element and helps people experience pleasure and comfort.



FIGURE 7-21 Padded Cheekbones.

The woman in this photo has plumpness covering up strong cheekbones that are a metal trait. But the lovely earth here shows that she can be bossy in such a nice way that people may not even realize that they are being bossed around.

When someone has the bottom of their face padded with a little extra flesh, it makes them look happy and warm ([Figure 7-22](#)). The ancient Chinese considered this a valuable type of face for a merchant. A friendly face can get other people to like them. However, it can also be a face that can hide sorrow or grief behind their need to make other people comfortable. If the padding is very full and looks disconnected from the bone in front of the ear or by the jaw, it is called “floating flesh” and means that they have a false front acting like they are friendlier and warmer than they feel. My student from Sweden named this a “donut” face, where the nose and mouth look like they are sticking out of the hole in the middle.



FIGURE 7-22 Happy Face.

The woman in this photo has padding across the lower part of her face indicating that she has the extra earth energy to act friendly and present a happy face, even when she is not feeling that happy.

The original meaning of wealth was food, having enough grain (rice, wheat, barley, or millet) for your own family and enough left over so you could trade it for other food or things that made life more pleasurable and comfortable. The original Chinese Wealth Cycle was this: If you were healthy, then you could work hard. If you could work hard, then you could grow good food to eat. Or, you could buy good food. If you ate good food; you would be healthy ([Figure 7.23](#)). This was the epitome of a good, earthy life. Eventually, as societies became bigger and more complicated, barter was taken over by the use of money, created in the original form of metal coins. The metal element takes raw materials from the earth to create things of even more value, such as coins, jewelry, cutlery, and machinery. It creates treasures from the primitive and unformed. The metal element also creates the refined, aquiline features of the face.

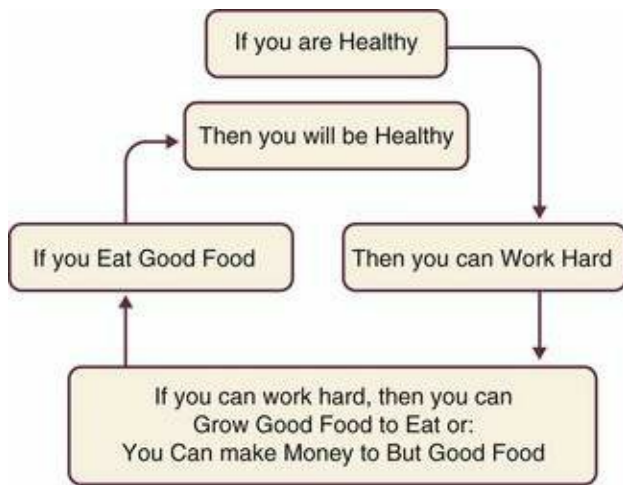


FIGURE 7-23 Chinese Wealth Cycle.

Reference

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The Metal Features and Traits

“Metal is a refined extract of Earth forged by Fire”

DANIEL REID, *THE COMPLETE BOOK OF CHINESE HEALTH AND HEALING*¹

The metal element is a challenge to understand and requires a comprehension of the ambiguity of the element. Although it is best symbolized by the Chinese coin, it also corresponds to the Western element of air. The correlation makes sense, because the ancient coin was solid but had a hole (air or emptiness) in the middle. The metal element is, therefore, a dichotomy; it is the circle with the square within. It is composed of two colors of metal, warm gold and cool silver. It is substantial and yet ethereal, simple yet elegant. These seemingly contradictory aspects do not need to be blended. In fact, balancing the metal element can involve being different things at the same time. It corresponds with breathing in and out—inhaling and exhaling. In Chinese Medicine, the primary organ of the metal element is the lungs, which is the highest vital organ in the body except for the brain. The lungs are the organ most easily affected by external influences such as cold, heat, wind, bacteria, or viruses. The lungs along with the skin are the last bastions against what the ancient Chinese feared most—the dreaded “External Pernicious Influences!” Of course, these may now be interpreted as viruses, bacteria and fungi. The Chinese were afraid of the elements of cold, heat, wind and dampness and their impact on the body as well. The corollary parts of the body in the metal system include the shoulders and the upper back, the colon, the bronchi, the mucous membranes, and body hair.

The vital feature of the metal element is the nose. The bigger, stronger, wider, more pronounced or beautiful the nose is, the stronger the metal element. The secondary metal features are the cheekbones, the upper cheeks, and the skin. The metal element is also responsible for the distance and space between the features called the white spaces of the face. The emotions involved with the metal element are sorrow and grief. The issues are about the ego, boundaries, self-esteem, self-worth and the feeling of lack or plenty.

Metal people appear to have very symmetrical faces and any refinement of the features or bone structure indicates the influence of the metal element. People with a lot of the metal element are often seen as aristocratic and well mannered, even if they don't necessarily come from the upper classes of society. Unfortunately, they are also often seen as difficult or expensive because of their physical and emotional sensitivity and natural refinement. However, the best description of this comes from

one of my Irish clients, who refers to herself as a “Self Maintaining High Maintenance Woman!” Metal people certainly don’t like causing other people any trouble and are quite self-sufficient. They often need to be removed from the harshness of life, not because they are unaware of it, but instead because they are so acutely aware of it that they need to protect themselves from the sorrow and grief that they feel so easily. Therefore, it is wise for metal people to cocoon themselves in sanctuaries of their own making so that they can go back out again to deal with the roughness in the real world. Metal people enjoy beautiful, clean environments and peaceful, open spaces. They need a lot of personal space and like time alone. But make no mistake, metal is a much stronger element than it appears and it is strongest when it has been forged by fire and has survived tough times.

Metal is the civilizing influence of the five elements. It polishes rough edges, cuts away the unnecessary and irrelevant, and creates a buffer to protect from the harshness of the outside world. Metal creates this buffer by helping to determine the set and space between features and controls how much of the inside of oneself is supposed to be shown to the outside world. Therefore, it is like a gatekeeper or a screen that protects—sometimes too much. As Fire pushes for the expression of all emotions, metal holds them back or moderates their expression. So the metal element is responsible for the distance or closeness of all features.

People with a lot of metal energy appear serene and calm externally, although their minds are usually very active internally. They are more mental than physical and their sensory sensitivity makes them aware of nuances and subtleties that most other people miss. Unfortunately, it also makes them more prone to seeing the world as a hostile place as they are more affected by the natural elements of sun, wind, cold, heat and mosquitos because of their thin skin and long outbreaks of carbon dioxide. A metal person’s expression often appears to be a bit distant or aloof, but this is actually a natural reserve that may in fact mask shyness. Their features often appear chiseled and precise and/or delicate and refined. A large or long nose and very symmetrical or aquiline features indicate the emotional strength of the metal element.

Noses

The ancient Chinese correlated large noses with nomadic ancestors who once came from very cold climates. Because the air was so cold there, people developed longer and larger noses to warm the air before it entered the lungs; otherwise the lungs would be damaged. Living in such hostile environments required having an ego that was strong enough to believe that you were supposed to survive under such conditions and gave these individuals the ambition to work hard to make life better. Therefore, large noses correspond to a healthy ego or ego needs, and long noses are tied to ambition ([Figure 8-1](#)). However, the effects of the climate could isolate people, so there is an implication of a large nose correlating to the loner mentality and having an independent spirit. A long nose was connected to subtle but strong drive to succeed despite obstacles.



FIGURE 8-1 Long Nose.

The woman in this photo has a long nose, which indicates her ambition and her willingness to work hard to achieve her goals. She then feels a strong sense of accomplishment.

As in all measurements on the face, the size of the nose needs to be correlated to the size of other features and the size and fleshiness of the whole face. It is uncommon for someone with a narrow face and very narrow features to have a big, fleshy nose.

However, it is possible and then it has even more meaning because it is so unusual. Likewise, people with very wide faces and fleshy features are unlikely to have small or very narrow noses. If they do, they are breaking out of a pattern, and this reveals very important information about their personality and health.

A large nose shows the potential for a large ego because it is symbolic of large lungs. The lungs are like a balloon: the more air you put into the balloon, the bigger the balloon gets. When people have puffed-up chests, it is said that they are “full of themselves” or that they are “full of hot air.” In either case, it shows that people who feel good about themselves breathe in deeply and stand up straight, showing off their confidence. Likewise, when people have very little confidence, they hunch their shoulders, and their chest becomes concave. Chances are they also have a smaller nose. A large nose can also be a sign of power. Luckily, because the metal element is about ideals, the power is usually used for making the world a better place. This is also a sign of great individuality.

When someone has a small nose ([Figure 8-2](#)) it means that the person’s ancestors originally came from a tropical climate, where the air was very easy to breathe because it was warm and humid and food was plentiful. People living there didn’t have to fight the elements to survive. People from these places were, therefore, believed to be more passive and group-oriented. They lived cooperatively and socially. It was deduced that play was very important for people with small noses.



FIGURE 8-2 Small Nose.

The woman in this photo has a small nose, which shows her desire to have fun. Life will be most enjoyable for her when she feels as if she is playing when she is working.

People with little noses want to blend in, not stick out in a crowd. They need to spend a lot of time feeling as if they are playing; this is especially important in work. They prefer an easier life and a relaxed work atmosphere if they have to work. They often long for the good old days when life was less rushed and people were friendlier. They enjoy group activities and prefer being part of a family or a part of a group. They are not as personally ambitious and therefore make good team members and are very loyal employees.

When the nose comes off the face by over an inch ([Figure 8-3](#)), you have found a person who is a trailblazer. People with noses that protrude a great deal in profile like to do things in a new and different way. They dislike routine and following the herd. They are the pioneers and adventurers of the world. When Western sailors first reached the shores of China, the Chinese were amazed at how large their noses were. In fact, their nickname for them was the “Big Noses.” They were from European countries, and the Chinese were particularly impressed with how far off the face the noses protruded. This was a trait that was very rare in China and of course explained to them why the travelers would want to leave the safety of their homeland to come to a foreign place—it was all because of their noses!



FIGURE 8-3 Protruding Nose.

The man in this photo is a trailblazer, as can be seen from his nose, which comes off his face. He likes to do things in a new and different way and he is progressive in the way he works and thinks.

Noses that are flatter belong to people who are content to live life as it has always been lived. They are slower to grasp innovation and change, and prefer the old-fashioned to the newfangled. People with flatter noses are more conforming and much less adventurous. They are more likely to travel with someone else or go on scheduled tours or cruises. They don't understand the draw of dangerous expeditions, except to experience them vicariously. They often have security issues and prefer the anonymity of groups. People with small noses are cooperative and work wonderfully with other people and within the family ([Figure 8-4](#)).



FIGURE 8-4 Flatter Nose.

The woman in this photo is a cooperative, group-oriented individual as seen by her flatter nose. She does not need to stand out in a crowd and prefers the achievement that comes from a group effort.

The nose was called the “moneybox of the face.” The bridge of the nose shows how much money can come in or how much energy the bearer has to use. The base of the nose, including the nostrils, shows how much money or energy can be saved. A

fleshy nose ([Figure 8-5](#)) is considered a sign of materialism. The earth element adds emphasis here and contributes the ability to appreciate and accumulate things. Individuals with this type of nose value and derive pleasure from having a lot of things. If the nose is bulbous, the bearer may overindulge in the physical world and its pleasures. This kind of person can accumulate simply for the joy of having large quantities of things.



FIGURE 8-5 Fleshy Nose.

The man in this photo has a fleshy nose, which indicates the need for material pleasure. He enjoys accumulating and collecting.

Thin or narrow—often called aquiline—noses belong to people who value ideals over money ([Figure 8-6](#)). They care more about quality than quantity. They would rather have exactly what they want than manage with something temporary, so they will live without. A bony nose ([Figure 8-7](#)) indicates a person who eschews material things and would rather live simply and, in some cases, like an ascetic. People like this often value a lifestyle based on values or in extreme cases may want a monastic-type existence and can prefer hardship to pleasure.



FIGURE 8-6 Aquiline Nose.

The woman in this photo has a long, delicate nose that is often called aquiline. This means that she values ideals over things. She cares more about the quality or beauty of the things she has, rather than how much she has altogether.



FIGURE 8-7 Bony Nose.

The man with this nose works very hard but he doesn't do it just for the money as his nose shows that he cares more about other ideals and causes.

When the bridge of the nose is wide ([Figure 8-8](#)), it is a sign of extra energy for making money. Money comes in more easily and in larger quantities because this person can work harder. When the bridge is narrow ([Figure 8-9](#)), there is less energy for working in a manual way, and physical labor is out of the question. It is also hard for people with this type of nose to bring in large amounts of money at a time because they cannot work as long. Instead, money usually comes in smaller increments and they need to work with their minds and not their bodies to make more money for their efforts.



FIGURE 8-8 Wide Bridge.

The man in this photo has a nose with a wide bridge. This indicates physical strength and stamina and the ability to make money in large amounts. In addition, it is a sign of a very strong spine.



FIGURE 8-9 Narrow Bridge.

The woman in this photo has a nose with a narrow bridge. This is a sign of less physical energy, and money will be earned in smaller amounts. It also signifies a more delicate spinal structure.

A bump on the bridge of the nose ([Figure 8-10](#)) is a sign of someone who wants to be in charge. This is one of the signs of pride. This kind of person is not a good follower but makes a good leader. If the nose slopes and turns upward the bearer is more of a follower. The work of this individual eventually pays off because the energy down the nose is said to come back to the person later in life.



FIGURE 8-10 Bump on the Bridge.

The woman in this photo has a nose with a bump on the bridge. The Chinese consider this protrusion a sign of a person who needs to be in charge. She is a leader, not a follower.

Nostrils are the second part of the moneybox. They are like the hole in the piggybank that lets the money or energy out. Nostrils that are very wide and large ([Figure 8-11](#)) indicate a person who spends energy and money easily. For these types of people, it's "easy come, easy go." Narrowed nostrils ([Figure 8-12](#)) are a sign of individuals who want value for their money. They still spend, but they are trying to save at the same time. Lots of people like this can be seen at warehouse superstores buying large quantities of things because they are sold at a discounted price. These people also love to buy things on sale. However, they can actually spend a lot of money trying to save money. In terms of energy, they look at different circumstances and determine the energy expenditure required. If spending their energy pays off later, they will use their energy. Small nostrils ([Figure 8-13](#)) indicate a person who holds onto money and energy. These people don't like to spend; however, this does not mean that they are cheap. They are just very aware of how much things cost. They are also very aware of how much energy it took for them to make the money that they are about to spend. Nostrils that are flared ([Figure 8-14](#)) are a sign of enhanced ability to smell as well as an increased need for buying things of an esthetic value.



FIGURE 8-11 Large Nostrils.

The man in this photo has long and large nostrils. This means he can spend a large amount of money at one time.



FIGURE 8-12 Narrowed Nostrils.

The woman in this photo has nostrils that are flattened and narrowed and are not very big, meaning that she looks for bargains and likes to buy things on sale. She wants value for her money or time.



FIGURE 8-13 Small Nostrils.

The man in this photo has small nostrils, which means that he will evaluate how much things cost before he spends. He doesn't let go of money easily, and he has the ability to hold onto it well.



FIGURE 8-14 Flared Nostrils.

The woman in this photo has nostrils that flare. This is a sign of a heightened sense of smell and enhanced aesthetics. She has very good taste and won't spend her money on anything that isn't beautiful.

The alae, or sides of the nose that contain the nostrils, also add some emphasis to these traits involving spending and saving. If the alae are very firm and well defined ([Figure 8-15](#)), the bearer is disciplined about money and can hold onto it. If the alae are looser and less defined, the bearer is more lackadaisical about personal routines and finances. If the alae are flat, there is a lack of discipline both personally and financially.



FIGURE 8-15 Firm Alae.

The woman in this photo has very defined alae, or the flesh that surrounds her nostrils. This shows that she can be very disciplined about spending money and is very good at saving it.

One of the more fascinating things about the nose is that it is a hologram of the spine and can be used for diagnosing back problems. This is discussed in detail in [Chapter 10](#).

Cheekbones and Upper Cheeks

The cheekbones are like the shoulders of the face. My mother used to call them the hangers for the skin. She said that if you had cheekbones, it held your skin up better, and it kept you looking younger because your skin was less likely to sag. Large cheekbones ([Figure 8-16](#)) are correlated with strong metal energy. One of the traits of large cheekbones is pride. When people have a lot of pride, they take good care of themselves and therefore won't age as fast and they tend to dress well. Cheekbones also show bossiness. If you have noticeable cheekbones, you most certainly are bossy. There are actually two parts to the cheekbones, the bark and the bite. The bark is the front part of the cheekbones under the eyes. Someone with this trait acts bossy but does not necessarily follow through with much authority. Cheekbones that are strong on the side below the temple reveal the bite. This implies consequences when demands or requests are not carried out. Individuals with these kinds of cheekbones expect people to listen. This is a sign of great authority that carries an underlying threat of being shunned if the recipient of this energy does not do what is expected. The difference between the two is the underlying metallic power. People with front cheekbones want people to listen and do as they say, but people with side cheekbones expect it. And, if someone has both, this person has to be listened to! They are also capable of projecting what I call "the Parental Death Stare." This is the look that says don't do that or else. ... It carries a kind of authority that has an iciness behind it and is great for teachers too. Don't forget that cheekbones are one of the signs of metal power.



FIGURE 8-16 Large Cheekbones.

The woman in this photo has strong cheekbones, which is a sign of bossiness. In addition, she has a lot of pride and has the ability to speak authoritatively.

Fleshy padding over the cheekbone indicates a person who bosses so nicely that you hardly notice that you are told what to do (see [Chapter 7](#)). The extra fleshy padding adds earth that makes this person much kinder when they are being bossy. If the cheekbones are bony and angular, the bearer doesn't mince words when bossing someone around. Requests are made in a pointed way, the words sound sharp. Cheekbones that are slanted downward from the temple area toward the mouth and are very noticeable ([Figure 8-17](#)) are a sign of cultural adventurousness. This kind of adventure usually involves studying other languages and cultures, travel to foreign lands, or even the ability to be culturally adventurous about food or entertainment choices.



FIGURE 8-17 Slanted Cheekbones.

The man in this photo has cheekbones that slant with a strong diagonal line that indicates his need for cultural adventure. This may include a desire to travel or to try new and different cuisines.

Smaller or flatter cheekbones ([Figure 8-18](#)) are seen in a person who doesn't like either being bossed or being the boss. They are primarily self-starters. When the cheekbone area is flat, hollowed, or indented, the bearer has authority and self-

esteem issues. These people do not like being told what to do and really dislike telling others what to do. They prefer to be left alone to work. They cannot stand having someone watching over them, and they are usually not satisfied with what they accomplish. They often lack pride in their work. In fact, they usually think that anybody could have done what they did. They prefer not to give advice and are more likely to tell a story about what they did in a similar circumstance and hope that they are helping by example.



FIGURE 8-18 Flat Cheekbones.

The man in this photo has cheekbones that are not very high indicating he doesn't like telling other people what to do. He is self-directed and needs to be left alone to do his work.

The cheek area is one of the most important areas for monitoring the health of the lungs. This area, called the "Breath of Life area," is directly below the cheekbones and above the jaw area. It borders and crosses into the Moneybags area that belongs to the earth element. The cheeks also give insight into the functioning of the immune system, as discussed in detail in [Chapter 10](#).

The Spaces on the Face

When someone has strength in the metal element, this person values order and cleanliness. There is a strong need for space in environments and a dislike of being closed in. Metallic people cultivate serenity and have naturally refined faces that are usually very symmetrical. They also exhibit a lot of space between their features; this is the air aspect of the element. Because metal is symbolized by the color white, these spaces can also be called “white spaces” on the face. These include the space across the forehead and between the eyebrows and the hairline, the distance between the eyebrows and eyes, the length between the nose and mouth, and the width between the cheekbones. The metal element embodies reflection and detachment, and so do these spaces.

A wide distance across the forehead indicates open-mindedness and an expansive mind while a narrower forehead limits thinking into more specific tracks of interest (see [Chapter 4](#)).

A high forehead implies intellectual ability and learning from others ([Figure 8-19](#)) whereas a lower forehead involves learning best from personal life experience ([Figure 8-20](#)). Width between the eyebrows is a sign of tolerance, acceptance, and a lack of judgment ([Figure 8-21](#)) and is also an indication of Father’s Blessing (see [Chapter 5](#)). People with narrow set eyebrows dislike authority and prefer being their own boss ([Figure 8-22](#)). They are also less tolerant.



FIGURE 8-19 High Forehead.

This high forehead indicates this man's intellectual mind and philosophical nature. The height is enhanced by the metal element that expands thinking.



FIGURE 8-20 Low Forehead.

This low forehead indicates this woman's need to learn things from experience and not as much from school or books or other people. She has a pragmatic mind.



FIGURE 8-21 Wide Set Eyebrows.

The width between this woman's eyebrows shows a good relationship with her father or other dominant role model and the expansive space comes from the Metal Element and gives her more tolerance.



FIGURE 8-22 Narrow Set Eyebrows.

The slight narrowness between this woman's eyebrows indicates that she may have trouble working within a hierarchy. She may be happiest going into business for herself or getting a job where she is given a lot of freedom.

Widely spaced eyes belong to people who have breadth of vision and see the big picture ([Figure 8-23](#)). These belong to people who are adaptable, flexible, and open-minded. They see life and knowledge with a broad perspective and usually dislike details. They can have trouble concentrating, but they tend to be innovative thinkers and are tolerant of alternative of living and thinking. People with close-set eyes usually have keen powers of observation and are very analytical ([Figure 8-24](#)). They tend to focus on details and have less tolerance of views different from their own. Their perspective is sometimes narrow, but they have the ability to concentrate really well.



FIGURE 8-23 Wide Set Eyes.

The wide space between this woman's eyes indicates her preference for seeing the big picture.



FIGURE 8-24 Close Set Eyes.

The narrow space between this woman's eyes indicates her focus on details.

Cheekbones that are far apart—otherwise known as broad cheekbones indicate a person who has the ability to be a leader in an authoritative way. A narrower space between the cheekbones, which belongs to a narrower face, is also a sign of a person who needs time alone, which is also a metal aspect.

A longer length in the philtrum area (the groove between the nose and mouth discussed in [Chapter 4](#)) indicates a person who can take teasing because it isn't taken that personally ([Figure 8-25](#)). These kind of people are removed from any feeling of attack and can enjoy practical jokes. When this area is short ([Figure 8-26](#)), this person can be very touchy and sensitive and cannot take that kind of humor because it penetrates and hurts.



FIGURE 8-25 Long Philtrum.

The long philtrum on this woman shows the ability to be teased and to take jokes directed at her as she is not that touchy.



FIGURE 8-26 Short Philtrum.

The short area of the philtrum on this young woman's face shows how sensitive she

is to being teased. She can be touchy and can take jokes personally.

The amount of eyelid showing is also correlated to the metal element. Deep, hollow upper eyelids are metallic because they show grief and suffering ([Figure 8-27](#)) or the inability to nourish oneself in an earthy way when distressed.

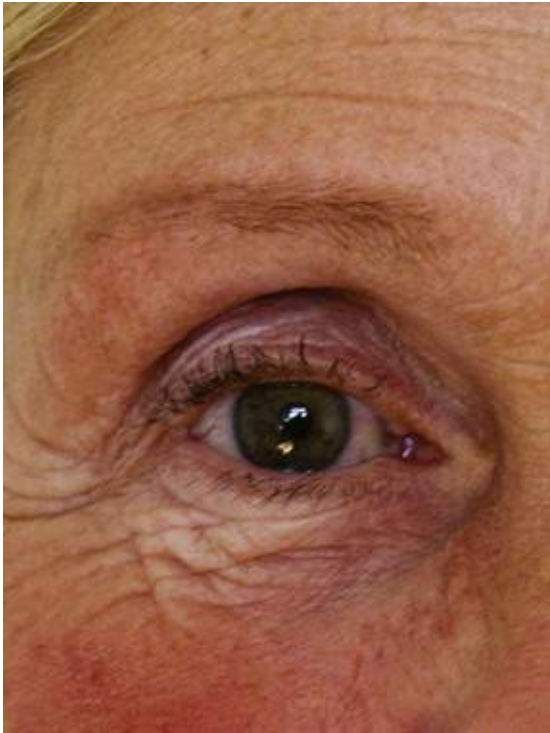


FIGURE 8-27 Hollow and Deep Eyelid.

The deep set eyelids of this woman shows that she can suffer for love and feels other's suffering easily.

The amount of upper eyelid that covers the iris of the eye is another metal-based trait. If either eyelid covers up part of the iris, the bearer is a private person. When the eyelid droops in the center, creating a relatively straight line across the iris, the bearer is a very fair and objective person ([Figure 8-28](#)). This person can see another's point of view. This shows strength in the metal element. When the eyelid comes down over the outside corners ([Figure 8-29](#)) the bearer has been criticized in the past and is self-critical. The right side shows criticism from the mother, wife, or other important female figure including yourself if you are a woman, and the left side shows criticism from father, husband, or other important male figure, or yourself if you are a man. This is a sign of metal deficiency because criticism acts like pinpricks to the balloon of the lungs and reduces "air" or self esteem. It is also highly correlated to autoimmune diseases because, ultimately, criticism from without is internalized and becomes self-criticism that attacks the self. When the

eyelid comes up from the bottom to cover the iris from below, you have found a person who is particularly protective of their privacy and secrets. Eyelids that droop on the inside and outside of the eye create what is called the “triangle eye.” This is a trait that correlates highly to abuse in the past. People with this trait can shut down their emotions when angry, especially kindness and compassion. This is a sign of severe metal deficiency and ego problems. Resentment and blame are used to cover up a deep sense of inadequacy, and hatred is a common emotion.



FIGURE 8-28 Fair Eyelid.

The man in this photograph has an eyelid that covers up the iris in a fairly straight line. This shows that he is an objective person who can see both sides of a situation. He is not very judgmental and is very fair in his actions.



FIGURE 8-29 Critical Eyelid.

The man in this photo has eyelids that come down across the outsides of his eyes. As it occurs on his right eye, it indicates that he has been criticized in the past by a female in his life. However, it has also made his standards higher and his thinking more precise.

The distance between the eyebrows and eyes is another sign of metal energy. Eyebrows that are set high above the eyelids are a sign of strong pride and high personal expectations. This is seen as eyebrows that are above the brow bone ([Figure 8-30](#)). People with this trait appear aloof and distant. They often believe that they know best for themselves and those close to them. Their boundaries are strong, and they do not let anyone in unless they have feelings of trust. This trait can be manufactured by holding the eyebrows higher in a look of surprise or skepticism, or the eyebrow hairs can be tweezed to make the eyebrows look farther away. In either case, the distance, natural or created, intensifies the metal trait and can even be called metal excess.



FIGURE 8-30 High Eyebrows.

The woman in this photo has eyebrows that are above the brow bone. This makes her appear slightly aloof but is actually a sign of enhanced pride.

The opposite occurs when people have eyebrows close to their eyelids ([Figure 8-31](#)). These are called “Coach’s Eyebrows.” They belong to friendly, affable people who have high expectations for other people (not necessarily for themselves) and get very personally involved with people whom they are trying to mold and change. For example, I once knew a great track coach who hated to run, but made a lot of young men into track stars by training them. The lower the eyebrows, the more involved these people get with their protégés. There are few, if any, boundaries with these eyebrows. The relationships that these people get into are very symbiotic and intensely personal. They have trouble separating themselves from those close to them. As mentors or parents, they can look at their charges as ego extensions. If the mentees do well, the mentor has done a good job. Low eyebrows indicate a metal deficiency. Eyebrows that are high enough to show the eyes clearly, but not too high, signify balanced metal energy. This is a sign of self-confidence and healthy boundaries. Individuals with these eyebrows have a clear sense of self versus other.



FIGURE 8-31 Coach's Eyebrows.

The woman in this photo has eyebrows close to her eyes and shows that she is friendly and affable. She gets very involved with the people she works with or cares about and tries to mentor them.

The way the eyebrow hairs slant indicates current self-esteem and this can change quickly. When the hairs grow downward, the person is feeling deflated or defeated and needs a psychological boost. Eyebrows where the hair grows upward and out ([Figure 8-32](#)), is a sign of strong self esteem—they feel good about themselves at this time. These traits are symbolic of how much air or metal element there is that blows the leaves of the tree toward the heavens.



FIGURE 8-32 Self Esteem Eyebrows.

The hairs on this woman's eyebrows come off her face and go upward indicating that she feels good about herself.

Colon

The colon is shown as the lines between the nose and the mouth—often called smile lines. But the Chinese called them “Fa-ling” lines or Purpose Lines (see [Chapter 2](#)—Emotional Map). They involve determining if you are carrying too much from the past while on your path. If these lines are too deep, dark or red, there may be some physical problems (see [Chapter 10](#)), but it is very important to have these lines and a life purpose before the ages of 55 or 56 to enhance longevity. The other area that indicates colon function is the rim of the lower lip and puffiness here can indicate stagnation, as discussed in more detail in [Chapter 10](#).

Skin

The skin is often called the third lung as it breathes by opening and closing the pores and it is the first line of resistance or defense against the environment and it is the easiest place to monitor current lung function. Problems with the complexion show that the lungs are weak and that other organs or emotions are dominating the lungs (see [Chapter 9](#)). The lungs can also be diagnosed well from the colors of the skin, especially in the lower cheek area.

Healthy lungs create skin that is fine and smooth and a bit dry with small pores. The emotion of grief from the lungs ravages the face more than any other. The emotion of love from the heart makes the face beautiful as does the transcendent metal emotion of gratitude (see Conclusion). Deep breathing creates a glow on the skin with a light pink color, indicating proper oxygenation of the blood and skin. The color of the skin also has a connection to the heart and the skin is another place where the Shen or spirit manifests because the lungs and heart work so closely together (see [Chapter 9](#)).

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Part III

The Universal Language of the Face

Introduction

“When the eyes say one thing, and the tongue another, a practiced man relies on the language of the first.”

RALPH WALDO EMERSON, *THE CONDUCT OF LIFE*

The face has a language all its own. Once you learn to translate the signs on the face, you have gained access into the personality, inner emotions, and health of just about anyone. We have been scrutinizing the faces of others since we were born and attempting to interpret the expressions that we see. Yet we are not as good at receiving and processing this emotional information as we could be because we don't trust what we perceive. The information received from facial expressions is actually much more specific than words or gestures. However, the most accurate assessment of emotions comes from reading the changes in the light of the eyes that the ancient Chinese called the “Shen”.

Shen is the spirit emanating from the eyes. It is a quality of light that glows from within that changes moment to moment. The shen shifts with different mood states and feelings. Body language can be controlled or manipulated, and the face can be forced into expressions that are not felt, but the shen never lies. It is the manifestation of the autonomic nervous system, which is not under voluntary control. In effect, when you learn to read the changes in the shen, you are becoming a living lie detector. An actual lie detector machine is called a galvanic skin response meter. This equipment operates by detecting changes in the activity of the nervous system or body processes, such as the amount of perspiration, through electrodes placed on the tips of the fingers. These electrodes monitor the rate of activity on a machine that graphs the changes. However, the human body is even better than a machine at picking up emotional information from another person. We usually feel and react to emotions without even having to process them mentally.

The ancient Chinese focused on five basic emotions: fear, anger, joy, worry, and grief. Each emotion is manifested differently through the shen. Learning to read other people's feelings and emotions by monitoring changes in the shen is an invaluable tool in interpersonal communication. It builds understanding and empathy. As stated by Daniel Goleman in *Emotional Intelligence*, “The benefits of being able to read feelings from non-verbal cues includes being better adjusted emotionally, more popular, more outgoing, and—perhaps not surprisingly—more sensitive.”¹ In other words, learning to read expressions gives you a very high emotional IQ.

The ability to detect lying is one of the most useful tools in interpersonal communication, but most people don't do it very well. Dr. Paul Ekman, in his book, *Telling Lies: Clues to Deceit in the Marketplace, Marriage and Politics*, estimates that the majority of the population cannot tell whether they are being deceived and that Secret Service men are the best at pinpointing a lie because they are so observant and watch people.² They were accurate about 75% of the time, on average.³ Psychologist Bella DePaula, of the University of Virginia, reported that she found that people lied 77% of the time with strangers, 48% with acquaintances, and 28% with good friends.⁴ Most people lied to look smarter or kinder or in some way compliment themselves or protect someone else. Wouldn't it be helpful to be able to detect lies even a little better? Learning to read the subtle changes in the shen can help in this. Lying disturbs the shen by shutting down and hardening the heart. It limits the amount of emotion that can be expressed and creates a flat affect.

Carl Jung once stated, "Emotions are contagious." His conclusion has been backed up by current studies from Dr. Elaine Hatfield of the University of Hawaii. She likens emotions to social viruses, with some people having a natural ability to transmit them and other people being more likely to receive them. Moods are transmitted and returned within milliseconds—even unconsciously. Many other studies show that the pupils dilate in response to positive stimulus or things that interest people and that other people are attracted to this dilation. The wider the pupils dilate, the more the shen can show. It is actually easier to see the eyes get brighter or dimmer than to figure out whether the pupils are dilating or contracting. Some people have naturally larger pupils and brighter shen, but everyone can express shen naturally or deliberately to attract others. This vibratory expressiveness is called "Peach Luck." The Chinese used the peach to represent sex appeal and immortality.

Peach Luck is a magical emanation that can also be called charisma, charm, or sex appeal. This is a personal and concentrated form of the fire energy directed outward to attract others, consciously or unconsciously. Everyone has some Peach Luck, and there are several different kinds. People can have only one kind of Peach Luck, or they can have and convey all five types. Peach Luck is a necessary quality for people in professions such as the performing arts, politics, and evangelical ministries. It is certainly also helpful in the everyday world for finding a mate or selling a product. Peach Luck is something that starts off as innate and then can be developed. You can learn what type of Peach Luck you are most attracted to and which kind you transmit.

The ability to read the face for clues about the health is facial diagnosis. Pathological conditions in the body can be seen on special areas of the face that

correspond to each organ (as outlined in the previous chapters). This is like reading a biological blueprint. Diagnosing from the face involves evaluating the overuse or underuse of any organ's energy. These conditions of strength and weakness can be clearly seen in the facial features that correspond to each organ. The color of the area and the particular markings all give valuable clues about the body's function. The ancient Chinese did not actually diagnose diseases; instead, they treated symptoms. They believed that two people with malaria needed different treatments based on their particular needs. Therefore, they looked to the face to diagnose the symptoms of excess or deficiency, inflammation, toxicity, stagnation, coldness, dampness, or heat.

Five-element personality types associated with the different symptoms and syndromes can also be seen on the face; so can the psychological and emotional issues that contribute to a disease state. The face reveals so many clues about health that are there just waiting to be deciphered. Many of the diseases that are the leading causes of death have signs that appear on the face long before the disease becomes deadly. You cannot learn to look at someone and determine that the person has a certain disease, but you can learn to see predispositions and potential outcomes, all of which can be worked with to change the course of someone's illness or to enhance health.

There are gifts and lessons from every syndrome, disability, and disease. Sometimes it is important to be sick. The ancient Chinese had a marvelous saying, "Bless every illness because it has not killed you." They believed illness taught you the right way to go from that point on, to correct you so you could steer yourself away from the dangerous direction that you were headed. Facial diagnosis shows how the biological blueprint of your body's function is written in code on your face and you in turn, can decipher that code.

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Signs from the Shen

“If we bring harmony to the emotions, to the stability and serenity of the Heart, which is rooted and anchored in the Kidneys, the shen will return.”

PETER FIREBRACE, *THIEME ALMANAC* 2008

Shen is the backlighting behind the eyes and skin that make the eyes bright and the skin glow. Radiating a strong amount of shen is a good sign of mental and physical health and reveals an unconquerable spirit ([Figure 9-1](#)). It is considered one of the most important aspects in diagnosis and shows clearly the state of one's mind and emotions and gives significant clues about health from the coloring of the skin (see [Chapter 10](#)). For interpersonal communication of any kind, however, the light that is shen that shows in the eyes alters subtly in response to changes in moods and can be read moment to moment. All of the emotions can be seen in the eyes, and each emotion changes the quality of the shen. Daniel J. Goleman, author of the book, *Emotional Intelligence* considers the ability to read expressions, one of the most important skills of social awareness.¹ The ancient Chinese considered five emotions to be the most important. These five emotions were called the rebels of the body and needed to be kept under control: fear from the kidneys, anger from the liver, joy or excitement from the heart, worry from the spleen/stomach, and sorrow or grief from the lungs. These emotions are a necessary part of the human experience and have value when used in balance. However, both overuse and underuse of these basic emotions can cause harm to the organ to which they belong. None of these emotions are bad emotions. It is a problem when you do not manage the expression of them or you suppress the release of them. Each of these major emotions also affect the face in specific ways and can be seen from the numerous markings or the lack of markings on the face.



FIGURE 9-1A–D Significant Shen.

These men and women have very bright eyes and a healthy glow emanating light through their skin that reveals their individual spirits.

In the *Nei Jing*, *The Yellow Emperor's Classic of Oriental Medicine*, it is stated that, “When one is angry, the ch’i rises upward; when one is joyous, the ch’i disperses;

when one is sad, the ch'i becomes exhausted; when one is fearful and frightened, the ch'i descends; when one is chilled, the ch'i contracts; when one is hot, the ch'i escapes; when one is anxious (excited), the ch'i scatters and becomes chaotic; when one overstrains, the ch'i depletes; when one worries too much, the ch'i stagnates."² Feeling, expressing, or repressing these emotions all have an effect on the body and its' function and eventually shows on the face.

Fear

Fear is the most primal of all the emotions and the one we arrive with from the trauma of our birth experience. We spend the rest of our lives trying to deal with and conquer our numerous fears. It is an ongoing battle for most people to fight their fears. Fear arises with most new and different circumstances and at times when a current situation resembles a time from the past when we were hurt or harmed (see [Chapter 2](#)—Facial Map). Fear is also common when people imagine future scenarios of loss or pain. When an individual feels afraid, the energy in the body drops down to protect the vital organs. The sphincter muscles, which are controlled by the kidneys, want to loosen to release any stored bodily fluids or solids. In this fight-or-flight mode, the body attempts to eliminate anything unnecessary to prepare for attack or to flee. This is why people feel tremendous pressure to relieve themselves when terrified. This is one of the fundamental responses to danger, real or imagined.

Fear first shows up in the eyes as a startle response. The eyes snap open and then the Qi freezes. Someone in this stage of fear looks much like a deer caught in the headlights. This look of surprise or shock is often accompanied by raised eyebrows. Then there is the physiological reaction of pulling backward, often literally but primarily with the energy. The Qi drops downward, and the light is lost from the eyes. The eyes end up looking darker and murkier. This is the sign of dread.

Overuse of fear depletes the kidneys. This is seen on the face as dark circles and hollowness under the eyes (see [Chapter 10](#)). It also exhausts the adrenals and makes the nervous system too fiery, and this is seen as red-rimmed lower eyelids, or three-white-sided eyes when severe (see [Chapter 6](#)). If chronic, it can show up as a weakening in the structure of the chin in the fleshy area and makes the chin look like an orange peel (see [Chapter 4](#)). This kind of chin appears wobbly, and the flesh does not appear to be well attached to the bone. This is an indication of a lack of will and courage caused by deficient kidneys. People who have been in chronic fear hold their eyes open too wide and appear to be in a constant state of shock. The darkness in their eyes is a sign of the inability to move through the fear they are holding within. Fear is slow to debilitate but, when held for long periods, depletes the Jing, weakens the kidneys and the bones and causes premature aging. This is very often seen in bones that become brittle and break easily and also in incontinence problems. Therefore, any signs of premature aging are signs of overuse of the kidneys, overuse of the will, and/or chronic fear.

Fear can be a valuable emotion when felt in moderation. It creates caution and an early warning system that helps protect us from potential harm. When real and not

imaginary, it galvanizes the body into preparation for fight or flight. But the imagination must be tamed so that the experience of fear is not created when it is really not needed in the current situation.

Anger

Anger is a very powerful emotion that is used as both a shield, for defense, and as a weapon. It is probably the most expressed and validated emotion in the Western world. Anger destroys and also creates change. The ancient Chinese described anger as the Qi rising upward, making your face flush and your eyes bulge. Anger is also a very focused emotion and creates hardness and tightness in the body in preparation for fighting and attack. If anger is a constant emotion, it causes hardening of the body, leading to rigid thinking and problems with adaptation and change.

It is easiest to see anger in the narrowing of the eyes and mouth, the sudden flaring of the nostrils, the lowering of the eyebrows, the furrows that are created between the eyebrows and in a tightened jaw. The face in anger is hard and the shen becomes concentrated and intense. Anger is an energetic attack that affects the recipient in a specific place in his or her body. Everyone reacts to anger differently. For some, it attacks the stomach or the intestines, in others the heart, chest or head is affected. Anger is so strong that it can attack you even if it is not directed at you. You can just be around an angry person and absorb it. Later, when you have a tight chest or an upset stomach, you might want to think back to some anger you absorbed through your most vulnerable organ and find a way to release it. Anger is so pervasive in our society that it is almost an epidemic.

When overused, anger is seen as very deep lines between the eyebrows, and the whole area has a reddish cast. The sclera (white part of the eyes) can also become chronically red (see [Chapter 10](#)), the face hardens into a mask, the lips are held very tight, and the jaw clenches. Eventually, the jaw structure will weaken, the eyebrows will lose hair, the area between the eyebrows will become sunken and hollow under the wrinkles, and the sclera will darken and have a yellow-green-gray appearance. These are signs of overuse or toxicity of the liver. However, these symptoms can be caused by other sources besides anger, such as toxins. Certainly the liver enjoys processing toxins, but too much anger is very toxic, especially when it is in the form of hate. It festers and poisons the person who feels it. And, environmental toxins can also cause great harm to the liver.

Correct use of anger is a valuable tool. It is a powerful weapon and a protective shield against abuse. It creates change, not in a precise way but through massive destruction of the old. It is the foundation of power. However, one must guard against rigidity or the hardening of the tree, because it becomes more susceptible to falling in the wind. Flexibility and adaptability is an asset. Anger is best expressed as soon as it is felt so that it doesn't carry a charge or become larger and is best used

only when truly necessary.

Joy or Excitement

The ancient Chinese had a great fear of excess fire. They cautioned repeatedly in their writings and teachings to beware of burning up your Qi. They warned not to get too excited or too sad; they believed in moderation of all the emotions and especially of the fire element, which was translated as joy. Joy, which is defined by Webster's Dictionary as "a very glad feeling; happiness; great pleasure" is surely not dangerous. However, living off your adrenals and constantly seeking higher levels of excitement and sensory experiences is exhausting and ultimately harmful to the body. Excitement causes your energy to become scattered and chaotic. However, it is a very attractive emotion. The eyes widen and brighten, the shen flares, the mouth opens slightly, and the nervous system begins to vibrate at a very high frequency. If you feel this enough, you will get lines around the outside corner of your eyes (see [Chapter 2](#)—Emotional Map). Excitement is fun in the short term and exhausting in the long term. It is an emotion that is much too commonly sought out in the Western world. There are large numbers of adrenaline junkies and sensation seekers who constantly strive for bigger and better thrills. Peaceful, calm living is seen as boring and soul-killing but is much healthier!

In reality, the spirit can't emerge if the body is operating too quickly. Living on an emotional roller coaster is another kind of lifestyle that overuses the fire energy. Frequently expressing all feelings on a grand scale leaves little time for contemplation, rest, or deep feeling. It is hard to recover from the exhaustion that comes from living with emotional extremes, and those who are used to living this way collapse frequently, only to build up just enough energy to do it again. Excitement is temporary and fleeting.

After a period of intense excitement comes the letdown and the other fire emotion—sadness (see [Chapter 2](#)—Emotional Map). Although many books on Chinese Medicine categorize this emotion as part of the lung energies, I see it as the aftereffect of too much excitement and emotion. It is the dropping heart and the corollary letdown of the shen. The heart is simply tired. Sadness is part of the rebound effect that leads to the quest for more excitement instead of peace. When the sadness leads to tears, it becomes sorrow and then grief, both of which are lung emotions. It is important to note how closely connected the heart and lungs are, as is shown in medicine, where the heart and lung are shown to function as part of the cardiopulmonary system.

The signs of excess fire are chronic redness in the neck, throat, and face. This is redness that is constant, not temporary. Diseases involving inflammation are also an

indication of excess fire energy, as are problems with speech and thinking. False fire is another condition of which to be wary. False fire looks very similar to excess fire but has no real fire energy to support the action. There is also not enough real fire to put the false fire out until exhaustion finally does the job. False fire occurs when individuals attempt to act vivacious, cheerful, talkative, or happy when they are not. This is a form of acting that is much validated by our society. We appreciate people acting happy, but this can exhaust the heart if the emotions expressed are not real.

Excessive fire energy is also implicated in psychosis. This is too much fire energy in the brain either because the water element is trapped as in schizophrenia or the wood energy is very strongly pushing into fire as in manic depression. Psychosis can be seen as deeply confused shen in schizophrenia and wild shen in mania. The imagination is overcharged and the heart is not connected with the brain. The neuronal firing is like a forest fire that keeps spreading until it is burned out and spent. These are usually periodic flash fires precipitated by individual triggers. What calms psychosis is unconditional love and a regular and scheduled lifestyle that grounds these kinds of people and a creative outlet that allows their incredibly facile and inventive minds to have a productive channel for their talent.

For normal fire people, living dramatically with a lifestyle that is too scattered, mobile, changeable, unstable, or overusing the imagination, can wear out the heart. Using too much emotion is also exhausting. The resulting burnout is often first seen as a lack of emotional energy or a lack of affect—the inability to feel anything or anhedonia. This eventually leads to immobility, a lack of physical energy to do anything. A severe lack of fire can be seen in an inappropriately pale complexion, a dullness of the shen, and a heavily downturned mouth. Other signs are the inability to handle new and different stimuli or being easily overstimulated and overwhelmed. This can also lead to false fire, often diagnosed as attention deficit hyperactivity disorder or other neurological problems. In addition, there is a condition of Trapped Fire that occurs when other emotions, usually anger, get repressed and this locks up the fire energy so that is not accessible for fun and needs to be released. Rest is certainly called for with fire deficiency, although for people who enjoy living on the fire energy, rest is considered boring. In addition, once rested, they simply get up and burn up their fire energy again. It is much better to build up the fire energy for when you really want to use it. Simple living, subtle pleasures, emotions kept under control, and just enough stimulation to stave off boredom are all ways to rebuild the fire energy.

Worry and Confusion

The earth element is represented in the body by the spleen and stomach. The emotion involved with these organs is worry. The worrying usually involves someone else, as people with a lot of earth energy are very other-directed. Worry has no resolution; it is a repetitive process that is like a hamster on an exercise wheel. The ancient Chinese believed that this emotion led to stagnation of the mind and body. You never really get anywhere when you worry except back to where you started. Worry leads to confusion when thinking becomes involved. This kind of thinking is repetitive and obsessive, and is accompanied by a churning feeling in the gut. Worry, which is sometimes also called excessive sympathy by the Chinese, is an attempt to feel close with people you care about, even when they are not present. There is a lack of boundaries between earth people and a need to stay connected with others. This is a very maternal or paternal energy. There is rarely an attempt to do anything about the worry, but the act of worrying itself makes it feel as though you are doing something for someone that you love.

Worry causes the Qi to stagnate. The energy gets stuck in the brain and in the stomach, resulting in unclear thinking and incomplete digestion. This behavior is believed to contribute to weight gain. The eyes appear to have a lost look and can also appear glazed and unfocused. If you look very carefully at the shen, you see that the light in the eye vibrates, and sometimes even the eyeball itself moves slightly in a back-and-forth or circular fashion and when strong, the head bobs as well. This is the sign of frantic thought behind what appears to be a calm surface.

Worrying rarely solves any problems. The feelings are not released but, instead, are held onto and replayed over and over again. Repetitive thinking and action result in stagnation that can turn into an emotional or physical quagmire. It keeps people “stomping in the swamp,” dealing with unresolved feelings and muddled thoughts instead of being able to move on or forward. It creates indecisiveness and the need to find authority outside the self. It can lead to someone becoming a “lost soul.” The soul’s intent can be buried beneath whirling thoughts and recycled feelings. This stagnation caused by excess earth also affects the body and creates many problems of absorption and digestion. It affects the fluidity of the sticky body fluids such as saliva, lymph fluid, and blood and can cause circulation problems and clotting. There may be excessive weight gain that can be seen around the middle of the body and in the upper arms and lower calves. It can lead to emotional eating and overeating. There may be compression of the body, with such problems as fallen arches or compressed vertebrae and problems of containment such as hemorrhoids or edema (water retention called spleen dampness). There is often a puffy look on

the face, especially in the lips, eyelids, and lower cheeks.

When the earth element has been overused, it leads to an earth deficiency. This is revealed in the inability to absorb and retain. It can impact memory, as the mind has trouble absorbing new ideas or remembering. Earth deficiency in the body shows up as the inability to digest food, like the inability to digest sugar in diabetes, or the inability to take in food or keep in the food, as in anorexia and bulimia. This would also show on the face as an inability to gain weight, and hollowness in the cheeks, or having a body with very little body fat, which are all signs of earth deficiency.

There is an upside to worry and the resulting confusion that it causes. The usefulness of worry is that it can help delay decisions and helps prevent impulsiveness. When parents worry about their children or friends worry about each other, worry becomes attached to love, and many people would not feel loved if their parents or spouse weren't worrying about them. It is a familial way of staying connected and attached.

Grief

The last basic emotion of the five elements is the metal emotion of grief. This emotion is felt the deepest and compromises the immune system the most. Grief is not an emotion that we in the Western world are allowed to express much. In fact, in the United States it is considered unseemly to show too much grief, even at a funeral. We admire people who hold their emotions in and keep themselves controlled and composed. People are allowed to show and share their grief for approximately 3 months following a loss. After that, they are expected to internalize it and are given up to 1 year to process their loss as if that was all the time necessary to deal with loss. One of the latest phrases about grief that is in common usage is, “needing to get closure.” This shows the belief that grief is supposed to have an ending, but there is no end to grief, just a lightening and, eventually, a letting go of a very dark and deep emotion.

In other parts of the world, it is considered proper to show extreme grief, to prostrate oneself in front of the coffin, weep profusely, or wail uncontrollably. This gets the emotions out. Widows are allowed to wear their mourning clothes for as long as they want, sometimes for the rest of their lives. In a completely opposite way, some cultures encourage celebrations of someone’s life, as in the Irish wakes or the Balinese parades. They are attempting to find the good in a tragedy, and they combine laughter with the pain of loss which seems to help lighten the grieving experience.

Grief shows in the eyes as a deadness or dullness of the shen and is an emotion that feels heavy to the observer. The eyes do not sparkle. Even if people who are grieving smile with their mouths, their eyes won’t. The lack of shen in the eyes can be confused with the heaviness of depression or the murkiness of fear, but the corollary signs, hollowing and shadowing of the cheeks and an overall ashen or gray color of the skin, attest to the emotion of grief at the core. The deadness of the shen is deeper, and there is no anger simmering below or fear behind it. Instead, there is tiredness because grief has no end. Grief doesn’t just stop; it only lessens in severity over time. I do not believe that you really ever get over losing someone that you love. You just get better at dealing with the loss and going on with your life.

Grief can be an overwhelming emotion and has been shown to lower the immune function faster than any other emotion. The ancient Chinese doctors believed that grief causes the Qi to become exhausted. It diminishes the capacity of the lungs to take air in and compromises the ability to breathe out the toxins. Grief limits life and the ability to live with any zest. I believe that the spirit of the person left behind

tries to go with the spirit that has left, and this does not leave enough spirit in the body to live fully, only partially. Therefore, it is important to take the time necessary to process grief but avoid trying to hold onto those who have left you. You need to stay here, in the present, and enjoy life. Then you can continue your life and dream about a better tomorrow for the metal element is about the future.

Shen Disturbance: Reading Lies, Telling Truth

The truth is a valuable thing, especially when given with compassion. Truth can be seen as clarity of light in the eye. People with clear shen are true to themselves and others. However, many people in society lie in various ways to protect themselves, the feelings of others, or their egos.

Lying changes the quality of shen. It shuts down and hardens the heart and lowers the amount of light emanating from the eyes. If done frequently and repeatedly, it can lead to an inability to feel compassion and creates eyes that appear dull. Many drugs, such as tranquilizers, can lead to a similar look, as can severe depression. Lying also can hide behind a shen that is overly bright, a false shen that comes from acting and not really feeling. However, most people tell the truth, or at least part of the truth, most of the time. How do you detect lying?

The first thing to look for is whether someone looks at you when speaking. Most people look away when they are lying. That makes it hard to see the shen. However, the very act of looking away is a clue. This action has a furtive quality about it caused by the fear of being discovered. Because fear is from water and the shen is from fire, the fear of getting caught causes the shen to shut down, and the eye's light dims or temporarily disappears (water overacts on fire). It must be noted that some people look away because they are very shy or their culture does not permit staring. This behavior should not be considered a sign of lying.

Although most people will tell you that they don't tell lies, in actuality most people lie every day. Lying can be a social lubricant. These lies are often excused as "white lies" or lies by omission. Part of the truth is told, but not all. These kinds of lies are usually seen as harmless and help social interactions. They are actually considered socially acceptable. White lies alter the shen just a little and only for a fraction of a second because, although part of the conversation is a lie, the rest of it is truth. The lessening of light in the eyes is very subtle, like a camera shutter closing. However, even very good liars have changes that occur in the shen. Good liars have less fear, so they can look right at you and act very sincere, and their faces get very still and they look very intense in their attempt to make you believe their lies.

Chronic liars also exaggerate or they can look overly sincere. There is usually a lot of charm involved. These kinds of people lie for maximal effect. They are performers who love pretending and are usually very quick thinking and very

humorous. They continuously seek new audiences to impress. Their personalities are narcissistic, and they will do anything to make themselves look good, including lying. Underneath it all is a deep-seated insecurity. The shen in this case is very bright but feels very cool or even cold. There is no real warmth or empathy that can be felt from their expression. It is quite apparent that the mind is very active behind this false charm and it can be felt as manipulative.

The ancient Chinese labeled severe liars as criminals. Even before they ever committed a crime, they were viewed with great suspicion. If the shen was too bright and there was not enough of the earth element or the signs of morality on the face, these people would never be put in positions of power over money or other people because it was assumed that they would take advantage of them. Today, we call people who function through lies sociopaths. Sociopaths enjoy gullible people and can be found blatantly telling falsehoods. Lying is like a game to them, and so is life. They are not usually bothered by being caught lying. In fact, they tend to admire those who are smart enough to see through their lies. They can shut off their feelings easily and prefer living in the realm of the facile mind. These people believe that they are mentally superior, and if people are too stupid to see through their lies, then they deserve to be lied to. Their minds are very quick, and they must have a good memory to remember all the lies they have told. There is an air of arrogance and a steely quality to their eyes. They smile with their mouths but not their eyes. The shen in a sociopath is glittery and cold. They can be glib talkers, but exude no warmth in their shen or in their actions.

Psychopaths lack shen altogether. Their eyes are like deep wells of darkness. It is not like the dullness caused by depression or the murkiness of emotional distress. It is much heavier and darker. When looking into a psychopath's eyes, you feel the chill of death. It is such a strong trait that it can even be seen in photographs. Psychopaths are driven by their need to victimize others, like psychic vampires living off other people's energy and trying to suck out their souls. In fact, the ancient Chinese had a term for them that can be best described as spirit-eaters. They are attracted energetically to those whose shen is temporarily fragile. Their own lack of shen could be described as anti-shen. They project a perverse sort of magnetism that can suck others in, but this usually remains hidden until someone is chosen as a victim. The energy is repulsive, yet fascinating. It is the dark and scary underworld of shen at its most yin point, going down to the place where there is no shen to be seen.

However, as in all things in the world, there must be an opposite for psychopathic shen, and there is. The lightest and most yang point of shen is also the most positive aspect of shen projection, the magical and mesmerizing qualities of peach luck. This is when the shen is emanated at the highest vibration to attract others in a positive

way. Peach luck is the embodiment of light that attracts others like moths fluttering toward a flame.

The Power of Peach Luck

There is another language of the face that can best be called the language of attraction. What makes people attractive to others? Why are some people so charismatic and magnetic? Certain people always seem to attract others to them easily and naturally. Is it because of good looks? Is it a certain smile? Having a great personality? What these people have a lot of, and everybody has at least a little of, is what the ancient Chinese called “Peach Luck”. Peach luck is a name for charisma, charm, and sex appeal.

Peach luck is that special quality expressed primarily in the eyes that magnetizes others to you. It is the sexual energy expressed through the shen but is refined so that it can be expressed in public. Peach luck was originally called “Peach Blossom Luck” because of the beauty of the flowers when they bloomed in early spring and was compared to the flowery, flirtatious look in the eyes. Eventually the peach itself was also seen as enticing. The beautiful colors, seductive aroma, soft skin, and luscious flesh all invite you to take a bite. That’s why the Chinese used the peach as a symbol of sex appeal and immortality. Interestingly, some theologians have hypothesized that the apple from the Garden of Eden might actually have been a peach. That makes more sense to me. If you’re going to be tempted, peaches are definitely more sensual than apples!

A high degree of peach luck is necessary for people involved in charismatic professions, such as sales, politics, the ministry, and entertainment. People in these professions rely on their popularity, which comes from their ability to influence and attract many people to them. It also accounts for the great fame some people maintain even after their death. When people die at the height of their peach luck, they are immortalized. They are said to have died in full bloom and this is considered the highest level of peach luck—to make a name that lives on beyond your physical life.

People with peach luck possess magnetism and have a special dynamism. Peach luck is comparable to the Pied Piper’s music or Lorelei’s song. People who are attracted to this energy do not always understand why, but they are drawn in nonetheless. It’s why people swoon over certain movie or rock stars.

Peach luck is magical and mesmerizing. It casts a spell and draws you in, but it also has a dark side. It can be so compelling that it allows people to ignore otherwise questionable personality traits or behaviors and is one of the explanations for the lemming-like following of such dangerous leaders as Adolph Hitler and Jim Jones,

both of whom had a great gift for oratory. In milder cases of deception or deceit, we forgive the sins of those with peach luck much more readily because these people are so charming even when they are wrong.

Some people have lots of peach luck, whereas others have very little. Luckily, everybody has some. You do not have to be beautiful to have peach luck. In fact, peach luck gives you the glamour of beauty. It is an energy that emanates from the eyes that makes you look alive and appear fascinating. It is a show of your spirit manifested through the shen, having been filtered through the five elements of experience.

When I first started learning about peach luck, I was taught lessons about how wonderful and terrible it was. I assumed that either you had it or you didn't, and luckily I was told I had a lot. I was also warned repeatedly to watch out for it, because I was going to attract more attention than was good for me. My uncle used to tell me that I had so much that I could choose to have lots of men or to become famous. To me, choosing lots of men was a waste of this precious energy, whereas being famous could mean having a lonelier life. Peach luck actually scared me, and I tried to minimize it.

What I came to realize over time is that peach luck can be controlled, and it can also be cultivated. It is not a predestined energy. It involves opening your heart and being willing to show and share your spirit. I realized that babies are all born with peach blossom luck as they flirt and charm with their eyes and their smiles of delight. They are showing their excitement about being alive. Over time, this original joy can be nourished or suppressed. People who keep this original fire energetic and alive and manifest it have the primary form of peach luck called sparkling peach luck. However, many people have traumatic lives, and their fire gets suppressed, as does their peach blossom luck. It still emerges, but in an altered form based on how much suffering has occurred. Although these other manifestations of peach luck are still intriguing and attracting, they are emitted through the filters of the elemental emotions.

Peach luck can, therefore, be divided into five types: "Sparkling," "Supportive," "Dreamy," "Seductive," and "Direct." Sparkling is most true to the original description of peach blossom luck and shows a heart that is most open to excitement and joy. The other four types show the defenses and shields that have been thrown up as protection for the heart, which changes the emission of joy as it is revealed to the world. Ultimately, the other forms of peach luck form a five-element cycle of emotional expression that, when completed, can bring people back to their true selves through the discovery of what makes them truly happy ([Table 9-1](#)).

TABLE 9-1 Signs of Peach Luck

Element					
	Fire	Earth	Metal	Water	Wood
Type	Sparkling	Supportive	Dreamy	Seductive	Direct
Energetic qualities	Effervescent	Empathetic	Visionary	Deep	Intense
	Bubbly	Comforting	Inspirational	Mysterious	Projects power
	Fun	Caring	Sensitive	Has suffered	Determined
	Playful	Warm	Wistful	Listens well	Appears dangerous
	Mischievous	Parental	Idealistic	Secretive	Shows leadership
	Enthusiastic	Kind	Spiritual	Wise	Strong opinions
	Charm	Rescues	Refined	Sensual	Focused
Facial	Bright eyes	Kind eyes	Soft eyes	Deep eyes	Intense gaze
	Big smile	Sweet smile	Slight smile	Knowing smile	Doesn't smile

Sparkling Peach Luck

Sparkling peach luck is pure fire energy at its brightest. People who have this kind of peach luck are seen as fun, comical, charming, and delightful ([Figure 9-2](#)). They are just so cute! They laugh and smile easily, their eyes are bright, and their smiles are huge. They are said to “light up the room” and their smiles captivate. These people are playful, enthusiastic, and often mischievous. They flirt naturally. As with Peter Pan, this is the contagious charm of a child who never fully grew up. People with sparkling peach luck can stay out of trouble and get away with a lot just by laughing, smiling, or joking their way out of difficult situations, especially if they also have dimples.



FIGURE 9-2 Sparkling Peach Luck.

The big smile and the bright eyes show how much charisma and charm this woman can express. The dimples add even more charm to her very apparent Sparkling Peach Luck.

This is the most popular type of peach luck in the entertainment industry. Comedic actors with this type of peach luck lift our spirits and make us feel better. They don't take life too seriously and don't want you to either. People with sparkling peach luck believe in having a good time, and they are here to show you how to enjoy life, too. They love champagne celebrations or anything that includes bubbles. This kind of

peach luck makes life more like a party.

Sparkling peach luck belongs to people who have never lost their sense of wonder about the world. They have not forgotten what it is like to be a child. They maintain their youthfulness of spirit and appear younger than they are. They have buoyant spirits and an optimistic nature. Their charm comes from an ongoing excitement about being alive and an inner fire that cannot be quenched.

Supportive Peach Luck

The next form of peach luck is emanated from people who have been saddened a bit by their lives and do not believe that life is as much fun as it used to be for them. Yet they know that for others it can be, so they become the supportive people who help others have a good time.

This kind of peach luck is as cozy and cuddly as a stuffed animal. This is the earth element as seen through the eyes. These people are not as happy-go-lucky as those with sparkling peach luck because they are a little sadder, but people who exhibit supportive peach luck are warm and caring ([Figure 9-3](#)). They can also seem very maternal or paternal. They are always ready to give a hug and lots of sympathy. They are wonderful caretakers and give easily. Their eyes show their kindness and understanding, and they have a wonderfully sweet smile. They look as though they are always ready to feed you cookies and tea when times are good or bad, because it will make everything seem better. They have great shoulders to cry on and give great comfort when times are bad. They are ready with a pep talk or encouragement when times are troubled. They really believe that everything will turn out all right.



FIGURE 9-3 Supportive Peach Luck.

The softness in this woman's eyes and her smile show how warm and attractive Supportive Peach Luck can be. She has a good heart and a generous nature.

This trait is very common for people in the helping professions. Look for plump cheeks and eyes that are soft with plenty of warmth. It is also a very common form of peach luck in talk show hosts. This is the ideal type of peach luck idealized in grandparents, parents and caretakers. With supportive peach luck, there is an aura of approachability and softness and the promise of affection.

Dreamy Peach Luck

Dreamy peach luck is seen as a far-off gaze and eyes that are full of hope. Individuals with dreamy peach luck have suffered, but still believe that life can be different than it is—somehow better. If they just tried harder, they could make it so, some day. This type of peach luck is representative of the metal energy that is looking forward to the future because the present is just not up to their standards. They are disappointed in the reality of now and know and believe that it can be better. They are idealists and have the ability to inspire others to have higher ideals and to believe in a better way and a better world, depending on how big they dream.

People with dreamy peach luck love beauty and order and suffer when life is not beautiful and orderly. They are quite civilized and appreciate good manners and a gracious lifestyle. They can be drawn to the grandeur of the past and the minimalism of modern times. They are also drawn to understated elegance and refinement in all public behavior. They often seek a return to old ideals for the future or new ways if the old ways did not work.

Dreamy peach luck is such an inspiring energy that it touches the hopes and dreams of others and gives them some belief that ideals can come true ([Figure 9-4](#)). People with this kind of peach luck believe in virtues and values and want others to live up to their potential. They do see what is now, but know that it doesn't always have to be this way. The special dreamy look in the eyes is often accompanied by a slightly wistful smile. People with this kind of peach luck are sensitive daydreamers. They have great imaginations and can be considered visionary and futuristic. They are not happy about life as it is, so they fantasize about making it better someplace, somewhere, some other time. They believe in the ability to create utopia. They know that the world is far from perfect, but they believe it can be made to become more as it should be. The inspiration and beauty of their dreams can draw you in and make you believe that it is possible. That is the power of dreamy peach luck.



FIGURE 9-4 Dreamy Peach Luck.

The sweet yet slightly sad smile is accompanied by a hopeful look in this woman's eyes, and these are all indicative of Dreamy Peach Luck that makes you want to believe in her vision of the future.

Seductive Peach Luck

People with seductive peach luck look mysterious ([Figure 9-5](#)). They smile with a knowing smile, if they smile at all. They have a look of wisdom that is the water energy as seen through the eyes. Their eyes look watery and deep; they have been drawn farther into pain than most people, but have come back with the knowledge of how to escape despair. By looking into their eyes, you can almost sense how bad it has been and how deeply they have suffered, but what you really want to know is how they have survived. This energy is called seductive because it draws other people out.



FIGURE 9-5 Seductive Peach Luck.

The mysterious depth to her eyes and the subtle and knowing smile all show the magnetic pull of Seductive Peach Luck.

People who possess this form of peach luck are great listeners. People naturally volunteer very personal information to people with seductive peach luck. They know these people with deep eyes have knowledge to share. They can empathize with your pain and teach you how to survive the tragedies of life, but these people rarely reveal much about themselves. Their answers tend to be simplistic and yet powerfully true. They are pithy in their wisdom. They have experienced the drama of life and have gone beyond it. They look as if they can teach you how to cope. People with

seductive peach luck have obviously suffered for love but are not afraid to keep on loving anyway. They give off a magnetism that promises passion and depth, intimacy, and awareness. Although many women attempt to convey this particular type of peach luck and appear to have what is colloquially called “Bedroom Eyes,” this type of peach luck is not about sex even though it does come across as a deep sensuality. It is really about overcoming tragedy.

This can be a very dramatic-looking form of peach luck and can be seen on the faces of those who have suffered around the world. It can be seen in the faces of refugee children and their mothers, all of whom possess the haunting beauty of people who have experienced things beyond most people’s imaginings. Seductive peach luck is beautiful because it is deep. Although the body and mind have suffered, the soul is still intact and shows through the eyes.

Direct Peach Luck

Direct peach luck is seen in the look that gets right to the point as it is wood energy at its maximal intensity ([Figure 9-6](#)). People with this kind of peach luck are able to focus their attention on their listeners and get their message across with no equivocation. The listener feels like either the only person in the room or a butterfly under a pin. The gaze of a person with direct peach luck probes and feels as if their gaze goes though it goes right through you. People with direct peach luck project power and danger, both of which are considered potent aphrodisiacs. What's most unusual about this form of peach luck is that you don't have to like people who convey this energy, but you certainly can't ignore them. They can attract you even if you resist. They have an intense gaze and rarely smile. If they smile, they tend to look amused. There is an edge to their magnetism that can make your heart beat faster. People with direct peach luck are natural leaders. They can compel you to follow, even if it is against your better judgment.



FIGURE 9-6 Direct Peach Luck.

His eyes are mesmerizing with an intense focus and he appears to look right into you. This man knows what he wants and makes you want to listen to him or follow him. That is the power of Direct Peach Luck.

A lot of successful business people carry this aura of power and danger, and it draws

in followers who need a strong leader. They can instill feelings of awe and sometimes fear, as it is obvious that crossing them is a mistake and going with them will be rewarded. These people have suffered to the point where they aren't going to take it anymore. They are going to get what they want because they deserve it. They are driven and focused on the outcome. They believe that achieving will make them happy again or that they are in the right, which is something that everyone will soon realize.

Direct peach luck can be used by some of the most dangerous people in the world to control others, gain power and profit. However, this form of peach luck is also much admired and desired in world leaders. The presidents and prime ministers of most countries have some of this form of peach luck. We want them to talk tough when necessary and show strong leadership qualities. The power they convey mesmerizes their constituency. In most cultures, talking tough is admired and respected. Direct peach luck is very yang and is the force behind change for both good and bad. This form of peach luck involves conquest and victory, not negotiation.

Developing or Enhancing Peach Luck

All five types of peach luck are natural manifestations of the fire energy inherent in everyone's emotional makeup. How this fire energy is expressed depends on the willingness to express fire through the individual filter of each person's life experiences and also depends on that individual's five element personality overlay. Societal pressures also influence the ability to express fire. For example, in Asia, children are still cautioned against being too happy or showing too much sparkling peach luck. This energy is believed to lead to too much attraction from others and cause unstable marriages. In most cultures, direct peach luck is often valued in men, but not in women, unless they were performers. Because of this social conditioning, many people suppress their peach luck instead of expressing it.

Peach luck is the magical aspect of an individual's personality that is immortalized and remembered long after death. Charm is associated with sparkling peach luck, kindness with supportive peach luck, idealism with dreamy peach luck, mysteriousness with seductive peach luck, and power with direct peach luck.

Some people are capable of conveying a great deal of peach luck, others have only a little, but don't forget that everyone has some. Most famous actors are capable of expressing at least two types of peach luck well. Others can express all five types of peach luck and have a chameleon-like quality that makes them appear to be different people in different situations. Peach luck is most powerful when used for the highest good. People can pretend to have it or use what they have to manipulate others, but this is not recommended. Peach luck is a projection of your spirit. Convey it with the best and clearest intent. When used with integrity, peach luck is pure magic. So how do you develop and enhance peach luck?

One of the best examples of a person who developed peach luck was Eleanor Roosevelt ([Figure 9-7](#)). She was a woman not naturally gifted with either beauty or charm. She was considered plain and shy as a girl. She did, however, possess wit, intelligence, and integrity that needed to be expressed. She ended up maturing to become a fascinating and magnetic public figure. Eleanor Roosevelt learned to accept herself despite what she considered her imperfections and became a happy person. She became known for her humor and insight. Her personal essence shone outward from a less than perfect face. It is easy to see the sparkling peach luck in the eyes and the smile in the photograph of Eleanor Roosevelt as an older woman.



FIGURE 9-7 Developing Peach Luck.

This is a woman who did not have much peach luck when younger (A) who showed a lot of peach luck when older (B). In photos 51 years apart, it is evident that Eleanor Roosevelt developed sparkling, supportive, and direct peach luck. Her laugh lines and the expression of her mouth show barely contained fire; her gaze is focused, but her cheeks and lips are warm and friendly. She grew to be comfortable with herself as she grew older and showed the world many more facets of her personality.

All of us had sparkling peach luck once upon a time. We were all children filled with awe and wonder about the world; just check your baby pictures. You are bound to see sparkling peach luck there somewhere. Remember what it felt like to be a playful child? If you have forgotten, it is possible to recapture that joyfulness. Watch some children and see how they play. There's a lesson there: take life lighter. Add humor to the serious business of living. Make fun of yourself and laugh at your mistakes. Be willing to be silly. Find the child inside of you and let that child come out to play again. Be friendly. Flirt in a harmless way. Just have more fun!

If life has made you sad, you have the ability to be sympathetic and supportive of those you love. This is what is required to have supportive peach luck. Help other people, especially those you don't know. For when supportive peach luck goes beyond your immediate circle, it makes the world a kinder place by example. Be willing to listen, hug, and console. Take care of the people you love and randomly care for people you barely know, just because your heart is open. Show compassion to others in the way that you would like to it to be shown to you when you need this kind of warmth. Be of service to others. Care!

Imagine what life could be like even if it is not that way now. Dream! Believe in your dreams and get others to believe in theirs. Know that the world can be made a better place if you have a plan. Don't listen to all the gloom and doom prophets and grieve for what you don't have. Instead, create possibilities in your mind and share these visions with those who need to believe too. Let the mind be free and the heart will follow. Small successes on the way to an imagined future are signs of that vision becoming true. Hold them close as evidence of what is possible. Be careful of being overwhelmed by negativity and stay away from dream killers. Making dreams come true requires persistence and faith and develops dreamy peach luck.

So, you have suffered. Good—you have now broken down the armor that shielded your soul. This has forced you to go deep within to find out what really matters to you. You have been places in your sorrow and grief that some people have never experienced, and this has made you wise. Share this wisdom with others who don't yet know that they too can survive the fall and come out stronger. Seductive peach luck is about depth of experience in emotional pain and the lessons learned from living there. It is a mirror of resilience to those who are too afraid to go down where you have been and don't believe that they will come back. Show them you are better for having come out the other side of the darkness that felt as though it was never going to end. Reveal how you love life all the more for knowing how precious real pleasure is and luxuriate at the end of a long journey back to yourself.

Now you know what you want. Go for it! Don't let anyone get in your way if you know that it is right for you. Those who are supposed to come along will. The rest will just get out of the way. The best use of direct peach luck is not with anger, it is with the determination to get what you want and go where you are supposed to go. It is an incredible ability to focus with the single-mindedness that leads to success and achievement and is the power of direct peach luck.

People with direct peach luck have what the ancient Chinese called "fire and focus." A high degree of fire that is focused is one of the major signs of success. The people who possess this energy feel that they have a mission. They have clear objectives that they are passionate about and disregard fear, rejection, or pain along their way to achievement. Even if there is not a lot of fire, the important aspect is the focus of whatever fire is available. This still leads to success. The single-minded pursuit of goals is admirable but can be harmful to others if the feelings of others are disregarded. The danger to those with direct peach luck is in believing that happiness comes only from success or achievement. These individuals need to remember to live and enjoy life during the journey there. This brings us back full circle in the five elements to sparkling peach luck.

Peach luck is the multifaceted expression of the soul's essence or spirit trying to express the joy and fun in life, the empathy and sympathy of the supportive person who still wants joy for others, the wistfulness and hope for dreams to come true some day, the depth of emotion and the comprehension of the mysteries of life, and the focus and determination to get what you want and the power to get it. Ultimately, though, we are capable of expressing all five types of peach luck as we get old enough to experience life and learn our lessons. Some ways of being are unsafe and not rewarded. All babies love to laugh, parents want to comfort their children, disillusioned adults still want to dream, deep people want to experience life's drama, driven people know what they want and how to get it. The soul's true desire is to get back being the original, innocent self and expressing the sparkling peach luck.

Allow yourself to become multidimensional and create a spiral existence in which we get better and better as we learn more about ourselves. Many people default into one form of peach luck. This is because a certain style of behavior has worked in the past. It becomes part of our signature expression of self. It can also be used in negative ways and is often a technique that is used to manipulate others. To come back to your true self, discover what brings out your fire energy and use it in the way that fits you best. Eventually, learn to access all the forms of peach luck by going around the five-element wheel. Remember to manifest peach luck with the best and most positive intent. Peach luck then becomes magical and beneficial. You can learn to go all the way around the peach luck cycle and end up coming back to your self—whole. This is becoming multifaceted; you adapt the expression of your fire to the circumstances. This is the chameleon that doesn't change shape, just its colors. Peach luck is like different shades of the rainbow. The rainbow is most beautiful when all the colors are present.

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Facial Diagnosis

“Whenever people want to become eminent physicians ... they must comprehend the subtleties of predicting fortunes by means of yin and yang, by means of physiognomy and the ‘five omens,’ and the Yijing and the ‘six ren stems.’ With all of these they must become intimately familiar. If their education is like this, then they are able to be eminent physicians.”

SUN SI MIAO, *QIAN JIN YI FANG*¹

The oldest and first use of face reading in China was to diagnose illness. The ancient practitioners of Chinese Medicine evaluated numerous small signs on the face to determine the health and current functioning of the internal organs. Facial diagnosis was considered a form of prognostication as physicians could use the facial signs and markers to predict future illnesses and prevent them, or at least modify the outcome. According to East Asian medical anthropologist, Dr. Sabine Wilms, the Tang Dynasty physician Sun Si Miao was famous for his skills in physiognomy. Chinese physicians like him first checked the shen by looking at the color of the skin and the light of the eyes, and then they checked each area of the face for changes in the shape, size, color and markings of each feature. These areas and markings were added to and compared against information from other forms of diagnosis, including looking at the tongue and checking the pulses. Only then would the ancient physicians treat what they had diagnosed.

Because each area of the face is connected to the various internal organs, many health conditions can be seen in the early or preventable stages. Thus, it is possible to help steer a person away from a disease that he or she is headed toward. The facial markings can show potential problems often before blood tests, MRIs, or CT scans can detect the problem, but the signs on the face are subtle and must be looked at in totality and from a baseline of individual normalcy.

Diagnosis from the face is based on specific information. The flesh tells a tale with subtlety and sends you from one area to another to collect all the corollary signs. The interpretation of this information requires a synthesis that is based on experience and intuition. Facial diagnosis is not about looking at a face and announcing, “You have diabetes.” Instead, the face shows that there are problems with blood sugar regulation, usually involving a depression in the bridge of the nose with discoloration that signifies stagnation of the earth element. A practitioner would then want to look for other signs of earth excess or stagnation on the face to

determine how severe this condition has become. At that point, it would be advisable to validate the initial diagnosis with other tests and diagnostic techniques.

Many conditions look similar to start with. For example, inflammation shown in different areas of the face can be a symptom of several different conditions. It depends on where the inflammation causes harm, and that is dependent on the strength or weakness of that individual's body. No two people have the exact same disease. People can become ill from the same infection or external pathogen but can manifest the disease in very different ways, just as people react very differently to the same situation.

Facial diagnosis is a wonderful tool that helps practitioners utilize the signs on the face for health purposes. This tool goes beyond the surface to look at the biological blueprint beneath. But it must be remembered that in ancient Chinese Medicine, people were not diagnosed with diseases at all; they were diagnosed by excess and deficiency of the organs, and these various conditions were given descriptive names. The ancient healers treated symptoms, not diseases, and looked at the body and mind in totality, not as separate entities.

The ancient Chinese medical practitioners always included personality characteristics shown on the face as part of their diagnostic procedure. They believed that people with nervous temperaments or volatile emotions were very likely to have diseases that corresponded to their unique psychological makeup.

I have found that it is wise to look beyond an originating symptom and to pay attention to the emotions underlying health conditions and illnesses. Many health problems present in one part of the body when another problem is actually the causative factor. For example, I have had many clients who present digestive disorders, particularly of the colon and feel that this organ is somehow deficient or diseased. They continually treat the colon, but find little relief. I would look at their face and see strength in their colon, but a weakness in their liver. They would then admit that they don't do anger very well and would repress it. Since their livers were not very strong, they need to repress anger somewhere else in their body, in this case in their colon because it was so strong and healthy. However, the colon is not responsible for the emotion of anger and doesn't process it well. I would tell my clients to start working with anger—either expressing it sooner or more often or finding a way to resolve a situation. They would find that their colons would improve in function considerably once they managed their anger better. In this case, the presenting organ appeared to have a deficiency, but in reality had a strength that involved attempting to deal with an emotion buried there inappropriately. This scenario involves a transferred emotion.

I have also found that many people repress emotions so well that they can go beyond the original organ and push down into the corollary organs. For example, there are many women in my consulting practice that have a large amount of fear, particularly based on societal expectations. Their kidneys are very strong as evidenced by their wide hips, large ears and/or strong chins. They don't appear fearful, and yet their bladders are causing them tremendous problems. Their kidneys could have handled their fears as this is the organ that deals with that emotion, but their bladders as the secondary organ cannot. This is a displaced emotion.

The overuse of any emotion or any part of the body can take a drastic toll over time, creating illness and disease as the body breaks down. But underuse of an emotion can also be problematic, especially if there is severe repression involved and this may underlie the condition called "trapped fire." There are very few things that you can control in life, but you can have some control over your actions and reactions. Finding that middle path of living—not too much or too little expenditure of Qi—can keep you healthy. Let's look at the signs on the face that show overuse and underuse of the emotions and the organs, and what constitutes the right use of the emotions and the body.

Biological Blueprint of the Body

Every major organ has a group of features that show how well that organ is functioning, either physiologically or emotionally. Heredity plays a part in determining the original strength of the organ and how well it functions. However, choices we make every day in how we feel, think, or act can also affect the organs. Over time, the reliance on certain emotions or parts of the body at the expense of others is dangerous. Remember that underuse is just as dangerous. One of the hardest aspects of diagnosis is learning how excess and deficiency look very similar, but have different underlying emotional needs involved. The other important thing to remember is to get a baseline of each person's normal state or a setpoint of each feature. This may involve looking at old photographs to determine the original genetic structure and any changes in shape that have occurred. Easiest to see are changes in the coloration of each feature. The five-element color scheme is as follows: black, gray, blue or purple is stagnation; green is toxicity; red is inflammation or trapped fire; yellow is putrefaction or things staying in the body too long; and white is frozen or a lack of energy or blood. The most commonly seen colors on the face are gray/bluish purple, red, and white. Toxicity and putrefaction are often seen together as a yellow-green color (like the color of jaundice), but this shows up on the face less often because the liver is usually so good at detoxification.

When these colors show up in the areas correlated with each organ, they can signify either a physical or emotional problem. Distinguishing between the two can be accomplished only by questioning. For example, the area between the eyebrows is correlated to the liver. Redness in this area shows inflammation of the liver that can be caused by a pathogen or emotional irritant such as anger. Either condition affects the liver. Also, if the liver is dealing with a pathogen, it can make a person more irritable or angry. Conversely, a person who is angry and irritable is much more likely to be affected by a pathogen. As you can see, the emotions and the functioning of the organs are intertwined ([Table 10-1](#)) and trying to take emotions out of illness and disease gives you limited insight.

TABLE 10-1 Health Aspects*



	Water	Wood	Fire	Earth	Metal
Organ	Kidney	Liver	Heart	Stomach	Lungs
Facial features	Ears Undereye Philtru Chin	Eyebrows Temples Jaw	Eyes Tips and corners Wrinkles	Mouth Upper lip Lower cheek	Nose Cheekbones Skin
Body parts influenced	Brain Spinal cord Bones Hips Knees, ankles Bone Marrow Head hair Sphincters Pubic hair Teeth Inner ears Pupil of eye Ovaries/ Testes Bladder	Gallbladder Neck/head Ligaments Tendons Small muscles Iris of eye Vagina Clitoris Penis Nails Skin Color Hormones	Small intestine Arteries Eyes Hands Chest/ribs Complexion Tongue Corners of eyes Blood Perspiration Hands Pericardium	Pancreas Spleen Muscles Midback Lips Mouth Eyelids Lymph Saliva Diaphragm Large Muscles Calves	Upper back Shoulder Colon Nose Sinuses Bronchi Skin Mucus membranes Body hair Moles White Spaces on face
Disorders, health issues, diseases associated with elements and organs	Genetic/ Growth Problems Kidney stones Aging Infertility Impotence Miscarriage Loose teeth Deafness Tinnitus Thinning hair Multiple Sclerosis Muscular Dystrophy Cerebral Palsy Back problems Osteoarthritis Sphincter Problems Osteoporosis	Coordination Locomotion Fibromyalgia Migratory pain Tension Cramps/spasms Irritability Nausea Headaches Hormonal problems Tendinitis Accidents Vision Problems Depression Addiction Chronic Fatigue Parkinson's Repetitive strain Gallstones Cirrhosis	Heart disease Disturbances of speech and thinking Insomnia Arrhythmia Tachychardia Restlessness Inflammatory conditions Phobias Lupus Rheumatoid Arthritis Psychosis Epilepsy Hyperactivity Celiac Disease Pericarditis Arteriosclerosis Angina Herpes Rashes Ulcers	Hernia Digestion and absorption problems Lymphatic Circulation Varicose Veins Indigestion Flatulence Poor appetite Overeating Anemia Hemorrhoids Bruising Reflux Anorexia Bulimia Cancer Diabetes Prolapses Blood Clots Gastritis	Respiratory disorders Airborne allergies Breathing Problems Coughing Excessive phlegm Vulnerability to colds/flu Slow healing of skin Emphysema Asthma Tuberculosis Psoriasis COPD Colitis Irritable Bowel Eczema Bronchitis/ Pneumonia

*This listing is intended to demonstrate elemental/organ connections. Some disorders and diseases, however, have multiple causes and multiple elemental involvement.

Most of the leading causes of death are actually diseases that are not necessarily fatal ([Table 10-2](#)). This is very important to remember. It used to be that cancer was considered a death sentence, but the CDC has recently published a report that states that the number of cancer survivors is growing rapidly and that one out of every six people over the age of 65 is a cancer survivor.² That makes cancer much less of a death sentence than it is often perceived to be. Having spent much time in hospitals the last few years because of the health problems of my sister, who has since died, I have come to see how powerless you are when you are sick and dying. And, if people became more aware of some of the other factors involved with their health, it might be possible to get a handle on what to do or how to live to enhance their health. Preventative medicine is much more than just prevention, it is empowering. So, let's look at the specific kinds of markings on the face associated with each organ and the diseases and illnesses involved.

TABLE 10-2 Leading Causes of Death (2008)⁶

Disease	Number Recorded	Related Issues	Negative Emotions	Healing Actions	Organs Affected
Heart disease	2,472,699	Abandonment Broken Heart	Loneliness Lack of joy Anhedonia (lack of feeling)	Enjoyment Play Love	Heart
Cancer* (malignant, neoplasms)	617,527	Other-directedness Following rules	Overnurturing others Blocked Jing Toxic trauma	Caring for self Instinct/Right Action Releasing Jing talents	Spleen/ Stomach system
Chronic lower respiratory diseases	566,137	Sorrow Grief	Suffering Living in the past	Gratitude Living in the Present Life Purpose	Lungs
Strokes (cerebrovascular)	133,750	Pressure Resistance	Repression Giving up	Expression/creativity Accepting change	Kidney, Liver
Accidents/ unintentional injuries	121,207	Going too fast Rashness/Reckless Liver Qi	Rebellion Impatience	Patience Allowing	Liver, Heart
Alzheimer's disease	82,476	Fantasy Imagination	Denial Emotional Drama Need to Forget	Acceptance Forgiveness	Brain, Kidneys, Heart
Diabetes	70,601	Demand for nurturing Overdependence	Bitterness Resentment	Giving to self Sensual Pleasure	Pancreas
Pneumonia, Influenza	56,335	Boundaries Oversocialization	Feeling bombarded Fear of getting sick	Independence Strong sense of self	Lungs
Kidney disease (Nephritis)	48,283	Will Destiny	Fear of stillness Fear of knowing	Courage to be on your path	Kidneys
Septicemia	35,961	Absorbing toxicity	Feeling attacked	Believing in Positive Outcomes Feeling Safe	Liver

*Each form of cancer has additional issues and emotions. For example, breast and prostate cancer usually involve gender issues.

Kidney System

The ancient Chinese called the kidneys the “Minister of Power.” The organs of this system are the holders of the primordial yin energy and contain the first organ to develop (the spinal column) and the last organ to fail (the brain). Kidneys are the reservoir of Jing, the prenatal energy we came in with. Managing this Jing is considered the most important part of longevity (see [Chapter 1](#)). The associated organs in the system are the adrenal glands, the reproductive organs, the brain and spinal cord, and the bladder. Any problems with the kidney system increase the feelings of fear, panic, and paranoia and decrease the ability to show courage, use the will or find wisdom.

The first place to look at fundamental kidney strength is the ears. The ears are also considered the best place to determine Jing—the inherited constitutional strength that we live on throughout our lives. Strong Jing is seen in firm yet flexible cartilage. Too much firmness and too little strength are both considered Jing challenges. Major changes in the structure of the ear also indicate a weakening of the Jing. This can be from incidents in childhood that create issues. The fear that occurs from these traumas and the energy spent attempting to avoid similar experiences happening again freezes the Jing (see [Chapter 2](#)—Facial Map). This Jing is not lost, but it is not accessible again until the person identifies, clears, and steps out of the repetitive cycle of living and reconstitutes the Jing by gaining insight and wisdom from personal experiences.

The best place to look for current physical kidney function is under the eyes. Any noticeable depression of the skin between the cheekbone and under-eye area is a sign of dehydration. When the skin is also papery and dry, it is a further indication of a lack of water in the body. If this area is hollowed and dark, it is a sign of chronic dehydration that may have a variety of causes ([Figure 10-1](#)). It is very often associated with allergies, which are very dehydrating. However, because the lines in this area indicate lost loves (see [Chapter 2](#)—Emotional Map), one of the primary causes of dark circles is old emotional pain that has not been resolved. The Chinese term for this area is “unshed tears.” It means that there are many tears to cry and no water left to cry them. The lighter the color, the newer the pain. Pink is very recent, purple is older, and dark gray or black is very old pain. If the entire eye socket seems dark and shadowy, it is a sign of potential kidney disease. Patients who are treated with dialysis have extreme darkness under and around the eyes. This is a sign that the kidneys are not filtering waste properly and that the balance of fluids in the body is significantly affected.



FIGURE 10-1 Kidney Deficiency.

The hollow and darkened under eye area and the shadow around the upper socket of this woman's eye shows that her kidneys are currently very tired.

It is important to treat the dehydration to attempt to balance the body fluids. However, drinking water alone is not the antidote. Holding in the necessary water is more important than continuing to pour it in. There are misconceptions about how much water you should drink. Water is not the only answer to kidney deficiency. Many times people drink too much water but are not holding it in to be used by the body. To heal the kidneys, first you need rest, including doing nothing or meditating. Next most important is sleep. This is when the kidneys and the brain rest and the body heals itself. Eating foods with a high water content, such as soup and fruits and vegetables is also important. The minerals in these foods help bind the water in the body. The last important treatment is drinking water; here, the quality of water is important. All of the societies in which people live the longest have one striking thing in common—highly mineralized glacier water.³ This is considered optimal drinking water because of the purity of the aerated water and the quality of the colloidal mineral content. Spring water is also considered very good, and collected rainwater is good. Water that has traveled long distances in pipes or aqueducts has lost some of its valuable Qi, and the use of added minerals in large quantities can also take away some of the intrinsic healing properties of naturally good water.

The darkness around the eye usually starts under the eye right below the inner canthus and continues in an outward arc. As the kidney deficiency becomes more

pronounced, the eye area above the inner canthus gets sunken and dark, and then continues above the eye toward the outer corner. When the entire eye socket is shadowed and dark, it indicates severe kidney deficiency. This is often seen in kidney dialysis patients and should be taken very seriously when it appears.

Bags under the eyes reveal water retention or edema in the body ([Figure 10-2](#)). This area is often white in color because of the frozen nature of the kidneys. The whiteness is a sign of a large amount of fear and the puffiness is a sign of excessive mineralization, which is fairly common. The whiteness under the eye usually indicates a person who is in a state of hidden panic, something I call “running away by standing still.” This kind of person is usually immobilized by a secret fear and, instead of acting, does nothing to move forward except to wait and watch. It is advised that some action be attempted to move the Qi and keep stagnation from occurring. When the body becomes edemic, it is a sign that the body is not processing water correctly. Water is held most often because of a surplus of minerals left in the body. Before using prescribed diuretics, it has been found to be helpful if people with this condition drink distilled water for a short period, so that the excess minerals bind to the demineralized water and are flushed from the body. There are also many foods that are naturally diuretic such as dandelion greens, asparagus, celery, lemon, etc. Because this condition can recur easily, this may need to be repeated whenever the bags reappear.



FIGURE 10-2 Kidney Stagnation.

The puffy under eye area of this woman shows that she is currently experiencing

some stagnation in her kidneys by retaining water here and possibly in other places on her body.

The kidney system is also responsible for fertility. In fact, the ancient Chinese called the testicles the “outer kidneys.” The philtrum is the area that reveals signs of fertility. This area indicates by its width and depth the potential for fertility and potency. A full and deep philtrum is a sign of strength in the reproductive organs and shows that this person is very fertile (see [Chapter 1](#) and [Chapter 4](#)). A groove that is short, shallow, narrow, or marked, is a sign of compromised fertility or weakness in the reproductive organs ([Figure 10-3](#)). However, this area also indicates potential creativity and spirituality. One of the strongest markings on the philtrum is a horizontal line that cuts across the groove like a bridge over a stream (see [Chapter 1](#)). This is a sign of cutting off fertility as a conscious choice or as a biological necessity caused by miscarriages or in menopause. This allows the energy that would have been used in procreation to be used instead for creation and creativity is a necessary part of the transformation that helps someone become more enlightened after fertility wanes.



FIGURE 10-3 Small Shallow Philtrum.

This woman’s philtrum shows that she does not possess a great abundance of fertility as the color is a bit pale and it is not very long or deep. It is, however, wide enough for several pregnancies.

When the philtrum is discolored, it shows that the uterus and ovaries in women and

the prostate and testicles in men are compromised. Redness is a sign of inflammation; for women it is usually a sign of excessive bleeding, or an infection. When it is pink, it is a sign of ovulation and when it is puffy and dusky rose it is a sign of pregnancy. In addition, when the pregnancy is very strong, a small red dot about the size of the period at the end of this sentence appears somewhere on the philtrum mimicking the attachment of the placenta in the uterus. In men redness is most likely a symptom of an enlarged prostate or burning feelings with ejaculation or urination, or too much sex. Darkness in the philtrum is a sign of stagnation. This could be caused by stagnant blood as in menopause or clotting, or the cessation of menstruation. Darkness combined with puffiness can be seen when a fibroid tumor is present. In men, darkness is often present with an inability to ejaculate as in impotence, or if there is a tumor in the testicles or prostate. White in the philtrum is a sign of frozenness. This is what I find to be the strongest sign of infertility. The Chinese name for this condition was “cold womb”. There is a lack of blood flow or warmth in the reproductive organs, which inhibits fertility and the sex drive. Fear of pregnancy and childbirth appears to be correlated to the color psychologically and lack of blood is indicated physically. In men, it occurs most often during periods of celibacy or from low sperm production or poor sperm motility.

For fertility, it is important to remember that conception is Taoist Alchemy or what can be called a living miracle in the Western world. It is about combining the Cosmic Fire with the earth Qi in the sacred cauldron of the womb. Anything that helps either bring in more Cosmic Qi or earth Qi and mix them is said to increase the chances for pregnancy. This includes eliminating many of the human emotions, and increasing faith and belief in the magic of creating new life.

The chin is the place to look for future kidney and bladder strength. This is the area that shows the will, including the will to live. Whenever the chin shows weakening of the structure or the flesh, the will has weakened, fear has increased, or the kidneys and/or bladder are tired and often inflamed ([Figure 10-4](#)). This is most commonly seen in sagging skin around the chin or dimpling of the flesh that gives it an appearance like an orange peel. This is a classic sign of kidney deficiency in older age and can also show bladder retention problems as it indicates lack of muscle tone in these organs. Darkening in this area is an indication of current fear, which often accompanies aging, and redness can be a sign of bladder infections. Very often the chin weakens after retirement because the will to work is no longer needed. A person with a strong or large chin is less likely to retire or, if forced to, will find other things to do that are treated like a career or a serious hobby. They also have the ability to will themselves into living longer even as their bodily functions start to deteriorate. These kinds of people have an amazing will to live and the courage to live through almost anything.



FIGURE 10-4 Inflammation of Kidneys/Bladder.

There is redness in this woman's chin, which points to an inflammation of the kidneys and/or her bladder. The lines indicate that this may be due to feelings of fear.

There are some corollary places to look for kidney deficiency as well. Any inherited genetic defect or developmental problem is viewed as constitutional kidney deficiency. Also, the quality and amount of hair is a sign; lots of hair shows strong kidney energy, and thinning hair shows weakening kidney energy. The ability to hear is also an indicator. Deafness and Tinnitus, or ringing in the ears, are both signs of kidney deficiency and this chronic noise is a sign of excessive fire too. Additional signs include low back pain and conditions of the spinal column including osteoarthritis or disc problems. Kidney deficiency can also be found when there are problems with the sphincter muscles of the body, particularly the bladder, and problems with the bones and teeth, including osteoporosis and chronic knee, hip, and ankle injuries or premature aging of any kind.

To build the kidney system energy back up, learn to do nothing. Become still more often, and you will gain energy. Rest, meditate, sleep, and commune with the cosmos. Don't do so much, don't move so fast, don't feel too deeply, don't think so many thoughts, and don't live so hard. Just "be," and your kidneys will help you live a longer and wiser life.

Liver System

The liver in Chinese medicine is called the “General” or the “Minister of War.” It is the domineering leader of the body that is responsible for war against invaders. It is the strategist that determines the best form of fighting. It also takes care of detoxification, cleanup, and rebuilding of the body when the battle is done. The liver is in charge of both growth and repair. The liver regulates the use of metabolic energy, the coordination of small muscle activity, and the functioning of the ligaments and tendons. The associated organs and the body functions of the liver system are the gallbladder, the head and neck, the sexual organs, and the vision aspect of the eyes.

The first place to look for constitutional liver strength is the eyebrows. Thick, wiry, or coarse eyebrow hairs and long or wide eyebrows all indicate a powerful liver (see [Chapter 5](#)). All of these are signs of enhanced drive, athleticism, anger, passion, or aggression. People with large eyebrows are capable of big anger and occasional aggression, and even when this anger is repressed, it has a threatening quality to it, much like a volcano that could blow at any time. However, if they have a strong liver, they have more than enough strength to keep the anger pushed down and usually prefer to let it out in other ways, physically through activity or in smaller quantities emotionally. These kinds of people have tremendous physical energy and enjoy using the body. They feel betrayed by their own bodies when they break down because of overuse. Any change in the eyebrows caused from the hair falling out or thinning is indicative of a weakening liver and loss of hair as happens in chemotherapy is a sign of an exhausted liver ([Figure 10-5](#)). The strength of the liver also indicates the ability to use toxic substances, whether drugs, herbs, alcohol, or anger. Addiction can be a problem with a strong liver as only those with a strong liver can abuse toxic substances and the charge gained from toxic substances or emotions can easily become a self-destructive cycle. The liver enjoys a good fight but can be overused to the point that life becomes an endless dramatic battle, and the liver wears out. Problems with depression and immobility from physical ailments are common. However, the liver is also the organ that enjoys regenerating the most and, after a rest, can come back with more energy.



FIGURE 10-5 Liver Deficiency—No Eyebrows.

The woman in this photo has no eyebrows and in this case, it was caused by excessive medication. However, they have still not grown back after completing the medication, which indicates an ongoing liver Qi deficiency.

When the eyebrows are naturally sparse, thin, or soft, there is much less liver Qi to begin with (see [Chapter 5](#)). People with little eyebrows have trouble with any kinds of toxins, either environmental or emotional. They do not manage anger well and tend to have short fuses and minor blowups frequently. There is little power behind their words, and their anger tends not to feel very threatening. In fact, anger usually exhausts them. If the eyebrow hairs grow stronger and become coarser or appear in larger quantity, the liver Qi is rising. This often happens after the liver cleanses or after a sustained period of assertiveness, which is good for the liver. This creates an increased ability to fight and a feeling of mild exhilaration afterward. Eyebrows can be quite easy to grow when the liver is strengthened.

The next area to examine is the sclera, or white of the eye, for the current physical liver function and the thing to assess is the color. The best color for the sclera is a clean off-white. This is a sign of a highly functioning liver. If the sclera is blue-white, it is a sign of an underactive or frozen liver but it is considered good for the lungs. If the eye whites are red, veined, and dry, it is a sign of liver inflammation, usually caused by overwork, physical or mental ([Figure 10-6](#)); strained eyesight, which also overtaxes the liver; or too much anger. Eye whites that are yellow-gray-green, which look like the color of a hardboiled egg yolk—the part next to the white,

are a sign of liver toxicity. This is a combination color indicating stagnation and putrefaction along with toxicity and is a sign of a distressed liver. This is a common sign seen under the lower eyelid right before a person comes down with an illness like influenza or pervasively when cirrhosis of the liver has occurred from alcoholism, drug addiction, or chronic hepatitis.



FIGURE 10-6 Liver Inflammation—Physical.

The white areas of this woman's eyes are currently red, indicating an inflammation of the liver or of the cornea itself. This is most likely a temporary condition caused by overexertion and is only considered problematic if it is ongoing.

Vision is also a function controlled by the liver. Blurred vision is a sign of temporary liver deficiency. This is often caused by tiredness or overuse of the eyes, but the deterioration of vision is associated with the liver energy's effect on the brain, which when severe can create delusions because of an unwillingness to see things as they are. Such a condition is often called denial or a self-induced altered state of perception. If vision problems are indeed tied to altered states, it becomes necessary to check the temples as well.

The temple area, as previously explained in [Chapter 5](#) is called the “desire for altered states.” Any indentation here is a sign of this desire, whereas a fullness of flesh in this area indicates great pleasure at being human and enjoying creature comforts. The indentation, when light, belongs to a person who seeks truth and enlightenment, great creativity, and spirituality. However, if this area is dark, the

person possessing this coloration and indentation of the temples shows signs of wanting to escape, whether into delusions or through drugs, alcohol, or depression. When this darkness and hollowness extends down toward the jaw and/or if it turns greenish, the addiction is severe and this current self-destructive behavior is dangerous. This form of addictive behavior is best treated by immediate action. For milder cases, education, creativity, and/or spiritual practice are recommended.

The area between the eyebrows is a good place to get a reading on the emotional use of the liver. Markings and coloration here show how much of the various forms of anger or frustration a person has felt in the past or is currently feeling. A strong single line (see [Chapter 2](#) and Chapter 10) indicates that much past anger has been repressed ([Figure 10-7](#)). Two lines (see [Chapter 2](#)) show that anger has been felt, whether repressed or expressed, leading to a short fuse or multiple triggers, which often show up as chronic impatience and irritability. When the area is red, a person's liver is currently inflamed ([Figure 10-8](#)) and anger is present even if it is being kept controlled. Darkness and hollowness in this area is indicative of depression or exhaustion of the liver and the inability to act. A greenish color is a sign of anger that has become toxic, and white coloration is a sign of an emotionally frozen liver and the inability to express anger or process toxins in any way.



FIGURE 10-7 Suspended Dagger.

The line between this woman's eyebrows indicates that she is only using half of her liver Qi due to repression of her anger or fear about her yang power. She will gain a lot of physical energy by expressing her anger more and by being willing to fight.



FIGURE 10-8 Mild Liver Inflammation—Emotional.

The Seat of the Stamp area is a bit red, which indicates a mild inflammation of the liver most likely caused by some anger that needs to be expressed.

The biggest problem the liver has is the creation of excessive tension that requires an appropriate outlet. This is shown in facial skin that is too tight over the bones. Relaxation is a problem for the liver; it wants to be working constantly. Therefore, the most important thing to do is to be involved in a rejuvenating activity. Many wood people rely solely on their athleticism and work out incessantly. Although this does help to relieve the tension temporarily, as does sexual release, it unfortunately creates a perpetual cycle of competition with oneself or others and ends up creating injuries from overuse. Other people use alcohol or drugs in an attempt to relax. But what appears to be relaxation outwardly is actually much work for the liver internally. Similarly, many wood-type people rely on watching sports as a relaxing pastime. In reality, their blood pressure rises, and they get emotionally involved in the game, as evidenced by their strong reactions to perceived bad calls by referees and umpires and the exultation of “their team” winning and the anger or depression caused by their team losing.

The most helpful activity for all liver conditions is to encourage outdoor exercise and activity that involves movement but not strenuous movement, especially being around trees and greenery. This feeds the liver. For many people with a strong wood element, being active out in nature is a moving meditation. In addition, because of the propensity for people with strong livers to be very dramatic and do things in a

big way, smaller projects involving organizing or building something are very useful. This brings the wood energy to a manageable and controllable output. Accomplishment or the satisfaction of getting things done is extremely important.

To look at the functioning of the gallbladder, it is necessary to look at the length of the eyebrows (see [Chapter 5](#)). People with long eyebrows have a stronger capacity for anger, both for the short term and that sustained over time. Long eyebrows show gallbladder strength and the ability to digest fat and to be daring or bold in behavior. The gallbladder also aids in decision making and judgment. People with long eyebrows are more capable of feeling hate but also of turning on and turning off their anger. However, over the long term, hate is very destructive to the liver and gallbladder and is symbolized by termites living in decayed wood.

Short eyebrows are symbolic of a gallbladder deficiency (see [Chapter 5](#)). This means that individuals with these eyebrows have trouble digesting fat and prefer not to be too bold, although they can be daring on occasion. They also tend to hold onto anger in small but constant ways as resentment. This is toxic to the gallbladder over time, and the shorter the eyebrows become, the more likely a person is to be holding onto past injuries and insult, both physically and emotionally. A deficiency in the gallbladder is also evident in someone who “keeps score.” Although this doesn’t involve resentment, this is a simple scorekeeping system designed to keep themselves from being beholden or in debt. When resentment crystallizes, it can manifest as gallstones. When resentment is taken to extremes, it is used as a weapon by which giving becomes a means of getting back, or else the desire for revenge can surface. This desire can be seen in an overdeveloped jaw. The strength of the arch of the eyebrow also indicates gallbladder function in terms of decision making. The stronger the arch, the stronger the gallbladder. Likewise, the flatter the eyebrows, the less decisive someone can be.

The jaw is the place to look for future liver strength. This area is called “roots of the tree” for the simple reason that it shows the strength of someone’s beliefs, ethics, and principles (see [Chapter 5](#)). The stronger the jaw, the stronger the bearer holds onto personal beliefs and the more willing he or she is to fight for them. This is a sign of a liver that is as strong as it now can be. When the jaw is held too tight, liver Qi becomes excessive, and tension headaches are a common result. Temporomandibular joint syndrome or trigeminal neuralgia is also likely to occur with their associated spasms and sharp migratory pain. Long-held anger is considered a causative factor in both of these conditions. If the jaw protrudes and creates heavy jowls, the liver Qi is overactive. This is the trait that shows the desire for domination. When the jaw is narrow or the structure is delicate, it shows a person who is peace loving and accommodating. When the structure of the jaw weakens, as

seen in sagging skin there, it is a sign of a lack of determination. If the jaw structure is involved, it shows a severe weakening of liver Qi.

There are some corollary places to look for liver deficiency and some conditions or diseases in which this deficiency is obvious. For example, liver spots are a sign that the liver is tired. Lines and ridges or weakening of the nails can also show liver deficiency. Any condition or illness that affects mobility or coordination or locomotion, including Parkinson's disease in particular, repetitive strain disorders, and injuries of tendons and ligaments, are all signs of overuse of the liver's energy. Other conditions that create pain, such as fibromyalgia, premenstrual syndrome, migraine headaches, muscle cramps, and spasms also implicate compromised liver function and signify its exhaustion. Accidents are a function of liver activity as well, when rash, angry, or hurried behavior helps to create dangerous conditions.

The liver is actually a soft organ that creates a hard body. People with strong liver Qi need to remember that their bodies and life style could use some softness too. The most common injuries, accidents, and illnesses from overactive liver Qi come about because of rigid thinking, extreme actions, and an overactive drive. The strain and exhaustion that occur when activity is constant and the body is pushed too long ultimately result in diseases that force someone to stop, adapt, and regroup. It is wisest for people with strong livers to slow down and live softer lives instead of being forced to stop by their eventually rebellious bodies.

Heart System

The heart in Chinese medicine is called the “Emperor” because it rules the entire body as it is the organ responsible for the circulation of blood and controls the expression of every emotion. There was some controversy about whether the heart should even really be called an organ as organs were parts of the body that were supposed to “hold” something. And while the heart does process blood, it doesn’t do so for very long. In fact, the ancient Chinese equated the heart with being a way station where travelers (like blood) stopped for a short visit before resuming the journey. That is why the fire energy touches and affects every part of the body because the blood travels and the fire migrates and marks everything it touches, especially the face in the form of wrinkles. The Chinese also view the mind as part of the fire element, and thoughts are indeed fiery in nature because they involve a firing process across the synapses of the brain and the neuropeptides—the emotional messengers are carried in the bloodstream. The vibratory frequency of the nervous system is also involved with the fiery nature of thoughts and feelings. The associated organs and body functions of the heart system are the small intestine, the arteries, the hands, the chest and ribs, and the complexion color—the Shen of the skin.

The first place to look for constitutional heart strength is the tip of the tongue. Fiery people have really narrow pointed tongues and that is a sign of extra fire energy. A healthy tongue shows good heart Qi when it is pale red, supple, and slightly moist. This shows normal blood flow and good vitality. As the ancient Chinese said, the tongue should have spirit. If the tongue is very pale or thin, it is indicative of blood deficiency. When the tongue is red, it shows excess heat. Purple indicates stagnation of blood, and bluing is a sign of coldness. If the tongue is swollen or very wet, it is a sign of excess dampness. If the tongue is dry and withered, this is a sign of very poor heart health.

When the tip of the tongue is temporarily red, it is a sign of current emotional problems or fire in the blood. Long-term emotional disharmony is seen in a pervasively red tongue. This is caused by being overly emotional or by a kind of frantic overwork and is likely to contribute to insomnia because of the excess heat carried in the body and the mind.

An alternative place on the face to look at the current functioning of the heart is on the tip of nose. This area is much easier to see and evaluate. Once again, color is the first thing to look for. If the tip of the nose is pale, there is blood deficiency or lack of blood flow in the heart or the body ([Figure 10-9](#)), which can lead to poor circulation and problems with coldness in the extremities. A nose tip that is white

indicates either a blood deficiency and/or lack of blood flow—if it suddenly looks pinched and white could be a warning sign for angina pectoris. When the tip of the nose is red ([Figure 10-10](#)), it is a sign of inflammation of the emotions or of some part of the body. This could also just be symptomatic of excess heat held in the body or a naturally high body temperature. Small red veins on the sides of the nose indicate even more inflammatory problems in the vascular system; and can show that the arteries have been compromised by arteriosclerosis or could simply be symptomatic of Rosacea. This can also be a sign of a person with a hyperactive nervous system that contributes to difficulties maintaining a regular heartbeat (arrhythmia or tachycardia). Irregular electrical impulses of the brain, nervous system, and heart can also lead to volatile emotions, chronic anxiety, and panic attacks.



FIGURE 10-9 Heart Deficiency.

The tip of this man's nose shows a mild blood deficiency due to the lack of color underneath a diffused red that indicates an inflammation of the heart system—most likely in the arteries.



FIGURE 10-10 Red Nose Tip.

This woman's nose is red, which is most likely caused by an excess of fire energy that is emotional, not physical. It most likely indicates heat in the blood or active emotions.

A nose tip that is purplish in color is indicative of blood stagnation or pooling of blood which may lead to clotting. This is a dangerous sign indicating poor tone of the heart muscle and a possible heart attack in the near future. Another dangerous sign on the tip of the nose is an artificial puffiness of the tip that shows potential congestion and stagnation in the heart or lungs ([Figure 10-11](#)). This is different from the bulbous swelling of Rosacea, which also causes permanent redness of the skin and is considered false fire. It shows as a white color underneath a splotchy redness and the pores are quite evident. A line under the nose below the tip and between the nostrils indicates a hereditary heart deficiency. Children with this trait are susceptible to heart murmurs or holes in the heart, which they often outgrow. When the line cuts through the tip of the nose ([Figure 10-12](#)), this condition continues into adulthood and is correlated with neurological glitches, including mitral valve prolapse. Mitral valve prolapse has recently been determined not to be a heart valve defect as previously thought. Dr. Phillip Watkins, the director of the Mitral Valve Prolapse Center in Birmingham, Alabama, calls this syndrome dysautonomia, in which the glitch in the nervous system leads to low blood volume and the correlated feelings of dizziness, heartbeat irregularities, chest pain, panic attacks, and fatigue. According to Dr. Watkins, this disease affects up to 12% of the population,

especially women.¹ As discussed in [Chapter 1](#), this marking on the nose also correlates with blood deficiency physically as in a literal lack of blood or emotionally due to sacrificial behavior and is also associated with many other neurological problems including mania, epilepsy, migraine headaches, hyperactivity and irritable bowel syndrome. Finding ways to increase blood volume and calm the nervous system are necessary to treat these problems effectively.



FIGURE 10-11 Heart Stagnation.

The tip of this man's nose is puffy and also has a purplish cast indicating that he needs to be careful about pooling of blood as in atrial fibrillation and possibly laxity of the heart muscle.



FIGURE 10-12 Line Through Tip of the Nose.

The line that cuts through the end of this man's nose shows that he can sacrifice his energy for other people, but he needs to keep some of this fire energy for himself and have more fun.

The lower eyelid is the best place to check the functioning of the adrenal glands. While the adrenals themselves are part of the kidney system, adrenal deficiency creates an overactive and fiery nervous system. If the rim of the lower eyelid is red, it is a sign of aggravated, inflamed adrenals ([Figure 10-13](#)) which creates excessive fire in the nervous system. Adrenal inflammation can be caused by extreme stress, exhaustion or, in some cases, excessive sexual activity. Drooping lower lids, which causes the condition known as three-white-sided eyes, are a major sign of adrenal deficiency (see [Chapter 6](#)). People with this condition are touchy and temperamental because their adrenals are near exhaustion and there is false fire running through the nervous system. When the upper eyelids are held raised up to create the three-white-sided eyes above, it is a sign of a chronically overly alert sympathetic nervous system or excessive fear and hysteria. Four-white-sided eyes are symptomatic of an extremely hyperactive sympathetic nervous system that damages the adrenals and can lead to an early death.



FIGURE 10-13 Adrenal Inflammation.

The redness of the lower rim of this woman's eye indicates her adrenal glands are currently inflamed. This could be due to severe stress, a lack of sleep or excessive pain. Her upper eyelid is red as well showing that her spleen is inflamed, so this may involve a chronic condition.

There are some corollary places to look for heart excess and deficiency and some conditions or diseases where this excess or deficiency is obvious. For example, excess fire is implicated in many diseases characterized by inflammation as a primary symptom. This includes rheumatoid arthritis, lupus, and Crohn's disease in the small intestine and other conditions including stomach ulcers, esophageal reflux, herpes, and rashes. Heightened sensitivity to sensory stimulus is excess fire, as is an overactive imagination. Having a vivid fantasy life or active dream life is also very fiery and contributes to chronic insomnia. Excessive or inflammatory emotions that are taken to extremes can cause panic, phobias, and even psychosis, especially schizophrenia, which is characterized by paranoia, delusions of grandeur, hallucinations, and distorted speech and thinking. This mental disease can start out as fire excess and can lead to severe fire deficiency, as seen in catatonia.

Fire that has been too contained can cause an explosion. Epilepsy in traditional Chinese medicine is considered liver wind, and yet it involves a short circuit of the brain's electrical impulses. It is like a blown fuse. Therefore, I consider this condition to be excess wood that pushes into excess fire. The explosion of fire creates a backdraft, or wind, that immobilizes the body and sends it backward on the

five-element cycle to wood. Interestingly, migraines are now thought to be related to misfiring of the brain as well and could be a milder condition of fire backdraft.

The pericardium is the heart protector and, when defending the heart from negative emotions, creates the feeling of tightness in the chest that is often called heart pain. This is called an Overactive Pericardium and can be seen in a very tightly pinched nose tip and a line that goes across the nose horizontally above the tip (see [Chapter 6](#)). This creates heart deficiency because the heart by nature is a buoyant organ and wants room to expand. This is also the cause of chest pain that is not related to heart disease. The pericardium is called the “Court Jester” and is responsible for expressing joy. When the pericardium is healthy, the bearer has joy lines radiating upward from the outside corners of the eyes and is able to express joy and humor. When there are more sadness lines going downward from the outside corners, the pericardium has usually been overactive or the heart is being too controlled, leading to fire deficiency and repression of the spirit (see [Chapter 2](#)).

Some syndromes and conditions of deficient fire include stammering, stuttering, and muteness. Any disconnection between the brain and the ability to communicate or receive emotions or thoughts verbally is considered a fire deficiency. Anhedonia, or the inability to feel emotions at all, is also considered fire deficiency. Autism is severe fire deficiency and metal excess; autistic individuals can tune out virtually all outside stimulation. They avoid human contact and relationships and are generally unresponsive to emotions because they have the ability to shut down due to their oversensitivity to stimulus. They are excessively metallic and need structure and order. They often have speech problems and resist change. High-functioning autism is considered less fire deficient and is called Asperger’s syndrome. This syndrome is characterized by a lack of emotional affect and an inability to understand emotions and social relationships; people with Asperger’s are capable of functioning in the world in a mental way but not as easily an emotional way. They can and do feel deeply, but do not express their feelings easily or well. They often have an unusual stare and tend to act in habitual ways. The skin coloring of autistic people is usually somewhat pale and indicative of a lack of fire energy and a disconnection between the mind and the heart. It must be noted that people with Aspergers do have very active and intelligent minds as the fire energy is centered there and they are capable of intense focus and concentration.

When the complexion is red, it is a sign of internal heat and lots of fire energy. These people tend to have good circulation and sweat easily, sometimes profusely. People with a lack of color in their faces are fire deficient and usually have circulation problems and little perspiration. Darkness or grayness under the skin is a sign of stagnation and could be symptomatic of very poor health or a current illness.

The small intestine is also part of the heart system. It's traditional name is "The Minister of Reception" and is also called the "Lesser Marsh." It is responsible for separating fluids and the useful food from the unnecessary and is involved with appetite. It also affects clarity of the mind and controls dreams. Its' function is best seen on the rim of the upper lip. Any dryness here indicates dryness in the small intestine as well. Redness indicates inflammation of the small intestine and may create an excited mind where the emotions take over thinking. Puffiness signifies stagnation and unclear thinking. This is why a fuller upper lip indicates the desire for intense experience of expressing emotional drama (see [Chapter 7](#)). The small intestine is most particular about what foods are acceptable when the line of the upper lip is very refined and less particular when the lip line is less defined.

The best place to look at current and future emotional or mental health is the eyes and the quality of light that shines through them. This light, the shen (see [Chapter 9](#)), is the aspect of the eyes most closely tied to the emotional heart. Diagnosing from the shen was and still is a highly regarded and basic form of Chinese medical diagnosis. Shen disturbances include problems with the emotions, the nervous system, and the brain's functioning, including difficulties in thinking and communicating. Shen is involved in intuition, showing joy and humor, and verbal ability. Positive shen is attractive and glows from the eyes. This is a sign of happiness and clarity of the mind. When the shen is disturbed, it is either overly bright or too dull. There are many subtle degrees of difference in the various manifestations of shen. According to the ancient Chinese, shen must be felt as well as seen. In other words, the observer has to use intuition to interpret the shen that is seen and to absorb the shen that is being displayed.

Bright and flashing eyes indicate a quick mind. There is a fast reaction time to sensory stimulation of any kind. The duller the eyes, the more slowly the brain is working, and the slower the reaction time. This can be caused by illness and medication. Overly bright shen is considered excess fire Qi and is seen in the most extreme cases as mania. The shen appears intense and hot. Mania has a wild look in which the eyes are held wide open and there is redness in the color of the skin around the eye socket and on the lower rim of the eye.

Shen that is less intense but still bright, with a vibration that feels scattered and irregular or behavior that is erratic, is a sign of hyperactivity of the brain. This is usually false fire; these people get easily overstimulated and suffer from sensory overload because they are incapable of shutting down. In even milder cases, it can be seen as flashes of overly bright light shining in the eyes and is accompanied by chattering in which the enunciation is not clear and the movements of the hands and body are erratic.

Very dull shen is usually a sign of mental deficiency or mental illness. The difference between the two is that the mental deficiency appears as a simple lack of clarity in the shen. Mental illness, however, shows up as confused or hidden shen. The shen appears shadowed and unfocused. However, each form of mental illness has slightly different looks to the shen. For example, schizophrenia has a murky look (except when coupled with paranoia). In paranoid schizophrenia, the eyes get a crazed look with shen that sputters with an irregular vibration. Depression has a dark defeated look, obsessive-compulsive disorder has an anxious look, and dementia has a lost look.

Shen is most attractive when life is being enjoyed. With the incidence of heart disease at its highest point ever, it is important to understand what truly heals the heart. There are many studies correlating certain emotions and activities to heart disease. In the 1970s the label “Type A Personality” was coined. This was a person described as being too driven, focused, intense, and angry. Later it was found that both hurrying and hostility were involved with heart disease. Eventually, Dr. Dean Ornish came up with a successful program to treat heart disease. It involved a low-fat diet, meditation, exercise, and group therapy. As he has refined his program over the years, he discovered that group therapy was one of the most healing aspects of his program and now believes that loneliness is one of the most important contributing factors in heart disease. Although the low-fat diet gets the most attention, the emotional healing that occurs during the treatment may be the most beneficial.

I was taught that heart failure was usually a secondary organ failure. Another organ had to fail first before it affected the heart and its’ functioning. For example, the benefits of a low-fat diet helps the liver system because the gallbladder digests fat properly or improperly and the liver often overacts on the heart, especially when too much anger is expressed. The special, individualized diet, which would be self-nurturing and good for the spleen/stomach system can also overact on the heart. Meditation is important for the kidneys, and the kidneys can and do overpower the heart energy. Exercise is very important for the lungs because it helps people breathe correctly and oxygenates the blood, which may be the most critical component of exercising. Group therapy is good for the heart because of the exchange of emotions and the verbal interaction, and the intimate connection that develops. This may mean that the heart is best healed through the emotions. Recent research done by the Harvard School of Public Health found that a positive outlook, such as being optimistic and happy, enhanced heart health and reduced the risk of an initial cardiovascular event by up to 50 percent.⁴

However, the ancient Chinese believed that it was most important to control the

emotions. Overindulgence in the emotions creates imbalance. They did not believe in getting too emotional about anything; in fact, they cautioned against the ups and downs of emotional expression. The sudden shifts in emotion are hard on the body and disrupt the heart's natural rhythm. They cautioned against an overactive imagination or dramatic reaction to life's circumstances. Being overly emotional or scattering energy was considered frivolous at best and, at the very worst, dangerous. Emotional firestorms were considered a complete waste of valuable energy. They decreased the life span because they burn up so much Jing and Qi. The ancient Taoists recommended peacefulness, contentment, and calm behavior for longevity. The Buddhists call this the "golden mean," or living in the middle of two extremes.

Spleen/Stomach System

The ancient Chinese called the spleen and corollary pancreas the “Minister of the Agriculture,” and the stomach was the “Warehouse” or “Granary” where food was stored. These organs begin to process, extract, and store the nutrients that enter the body through food and drink. This system is responsible for the nourishment of the physical body, the assimilation of things from the outside, and the process of making them part of the body. The spleen and stomach are together one of the most powerful contributors of postnatal Qi (see [Chapter 1](#)). When the prenatal Jing essence becomes depleted, one of the only ways to produce more body essence is from outside forces. Qi is taken from the digestion of bulk food and drink. This spleen/stomach system tries to take in everything, even ideas, and make it a part of the body. Eventually, the spleen/stomach system transports it for further refinement to the intestines. Therefore any problems with nourishment of the entire body, digestion of foods or ideas, or retention of nutrients or information involve the spleen and the stomach. The other associated organs are the large muscles, the midback, the lymph glands, the veins, and the diaphragm. Food has always been the primary medicine in the traditional Chinese system of healing (see [Chapter 7](#)—Chinese Wealth Cycle).

The first place to look to determine the fundamental spleen/stomach strength is the mouth. This is the place where food and drink enter and are received. This means that an open mouth is receptive and a closed mouth is rejecting. Many things can be seen from the mouth regarding the health of the spleen—just think about how you feed a baby. The spleen is in charge of muscle tone, moodiness, and metabolism. The muscle tone of the digestive organs and the body can be seen in the firmness of the mouth. Lips that are strong, full, held fairly tight, and have a firm texture symbolize strength of the spleen. This indicates good muscle tone in the body and in the digestive organs. Firm lips are an excellent sign for a singer because they show that the diaphragm muscle responsible for helping to produce sounds has strength. Singing is an earth expression of sound. The stronger the muscle tone of the lips, the bigger and more powerful the sound is that can be emitted (see [Chapter 7](#)). People with small but firm lips have reedier but clear voices. When the lips have puffiness, the voice has a grainier quality to it, and people with this trait gain weight easily throughout the body. When the lips are overly thin, the spleen is deficient. People with thin lips have trouble holding onto nutrients. They have trouble gaining weight. People with flaccid lips have poor muscle tone, often accompanied by weakness in the body. They tend to overindulge in sweets and gain weight in the earthy parts of the body such as the abdominal area.

Moistness of the lips is another sign of good spleen function. Dryness signifies weakness of the spleen and a lack of fluids in the digestive tract to aid digestion. One remedy is to eat mucilaginous foods. Lips that are very full, dark or overly moist indicate spleen dampness. This is a sign of stagnation, in that the digestive organs are holding onto or retaining too much fluid and nutrients. This is a sign that can precede weight gain and accompanies obesity.

The color of the lips corresponds to blood flow and energy in the digestive organs as well as the expression of moods. Normal lips are pink or pale red in color, a sign of strength in the spleen. This shows an even temperament. People with these lips can express if they want to and hold back if they prefer. They can manage their moods and usually maintain consistency in mood. If the color of the lips is pale, it is a sign of lack of blood flow and a lack of energy in the spleen, which creates mild mood swings. When the lips are very red, there is fire trapped in the spleen. The spleen is overactive, and the person possessing this trait is usually very moody with big mood swings. This is considered a classic sign of someone with a difficult temperament. The Chinese term for this is “having a bad spleen.” In English, we often talk about “venting our spleen.” Both are very appropriate expressions for the way the spleen and care for regulates mood.

Next look at the bridge of the nose in the area directly between the eyes. This is a minor spleen/pancreas area. Worry creates the horizontal lines between the eyes and depletes the spleen and pancreas energy (see [Chapter 7](#)). The deeper the lines, the more these organs are affected. As an age marking, they also show that the body has gone through a shift or transference of energy (in the early 40s) from relying on Jing essence, which is weakening, to, instead, relying more on gaining essence from food (see [Chapter 1](#)). The coloration of this area also shows blood sugar regulation. Balanced blood sugar shows as a normal, faintly pink color here. A dark bridge area shows stagnation in the digestion of sugars and carbohydrates and the possibility of diabetes ([Figure 10-14](#)). When a person is diabetic, this darkness tends to spread toward the inner corners of the eye. However, when insulin therapy is regulating the blood sugar, this discoloration will lessen. Diabetes has at its core a need for nurturing. Childhood-onset diabetes has an inherent demand for nurturing from a parent or caretaker. It requires that a caretaker monitor blood sugar, give insulin shots, and prepare proper food. In an adult, diabetes creates a demand on the self to be nurturing. This involves self-regulation and care of the disease through diet. Food was the original symbol of love and continues to be throughout life. Diabetes symbolically asks people with the disease to love and care for themselves more.



FIGURE 10-14 Diabetes.

The areas on either sides of the nose between the eyes are quite purple indicating a problem with excessive blood sugar and this woman does have diabetes. If she was not being medically treated, you would see darkness on the bridge of the nose as well as in the shen of her skin.

When the area on the bridge of the nose is very pale or white, the bearer has low blood sugar, which is commonly known as hypoglycemia ([Figure 10-15](#)). A blue color often seen here in infants and small children is usually a sign of lactose intolerance and an inability to break down the lactose sugars. It can also be a sign of too much sugar in the mother's diet during pregnancy or while breast-feeding.



FIGURE 10-15 Hypoglycemia.

The bridge of this man's nose is white, which indicates that he is currently experiencing low blood sugar. This is quite a common condition and is not considered dangerous unless it is chronic. It is usually easily treated by eating additional protein.

The best place to look for current stomach functioning is above the upper lip on either side of the philtrum. This area also indicates issues about nurturing. When this area is full, clear, and pink, the stomach functioning is considered optimal. If this area is hollow, it indicates that stomach functioning is weak and that self-nurturing is also deficient. When this area is lined with multiple vertical lines coming from the upper lip, it is a sign of intense over-nurturing of others at the expense of oneself (see [Chapter 2](#)). The antidote to these lines and the severe deficiency in self-nourishment is pampering. When the skin in this area is overly tight, there is too much restriction on food intake. This look usually occurs while someone is on a diet. Too much control over what goes into the stomach and when food can be eaten can cause digestive disorders. The stomach is a relaxed organ and enjoys eating a variety of foods in a comfortable way. Any severe restrictions inhibit digestion because of the tension in the stomach. The most common side effects are flatulence, indigestion, or burping. The stomach's natural movement is downward; however, when it rebels, it sends energy upward, as in regurgitation.

Redness in this area is a sign of excess fire in the stomach. Eating hot and spicy foods, having an ulcer or excessive worry could cause this. If this area is white, the stomach is frozen ([Figure 10-16](#)). Drinking ice-cold beverages, eating too many raw foods, and partaking of frozen deserts such as ice cream most often cause this condition. The stomach is naturally the temperature of simmering soup. Anything that is not room temperature or warmer stops the assimilation process. It then takes time to reheat the stomach. Chronic coldness contributes to malabsorption and digestive distress. It is also a sign that not enough nutrients are being eaten or absorbed. Foods that are cooked and warming foods like ginger are recommended. If the area is dark, stagnation of the stomach is occurring ([Figure 10-17](#)). This is often a sign of food intolerances. When the diet becomes too predictable and repetitive, such as when the same thing is eaten day after day, the stomach can get sluggish, and the resulting inefficient digestion can lead to unnatural weight gain. The foods most likely to cause this condition are very commonly eaten foods such as wheat, dairy products and too much fruit. Changing the proteins, vegetables, grains and fruits of your diet will get the stomach energized again. When the color of the upper lip is yellowish with a hint of green, putrefaction and toxicity is evident. Some blockage in the digestive tract is forcing food to stay in the system too long or there may be food poisoning occurring. This can be a serious condition and should be treated right away.



FIGURE 10-16 Frozen Stomach.

The area above this woman's upper lip is pale, which indicates that she currently has a frozen stomach. This is no doubt a temporary condition and most likely comes

from currently eating too many raw foods or cold foods or drinking cold beverages.



FIGURE 10-17 Stomach Stagnation.

The dark line above this woman's upper lip indicates that she has stagnation of the stomach, most likely caused by consistently eating the same food or foods. When she varies her diet more, the line lightens and disappears.

The stomach is in charge of balancing the five tastes so that the body receives the five elements as essences extracted from the food. When the upper lip line is very refined (see [Chapter 8](#)), it is a sign of a person with a very sensitive sense of taste. Individuals with this trait balance the five tastes much more easily because they can distinguish among them so well. They dislike food that is overly seasoned. They can usually pick out the different herbs, spices, and flavors in foods. When the upper lip line is flatter and coarser, it is likely that the bearer gets stuck on one type of food as a preference to the exclusion of the others. Their ability to taste is less specific, and one flavor becomes favored because it is so easily tasted.

There are some corollary places to look for spleen/stomach excess and deficiency and some conditions or diseases in which this excess and deficiency are obvious. For example, any problems with digestion, absorption, or retention signifies spleen/stomach problems. Eating disorders such as anorexia and bulimia fall under this heading. They are disorders characterized by an inability or a compulsion to not eat enough food (anorexia) or eating too much food and then ridding the body of it (bulimia). Anorexia nervosa is shown on the face by a look of tightness in the entire

mouth region. The lips are usually held together firmly, and there is a lack of color in this area. It is considered an earth deficiency because of the extreme lack of food consumption, which is accompanied by rituals and habits that can be obsessive. Emotionally, anorexics are earthy. They tend to be pleasers, are highly conforming to society and are dependent, and these are earth behaviors. However, internally, they desire self-control and start manifesting it in severe ways that overrule their earth personality. They are unable to give themselves the pleasure of eating. Instead, they live by rules. Bulimia is earth excess and has as its main symptoms the desire to binge on food which is pleasurable. Afterward, vomiting or laxatives are used to rid the body of the food and is accompanied by the feeling of guilt, so deficiency eventually does occur. Orthorexia is a newly recognized condition described by Dr. Steven Bratman in his book, *Health Food Junkies: Overcoming the Obsession with Healthful Eating*.⁵ Dr. Bratman believes that people who are concerned with healthy eating can become fanatic and obsessive about “good” or “healthy” food. People with orthorexia spend an inordinate amount of time thinking about food, shopping for their special food, and preparing their food in the right ways. They are obsessive about food, which makes this condition an earth excess.

Prader–Willi syndrome is a congenital earth disease characterized by children who have an insatiable desire to eat and will gorge themselves. Their overwhelming desire to eat also indicates an earth excess. In babies who fail to thrive, there is obviously a constitutional earth deficiency and possibly a rejection of nurturing, which is also a sign of earth deficiency.

Spleen dampness is shown in a puffy upper eyelid ([Figure 10-18](#)) and is a sign of the potential for temporary weight gain, especially retention of fluids. Obesity is also an earth excess and is most often a metabolic disorder. The spleen and stomach have allowed these people to collect and hold too much earth energy. Earth people by their very nature are sedentary and stagnation occurs easily for them. They have great fondness for sweets and starches, which can be very fattening and overeating is common. Although the ancient Chinese believed that carrying some extra weight is healthy, weight becomes a problem when it inhibits mobility or puts pressure on other organs.



FIGURE 10-18 Spleen Dampness.

The slightly puffy upper eyelid on this woman indicates that her spleen is having trouble transporting fluids, which may cause an excess of phlegm in the body or cause her to temporarily gain some weight.

One possible societal cause of earth deficiency is the excessive amount of anger expressed in everyday life that requires the pancreas to work too hard to digest. Earth people become depleted from anger and guilt, both wood emotions because, in the five-element cycle, wood vanquishes earth. If earth people are constantly bombarded with anger or other people's mood swings, they start to feel deficient. They then use weight as a buffer and as a way of maintaining equilibrium of their own moods; unfortunately, the pendulum often swings too far in the other direction, and they become excessively earthy. They are trying to find a balance. People with a lot of earth tend to have very consistent moods, and are usually fairly cheerful or at least content. Fat also buffers pain—physical or emotional. If people have been harmed psychologically in childhood because of abuse or as adults in relationship, it is likely they will turn to eating as a form of self-nurturing and put on weight to protect themselves from pain originating from within or without.

Earth stagnation is also shown in the tendency for the circulation of the lymph fluid to slow or when blood coagulates too much. This is seen in such problems as varicose veins or any kind of blood clots, but particularly with clots in the leg, which are caused by thrombophlebitis. Clots are excessive earth and are also a causative factor in heart attacks and strokes. Bruising easily is a sign of earth deficiency.

Bruising means there was a weakness in the walls of the veins that did not hold the blood in well when an injury occurred. Earth deficiency is also involved with prolapses of any kind, including hemorrhoids or prolapsed organs such as the uterus or other muscles such as the ones in the feet that cause fallen arches.

The area on the face corresponding to the esophagus is seen directly under the nostrils, and redness here is a sign of esophageal reflux, in which the muscles of the lower esophagus work poorly and allow reflux of the stomach contents. The redness is a sign of the inflammation and irritation that ensues.

Fatigue that includes muscle weakness and lethargy is also considered earth deficiency caused by overuse of the earth energy. It is very common when someone is a caretaker of either small children, sick people, or aging parents. This is again tied to the vertical lines on the upper lip showing too much nurturing of others (see [Chapter 2](#)—Emotional Map). Chronic fatigue can be considered an earth deficiency caused by a wood deficiency. It usually involves overworking (taking care of business) to the point of exhaustion with very little comfort or pleasure having been allowed. Most of the recuperation involves sitting (an earth experience); eating properly, which is definitely an earth activity; and taking care of oneself or self-nurturing.

The mental component of earth is involved with the ingestion and digestion of information. When someone is unable to take in or process new information or ideas, there is an earth deficiency of the mind. This causes confusion and indecisiveness. Obsessive thinking is a form of mental earth excess. This occurs when thoughts are extremely repetitive and persistent, and is considered earth stagnation. Constant worry is a milder form of earth excess.

Finally, the lower cheeks in the area known as Moneybags need to be examined (see [Chapter 7](#)). This area is really representative of the reservoir of nourishment that the body is holding onto “just in case,” like a savings account of Qi to be used when needed. When this Qi is depleted it is very easy to get serious diseases such as cancer. Cancer is a very natural process of cell division in the body that goes wrong and these rogue cells are eliminated by the immune system. However, when the immune system fails to recognize these cells as different, cancer begins to grow. And when cancer is present in the body, the cheek area corresponding to the immune system first gets dark, and as the cancer spreads, the darkness spreads too. This can be a sign of metastasised cancer. This kind of darkness should not be confused with age spots.

Please note that this trait alone is not a sign of cancer. Cancer is a complicated

disease with many causative factors, most of which we have little control over, but studies have shown that one very distinct personality trait seems to be present in most cancer patients. It is “other-directedness,” or thinking of others over oneself or instead of oneself. It may also mean following the rules of society to the point of losing one’s individuality. In Chinese medicine, this would definitely be considered an earth deficiency, which would lead to metal deficiency and the impairment of the immune system, weakened jing and possibly to resentment that contributes to wood toxicity. Then the fire element helps the spread of cancer in metastasis. As you can see, all the organ systems can be involved in cancer so it may be considered a systemic disease as it progresses. Another interesting point in the treatment of cancer is the success of many of the anticancer diets being used, including the macrobiotic diet. Any change in diet that focuses on the individual and forces someone to be self-nurturing feeds the earth element and strengthens the immune system. So cancer may, indeed, have earth deficiency at the core. However, each specific type of cancer has other elements and personality traits involved, depending on the organ in which the cancer occurs. To feed the earth element, people must enjoy living and live for themselves. Interestingly, cancer may involve blocked access to Jing. So, expressing the innate talents and abilities accesses and helps extra Jing to flow. This is fuel for the immune system that then assists in fighting the cancer. Unlocking and releasing the toxic trauma is also important for full recovery.

The reserve energy shown by healthy moneybags can be saved up only if an earthy life is lived. This means paying attention to the needs of the physical body. Earth flourishes in relationships; it is the gift of companionship, comfort, and help given to others and received back in turn. Earth values pleasure and living in the senses, as in eating—really tasting and eating all kinds of good food. Sit more, slow down, enjoy life, and nurture yourself.

Lung System

The lungs in Chinese medicine are named “The Prime Minister” or the “Advisor to the Emperor” (the heart) and run the day-to-day operations of the body based on respiration; they establish order in the body. The lungs have also been called the “Minister of Security” because they monitor the territorial boundaries, the skin, which is considered the first line of defense for the body. The lung system tries to shield the body from invasion by the six pernicious influences: wind, heat, dryness, dampness, summer heat, and cold. Invasion by these influences is believed to cause disharmony and disease. The skin attempts to resist these influences and tries to protect the inner treasures by sealing off the major entrance to the body, the pores. The skin constantly monitors moisture and temperature and opens or closes the pores accordingly. The skin is often called the “third lung” because of this mini-form of breathing. Pores that are too open show vulnerability in the lung system, and pores that are too tight show an overactive defense system. When the skin is too dry, the lungs are also too dry. When the skin is pale, the lungs are blood deficient, and when the skin is red, there is inflammation and excess fire in the lungs or lung system. Blueness shows a lack of oxygen; a gray color is indicative of stagnation. Skin infections are a sign of poor boundaries. These include fungal overgrowth and impetigo. When the skin overgrows after an injury, it is a sign of excess metal and is called a keloid. When the skin heals slowly, it is a sign of deficient metal energy and lowered immune function.

Breathing is the most essential aspect of living. You can go without food for several weeks and without water for several days, but if you stop breathing, you only have minutes before you die. Breathing also controls the autonomous nervous system. Therefore, controlling the breath to gain spiritual mastery has been a goal of many spiritual teachings. Breathing was considered the bridge between the mind and the body. The lungs are considered the alchemist of the body because they turn breath into Qi after combining it with the Qi essence from food sent from the spleen/stomach system. Breathing in is called inspiration and expands and inflates life; breathing out is called expiration, which shrinks and minimizes life (see [Chapter 1](#)). The lungs are, therefore, involved with living and dying, moment to moment.

Involuntary cessation of breath during sleep is called sleep apnea. This is a sign of lung deficiency and a glitch in the autonomic nervous system where the lung system energy is not flowing smoothly. Shallow breathing, including hyperventilation, is also considered lung deficiency. The ancient Chinese believed that the best breathing occurred by inhaling through the nose deeply and exhaling through the mouth even

longer. This was the proper way to receive energy while inhaling and to cleanse the body while exhaling. In contrast, a yawn is just for energizing, and a sigh is for release. Deliberate breathing to both energize and cleanse is said to balance the connection between the mind and the body.

The first place to look for constitutional lung strength is the nose (see [Chapter 8](#)). The ancient Chinese called the nose the “Gate of Breath.” The size of the nose in the overview of the face is proportional to the size of the lungs within the body cavity. Bigger noses are considered to have more constitutional lung strength, whereas small noses have smaller lung capacity. How the nose functions for breathing is even more important. Because the nose is the first filter for air and temperature, respiratory allergies are considered a sign of a very active immune response to seemingly innocuous and microscopic substances. This is actually a sign of very strong lung Qi, when the onset of allergies occurs in childhood. As irritating as allergies can be, people with severe allergies are less likely to get cancer, because their immune systems are so good at eliminating unwanted cells and pathogens. They have an almost overactive shield to external pathogens and are very sensitive to things other people’s bodies disregard. When the allergies occur later in life, or are systemic in response to environmental toxins, it is a sign of lung deficiency caused by the breakdown of the shield and the early warning system.

A nose that is heavily marked shows lung deficiency ([Figure 10-19](#)) usually of a structural nature such as problems with the bronchial tubes. When the nose is constantly clogged, or there are chronically swollen sinuses, this is considered lung stagnation and the entire nose may look slightly grayish or purplish. However, because the heart and lungs are so closely related in function, it can also signify heart stagnation. Mucus production is governed by the lungs and is designed to remove and eliminate unwanted particulate matter from the respiratory system. The breath is intended to flow freely and this is a sign of healthy lungs. When the transmission of this fluid is blocked, the mucus congeals, and either sneezing or congestion occurs. Sneezing is a way of expelling an irritant or a mucus plug. This can restore equilibrium to the respiratory system and is initially a sign of lung strength. When sneezing becomes repetitive, it can lead to lung deficiency because so much air is lost in each convulsive explosion. Coughing is the other way of releasing mucus. Excessive coughing is debilitating to the lungs and also causes deficiency.



FIGURE 10-19 Lung Deficiency.

The vertical line through the bridge of this woman's nose indicates that there is a fundamental deficiency in this woman's lungs most likely involving the elasticity of the bronchial tubes or her lungs are very dry or both.

Stagnation occurs because the lungs are unable to release mucus. This is exacerbated by dampness. This condition may be caused by the cold or a flu virus and is a sign that the defenses have been invaded. When the stagnation becomes severe, it can lead to lung diseases of stagnation, including sinusitis and bronchitis, and can ultimately lead to pneumonia or pleurisy. Chronic bronchitis is a condition of lung deficiency that often leads to or accompanies emphysema, in which the lungs become heavily damaged. Symptoms include shortness of breath and a chronic cough that is often accompanied by wheezing. Emphysema is seen as very pale skin with a faint blueness seen due to the lack of oxygen/carbon dioxide exchange in the damaged alveoli. The skin of the entire face gets grayer and darker as the disease progresses. If the cheeks get puffy looking, it is a sign of pulmonary edema or fluid in the lungs and stagnation. Usually, however, the cheeks on either side of the mouth get extremely hollow and lined, showing the severe deficiency of the lungs, and the chest puffs out. Although air pollution and cigarette smoking have been strongly implicated as causes of emphysema, the emotional underlay of this disease indicates severe grief that is unresolved and relatively unprocessed. In my experience, people suffering from emphysema treat the loss of loved ones in the past as if their passing

just happened. The grief is kept raw and current. This perpetual state of grief inhibits lung function, lowers immune function, and prevents the lungs from processing environmental toxins.

Another condition that causes shortness of breath is asthma or chronic obstructive pulmonary disease (COPD) and shows as a chronic hollowing and lining of the cheek area ([Figure 10-20](#)). Extrinsic asthma is caused by allergies; intrinsic asthma is most likely based on stress and anxiety. In Chinese medicine, asthma is considered a boundary problem. Extrinsic asthma starts out as excess lung Qi because of the overresponsiveness of the lungs to foreign invaders. The actual asthma attack eventually ends up causing lung deficiency, especially when attacks occur often and breathing is constantly restricted. One of the underlying factors in asthma may be claustrophobia, especially for intrinsic asthma. The reaction of people who have strong needs for space emotionally or physically can create shallow breathing that accompanies a feeling of panic. This can lead to restriction and narrowing of the bronchioles. The stronger the reaction, the more inflammatory the lungs can get. Many fatal cases of asthma occur in people who live in the inner city in very crowded conditions.



FIGURE 10-20 Chronic Lung Deficiency.

The hollow and lined area on this woman's cheeks indicates a lung deficiency that has been present for some time. It reveals that she has compromised lung function

involving either asthma or some other chronic lung problem.

Overcrowding and claustrophobia may also lead to tuberculosis, which is also more common in deprived inner city environments and in damp climates. This is a disease of lung stagnation, as is evidenced by the overall yellowish gray color of the facial skin. Interestingly, in the 1800s and early 1900s, the best treatment was to send patients to sanitariums where the environment was extremely clean (metallic), the grounds were spacious, patients had their own private rooms, and the air was pure. The Old West was originally populated with characters seeking wide open spaces and clean air to deal with their “consumption.”

The color of the mucus is the best way to tell how severe a respiratory illness is. Clear and thin mucus is a sign of lung strength. When the mucus becomes cloudy white and thick, the lungs are having trouble clearing toxins. Mucus that is yellow-green is a sign of toxicity and putrefaction. In addition, the redness of the nose and throat during a respiratory illness signify inflammation. When blood is consistently found in the sputum, the inflammation may be quite serious.

Another sign of strong lung Qi is a very sensitive sense of smell (see [Chapter 8](#)). This is seen as nostrils that look carved out or arch upward on the alae. There is a refinement to the sense of smell that allows these people to instantly interpret what they smell, identify it, and react to it. When someone loses the sense of smell, it is a sign of severe deficiency of the lung system.

The nose is also a holographic view of the spinal column ([Figure 10-21](#)). The connection between the nose and the back is quite specific. For example, a tightness of the shoulders and upper back can be seen on the upper part of the nose at the place the bone ends and the cartilage begins. When the muscles are strained in this area, the skin on the nose corresponds and appears tight over the bone. When someone has an injury to the spine, you are able to see it on the nose. I have had students with scoliosis whose noses curved the same way as their backs curve. A straight bridge of the nose shows proper alignment of the spine. The very top part of the nose between the eyes corresponds to the neck area. If this area is narrow, the structure of the neck is considered fragile. People with narrow bridges are prone to whiplash and can damage their necks easily in accidents. When the bridge is wide, the structure of the neck is solid and strong. The shoulders and upper back are represented at the end of the bone in the nose about one-fourth of the way down from the bridge. If this area is broad, the person likely has broad shoulders and room for good lung expansion. Narrowness here indicates narrow shoulders and possible restriction of the lungs. If the skin is pulled in any way so that striations appear, you are looking at muscle problems in the upper back (see [Chapter 2](#)—Emotional Map). The midback is

represented halfway down the nose, where the underlying structure is cartilage. This area is right above the top of the alae. This is a very common place for the skin to be pulled, showing muscle strain. It is also an area that often narrows, showing a lack of strength in the structure of the midback caused by poor posture. The lower back is seen on the end of the nose. This area is a little harder to read because there are so many markings here that indicate the functioning of the heart. Look for changes in the quality of the flesh of the nose. For example, an indentation at the side of the tip would indicate a muscle weakness in the lower back. If this area is pinched, it shows a compression of the spine in the lower back, but may also indicate a tight chest cavity due to an overactive pericardium and then relates to heart function. All of these markings on the nose are very subtle, but in my practice and in the practices of the chiropractors and osteopaths who are my students, they have been very accurate diagnostic signs of back problems.



FIGURE 10-21 Hologram of the Spinal Column.

The bridge of the nose is considered a holographic representation of the spinal column. Any changes in the structure of the nose is said to indicate structural problems with the vertebrae, whereas changes in the skin such as very tight skin or lines can indicate muscle pulls or muscle weakness in that area of the back.

The large intestines is the next area to consider and is what the ancient Chinese called the “Minister of Transportation.” It is more commonly called the colon or large intestine. The intestines are seen in the line of the lower lip and in the fa-ling lines that radiate down from the nose and end on either side of the mouth (see

[Chapter 8](#)). These lines show whether the colon is functioning properly both physically and emotionally. When these areas have a good color, the colon is in good function. The colon is the last organ that determines what we want to keep in our bodies and lives and what we are going to get rid of. It decides what belongs to us and what does not. It eliminates the old to bring in the new; otherwise life stands still. A person who is unable to eliminate cannot move on.

The colon is even responsible for letting go of any unnecessary thoughts, feelings, or attachments and is easily influenced by anxiety. It is a controlling organ in that it has strict rules and regulations; it is the knife of the body. When someone is indecisive and wishy-washy, the colon can create spastic conditions such as a spastic colon. The colon is also very susceptible to blockage. Constipation is one such blockage and is considered an inability to let go and this can also be the inability to let go of outdated ideas. This shows up as fa-ling lines that are very deep ([Figure 10-22](#)) or there is darkness around this line and in the lower lip. Diarrhea is caused by attempting to let things go too quickly without enough evaluation. The fa-ling area will probably be very light or pale in color. Certain conditions such as colitis, ulcerative colitis, and irritable bowel syndrome are tied to inflammation of the colon. This shows up on the fa-ling lines and on the edge of the lower lip as redness. The colon also controls the release of emotional baggage. This shows up as darkness and puffiness in the lower lip and indicates hampered movement toward the future, a compromised colon ([Figure 10-23](#)). Lacking purpose inhibits the fa-ling lines from even forming at all and purpose is very important for longevity.



FIGURE 10-22 Fa Ling/Colon Lines.

These purpose lines are quite evident, which is good, but they are a little bit too deep indicating that there may be a very slight stagnation in the intestine or that this woman is holding onto outdated ideas that may be slowing her down on her life path.



FIGURE 10-23 Compromised Colon.

The puffy lower lip indicates a possible weakening of the muscles in the large intestine or Catastalsis. This can cause congestion of the colon and contribute to conditions like Diverticulitis, which would cause the lower lip line to also become red and inflamed.

The cheek area is called the “breath of life.” This can be evaluated each day to determine whether a person is living in the present. A fullness and pinkness in the cheek area indicates the individual is breathing adequately for the body’s needs. If this area is faintly lined or hollow, the breathing is either too shallow or too fast. If this area is faintly dark, the breathing is not bringing in quite enough oxygen and the lungs are not detoxifying fully on the out-breath. If this area is very hollow or very dark, the immune functioning has been compromised. This look usually accompanies serious disease such as cancer or emphysema, as previously discussed. It also shows up with AIDS, which is a very metallic disease, involving the skin and the lungs in most cases.

The deeper one breathes, the more beautiful the color of the skin is, and the healthier the skin looks. This is due to increased oxygenation but also because the lungs help

free the spirit. The moment between breaths deserves special attention because it is the moment when time stands still, when anything is possible. This is a spiritual moment that the Taoists spent much time cultivating to expand their awareness. They called it “solidifying the breath and letting it grow.” It was a practice that they used to achieve longevity (see [Chapter 1](#)) and greatly enhances the Wei Qi.

The lungs are about the future. If you open your lungs, you are opening yourself to the future. If you close off your lungs, you only have the past. Grief and sadness about the past hold you back. You can only attain your goals when you release emotions that no longer serve you with every exhale and accept your new self with every new breath. This is alchemy; transforming yourself beyond the body to becoming a spiritual being.

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Conclusion: Returning to the Original Face

“Arrive at that place which you have never left: your own deepest nature and your own original face.”






KEN WILBER, *A BRIEF HISTORY OF EVERYTHING*¹

Your face shows others who you are, how you have lived, what you have felt, and who you can become. That’s a lot of information packed into a very small area. The face also changes as we change and becomes who we become. I believe the face is a hologram, not just of the body and its internal structure and function, but it is really a holographic interpretation of your soul and your soul’s growth. The Random House Dictionary defines a hologram as: “the three dimensional image of an object produced by recording ... the patterns of interference formed by a split ... beam and then illuminating the pattern with coherent light.” And, I see our souls as beams of light that illuminate our faces. The interference is our genetic structure, the issues and patterns of our personal conditioning, our personality, and our psychology. Illuminating the pattern with coherent light means that it is necessary to look beyond how we appear to be and get to the soul level of being to see who we really are. When the pattern clears, what is left to see? We see our original face—the enlightened version.

Our Original Face can shine through our human face, illuminating us through the pores of our skin and through the light of the eyes. The light has always been there, sometimes seen for moments or days, even years. The layers of remembered experience and the issues and patterns that develop cast shadows over our internal sun. Our bodies can wither, and our faces age and sag in response. But when the light can be found, the spirit can be rejuvenated, and so can the face and body.

The cream you put on your face or the special foods you eat are not what are truly important. They do help in the rejuvenation process. Care for your body and your face because they serve you so well ([Table C-1](#)). However, what really matters is that we begin to free ourselves from the cultural conditioning about aging and beauty. I truly believe that aging as we currently do it is an illusion. We don’t have to age like everyone else. Remember, wrinkles don’t have to be permanent. The secret is to let your soul lead the way—souls are timeless and ageless, and the body will follow the soul’s lead. Keep yourself soft—flexible, adaptable and supple and you will not age as fast. Enjoy the pleasures of life for that is the gift of having a body.

Table C-1 Balancing and Healing the Body and Spirit

					
	Water	Wood	Fire	Earth	Metal
Organ	Kidney	Liver	Heart	Stomach	Lungs
Primary action physical healing actions	Be Hydrated Good water Make soup Sleep Rest Meditate Eat salty foods Bathe, swim Find spirituality Cultivate mystical experiences	Do Energize life with action: exercise Become flexible Take up a cause Get something done Use herbs Eat sour foods Spend time around trees Grow things Hike, walk, work	Live, play Enjoy life Have fun Open heart to new experiences and intimacy Travel Choose happiness Try new hot and bitter foods Rediscover childlike wonder Communicate Smile, laugh, love	Connect, nurture Be involved Nurture self Give freely Indulge in sensual pleasures of life: garden make bread keep good company eat sweet foods relax hug	Control, aspire Stay in present Use discipline Create order Be surrounded with elegance, beauty, refinement, and manners Live by ideals Be grateful Eat pungent foods Breathe on purpose
Harmful emotions	Fear Willfulness	Anger Hate	Sadness Excess Excitement	Worry Confusion Sympathy	Grief Lack
Emotional reaction	Freezing/flight Stubbornness Lack of flow	Depression Responsibility Overdoing or not doing	Anxiety Nervousness Seriousness Scattered	Indecision Over nurturing Under nurturing Smothering	Perfectionism Lack of self-esteem Grandiosity Claustrophobia
Transcendent healing emotions	Wisdom Allowing	Human kindness Compassion	Happiness Unconditional love	Instinct Right action	Gratitude Mindfulness

Souls are beautiful, not turned-up noses and full lips—those are just attractive. If we reinterpret beauty to be about how much our souls show, our age will matter as little as our shoe size does. The most beautiful people I have ever known have been people who were showing their souls to the world. Some were very young, and some were very old, but the one thing they had in common was their willingness to be real. How do you show your soul?

The path to enlightenment is an individual one. As the saying goes, “there are many paths to God.” You need to find yours. It is a long and interesting journey that started long ago. It is the story of your life that has led you here. Your story has

marked your face with signs that you can revisit and shows you how you have already lived. Your patterns and issues have been using up your Jing and aging your face and body, but these are the experiences that show you your shadows. Shine the light of truth into the darkest parts of your psyche and accept who you are and what you have done. You are human, and being human is very messy. Clean up the residue; remove the pain and the guilt and the shame. Then the shadows will stop blocking the light of your soul. Your lines will begin to fall away and lessen in severity. You can free yourself from your patterns, and then you can find your Golden Path.

The Golden Path is my interpretation of the Taoist way to enlightenment. It is about discovering who you really are, which will show you what you are here to do so that you can contribute yourself back to the world. It is a way of achieving longevity and even immortality because you have divinely inspired work left to do—being you. This is individual work that must be done within and the key is to go beyond the mask and bring out the essence of you. There are many practices and techniques for refining your essence. The one I give to you now is called the Transcendent Emotions. My students call it Emotional Qi Gong.

The Transcendent Emotions

• The Transcendent Emotions are easy to understand and simple to express. They are also easy to feel, but to live by them is much harder. It involves moving away from the human emotions that have both helped and harmed us. Human emotions are used as protective weapons and shields that keep us warring and connecting in primal ways. They are not bad, but they can be underused and overused. The transcendent emotions are spiritual emotions that regenerate us and bring us together. The transcendent emotions cannot be overused or underused. These emotions are one way out of the yin/yang matrix and into oneness. They help clear the way for the soul to show on the face and emanate as true beauty. They are the transformations of:

- Fear to Wisdom—a look of serenity
- Anger to Human Kindness/Compassion—a look of softness
- Joy/Excitement to Love—the glow of warmth
- Worry to Learned Instinct—the look of clarity
- Grief to Gratitude—the look of rapture or bliss

Wisdom can be gained from many places. It emerges from others when needed or can be discovered in the book that falls on your foot. It can be found in many great spiritual and religious teachings, in clichés, and in the simple words of children. I call wisdom the “Cosmic Water” that puts out the spontaneous combustion that fear causes in the body. It calms and soothes and can be felt as truth.

Human kindness and compassion don’t allow you to stay angry. If perpetrators of violence could feel their victim’s pain, they would cease their actions. Human kindness is humanitarianism without judgement. It is about doing for others without need of reward and being of service because you care about making the world better. It transforms a personal cause into a universal action of goodness that ripples beyond the act through the power of positive intent.

Joy or excitement is really about seeking sensation. It is the act of running away from boredom and doing anything or everything to keep from feeling the letdown after the thrill. What gets people off the roller coaster ride is enjoyment of life. Stretch exciting experiences until they become enjoyable and cultivate happiness. Love (especially self-love) is one of the most important emotions to cultivate, not romantic infatuation or need. It must be unconditional love for self first and then for others and for our planet. The message is to live from your heart.

Worry never accomplishes anything except to give you more worry. It is a revolving, circular energy. It creates indecisiveness and inaction. The way out is through learned instinct. This allows for right action and shows you how to know what is right for you. Think back to a time when you made exactly the right decision. You will recognize a relaxation of the diaphragm muscle that signals that your instinct is working. Live by this feeling. You will become the expert about you. Your mind will clear and you can move out of the quagmires of life.

Gratitude is the most amazing emotion. There is so much grief in the world today. It is a part of the unchanging human dilemma to lose the people or things that they love. It is a natural human desire to attach to others and possessions. But we truly own nothing and take nothing with us when we go. By experiencing gratitude for what you had and what you have now, you get back into the present moment and are left with the beauty of the experiences, the trace memories of the richness of being alive. It is much better to appreciate what you've been given while you are still here. Gratitude resets the autonomic nervous system with the inspiration of the first breath and helps let go of so much of our suffering with the expiration of the outbreath. Gratitude brings down the light of the divine so that it can illuminate your soul and shine through your face. It helps you live in that moment between breaths when anything is possible and you can become who you are meant to be. This is the beauty of you.

I leave you to return to my Golden Path, to unlock the mysteries of my trinity— Universal Truth, Unconditional Love, and Intrinsic Beauty. I strive to live up to the meaning of my Chinese name, Independent Lotus Blossom ([Figure C-1](#)) “Li Lei Lian.” I leave you with one of my favorite quotes from the Immortal Taoist Sun Bu’Er:



Figure C-1 Lotus Blooming. The lotus is an ancient spiritual symbol of purity, creativity and beauty that rises upward, away from the attachments of the world, yet still a part of the world. Likewise, the lotus grows in the mud and water and yet no mud or water can cling to the exquisite blossom. The lotus opens to bring beauty and light out of the darkness.

“Brambles should be cut away, removing even the sprouts. Within essence there naturally blooms a beautiful lotus blossom. One day there will suddenly appear an

image of light; when you know that, you yourself are it.”²

I wish you well on your journey of self-discovery and in the quest to rediscover your original face. May the light of your soul shine for all of us to see.

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Appendix

Conducting a Face Reading

“For truth has such a face and such a mien, as to be loved needs only to be seen.”

JOHN DRYDEN

So how do you use all the information in this book? There are so many details that it will take a great deal of practice—most likely many years before you master face reading. I teach my students to focus on one thing at a time and to pick the one aspect of face reading or the one feature that you are most drawn to first and start evaluating that feature on everyone you can. Of course, you must remember that one feature alone will only tell you some important clues and will never give you a rounded portrait. But focusing on one feature at a time or one aspect of the face at a time will bring you mastery faster than trying to read many things on one face. It is also good to take notes about interesting features that you see and go back to this book and use it as a reference guide to look up what it means.

You will soon learn that face reading can become an obsession! You will find yourself watching the evening news and end up staring at the newscasters' faces instead of listening to what they are saying or realize in a movie theatre that so many of the actors have cleft chins. If you consistently notice something, it is a sign that you are drawn to reading that characteristic in people and that trait is important for you to recognize and work with.

Eventually, and it does take a lot of practice, it must be remembered that face reading involves combining traits. Traits that enhance each other are complimentary and traits that have opposite meanings are contradictory. People are very complicated! And, the combination of traits on anyone is fascinating. It is like putting together a puzzle that starts out as so many little pieces. It may take years before you can get to this point, where you will be able to conduct a complete face reading. But, the good news is that people absolutely love to be read. Once people find out you read faces, you will be a big hit at cocktail parties! Once you become an expert, though, people can become very scared of you.

I can teach my students how to look at faces, but I can't teach them how to really “see.” Please do what it takes and whatever spiritual work is necessary to open your third eye so that you can see into and beyond what you think is true to what really is true—you will then see the truth of who someone really is. The face is an extraordinary tool for entering someone's psyche and for looking into their body.

Please be respectful of this tool and the people you are working with. There are a few very important rules that I live by as a face reader that I would like you to remember:

- **Suspend Judgement**—nothing on the face is good or bad. It just “is.” How someone uses a trait is much more important than what is present. Judgement usually comes from a dislike about something that is also within ourselves. Or, certain behavior has been inflicted upon us by someone else in the past and this shows us our issues that we need to work on. Your clients’ issues can help you too—pay attention. You will attract clients that are like you and like your loved ones. Their stories will push your buttons and dealing with them professionally helps you heal personally. When you find yourself judging, step back and remember to use “Compassionate Detachment.” Also, morality is subjective so please don’t impose yours on someone else. Just allow them to be who they are—allowing is healing.
- **Be Positive**—everyone knows what is wrong with themselves. We don’t need to remind anyone or criticize them. In fact, I have found that the way I present something is much more important than what I say. I can tell someone that they can have a very big temper and if I say it with a positive attitude, they are more likely to laugh and agree. Approaching traits like this allows someone to feel seen and accepted and that is very healing. Find something wonderful about someone and tell them, praise them. Making people feel good about themselves is such a gift.
- **Tread Lightly and Keep a Secret**—when you tap into someone’s past hurts or traumas, please be kind and gentle. The face allows us to access many issues that are private. You are privileged if someone allows you to know their secrets—so keep them secret! Like therapists, don’t discuss what you learn and never reveal names with the stories—that is unethical and harmful. Tell your clients and patients that their information is safe with you and live by that. Many people are fragile emotionally and psychologically or actually quite ill, and if what you find out is more than you can handle, refer them to a professional therapist or if it is a medical condition, to a doctor or other health professional.
- **Read Adults**—children should not be read except for a few traits that make them feel seen. I was taught that you were not supposed to conduct a full face reading until someone was 25 Chinese age, 24 Western age. Before that, they are still morphing and testing out different aspects of themselves. To read them too much can stop this transformative experience as they tend to believe what they hear from an authority. Praise them for who they are, what traits they are showing and assure them that they are not set and still have plenty of time and room to grow into who they will become.

- Honor your Clients and Patients—you are going in to a place where very few people are allowed to go. You are seeing people's true selves—you are accessing their Original Face and are being gifted by the ability to see their true beauty. What an honor for you! Tell them how beautiful they are inside. Honor your clients by helping them return to who they really are and always have been.
- Love Your Clients and Patients Unconditionally—I believe that true healing can only occur with love. I think it works like this: when someone comes to you and they are operating at a certain vibrational frequency, your job is to meet them at their frequency. You can help move them by seeing them, accepting them, praising them and respecting them. Let them move to where they are capable of going, not where you think they should go or what you think they should do. It is not important for you to be right. It is important for you to Be Love.

Here's how I know I have done a good job. I do not rely on someone complimenting me or thanking me. I don't get alarmed if they get distressed, although I do work at calming them down if that happens. What I do is evaluate their Shen when they first come to see me. I get a baseline reading on the quality of light in their eyes. While I read them, I continually evaluate their Shen. I watch what lights them up and what shuts them down. I watch what emotions I elicit by what I say. And I work with them very gently. At the end of a session, I want to see that their Shen is brighter than when they came in. Then I know that more of their soul is showing and when the soul is present, the mind and body can start healing. I use face reading to help people find out who they are, understand where they have been and believe in who they can become on their Golden Path. I help them return to their Original Face and help them show that to the world. In doing so, I have seen some extraordinary things occur with my clients and students. I now know that rejuvenation is likely, longevity can be enhanced, and enlightenment is very possible. That is the power and the transcendent magic of face reading.

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