

An introduction to heart-centered face reading

We are all Face readers

This is a paper about reading faces. Now this seems to be a naturally intriguing subject to many people. And there is a good reason for that. The reason is that we are all face readers. We have been since birth; in fact we come wired for it. The problem is that we have never learned the skill sets that would allow us to consciously access the information that is quite literally staring us in the face. Like reading the words on the page of a book or making sense of the notes on a sheet music, someone has to teach us how to order the information, to recognize the patterns, and connect them to concrete ideas we can understand and appreciate. Another consideration for our lack of face reading skills is that it hasn't been particularly safe to exhibit this type of skills. So we learn to *not* recognize the patterns we see around us. Add to that the tendency to be very self-centered and biased towards our personal agendas (a natural enemy of functional face reading) and it is little wonder that people have little access to this information. Still, all it takes is for someone to show us the fundamentals of this innate capacity.



Dr Lincoln - Face Reading Expert

For me that someone was Narayan Singh Khalsa, AKA Dr. Michael J. Lincoln. Dr. Lincoln was born in America in 1933. He earned his Ph.D. in clinical psychology at the University of Oregon, where he spent several years teaching, research assisting and working at mental hospitals, a counseling center, a mental health clinic, and the institution for the retarded. He then started out as the clinical director of one of the first behavior modification treatment programs for emotionally disturbed children. He pioneered the successful healing of deep emotional wounds in both children and their families through the integration of behavioral and psychoanalytic approaches.

He also co-ran a series of large inter-racial and intergenerational encounter groups for high school teachers, administrators and students. He also was a consultant for programs for alcoholics, drug dependents, juvenile and adult corrections, and the department of children's services. In addition, he functioned as a forensic psychologist for these populations. Along with all this clinical work, he served as a professor of psychology at the University of Portland, Oregon for several years, where he trained people in professional clinical psychology, conducted research, and taught at both the graduate and



Figure 1 - Dr. Lincoln in college and today

undergraduate levels. In addition, he trained child care practitioners in professional child/youth work in an accreditation program of his own design for some twenty years.

As all of this was happening, there began to develop a growing spiritual awareness and commitment. This led to his integrating the sacred into his contributions, and he evolved into a Psycho-Sacred Teacher and Healer, which he has been for over 20 years.

In the middle of all that he developed a heart-centered face-reading process based upon modern psychological assessment approaches. How he did that is quite interesting. Back in 1969, when rock music was at its best and drugs were still cool, Dr. Lincoln was in the midst of doing an exhaustive amount of clinical psychological work. Where a typical case load for his position might have been 100 cases over a period of two years (high by today's standards) Dr Lincoln's case load was approaching the thousands. This overload of data may very well have contributed to the realization after a time that he was able to predicatively complete the patient's case file with nearly 100% accuracy, without having done the interview.

The process consisted of looking at what was on the films of interviews with patients and the information from all the other sources about the person given by the case worker. What emerged were distinct patterns correlating with what he saw on the face and what was known about the patient. This was an extraordinary discovery, especially due to that fact that it was not based on mystical applications of intuitiveness, what is known sometimes as "psychic phenomenon;" something Dr. Lincoln characterizes himself as wholly lacking. (Intuition we learn later does play an important role, but more in the sense of unconscious perceptions and empathic sensitivity as opposed to clairvoyance.) Naturally, he found these predictive results fascinating and unusual. So he began systematically studying the phenomenon. Overtime he unearthed literature from the east and the west about the process and integrated those things which could be empirically tested into his understating of face reading.

Understanding Face Reading Requires Western Science and Eastern Philosophy

To get a sense of how face reading is 'wired' into the human experience we must consider two factors, the face's role in communication, and the relationship between the body and the mind in terms of Vedic Psychology (eastern philosophy).

Let's begin with western science and the role of the face in communication.

In the 1960's western psychologists considered the face a meager source of mostly inaccurate, culture-specific, stereotypical information (Bruner & Tagiuri, 1954). But things were about to change and new research on this subject of facial emotions would have a dramatic impact on the Dr. Lincoln's exploration of Face Reading. Silvan Tomkins, a well known American clinical psychologist and personality theorist was instrumental in convincing two of his mentees, Paul Ekman and Carroll Izard to pursue (independently of each other) research on non-verbal communication of facial emotions. They discovered that humans, across varied cultures, both literate and preliterate, shared agreement between emotions and the corresponding facial expressions (Ekman & Friesen, 1971 and Izard 1971). In other words, humans are linked by an innate grammar of emotional expression. This research has had many implications in understanding the practice of face reading and taking it out of the range of the mystical and into the empirical. (For example, this evidence of universality both required and justified nearly a decade of work to develop methods for measuring the movements of the face. Ekman and his

partner Wallace Friezen developed the *Facial Action Coding System*, which was the first and most comprehensive technique for scoring all visually distinctive, observable facial movements (a few years later, Izard (1979) published his own technique for selectively measuring those facial movements that he thought were relevant to emotion.)

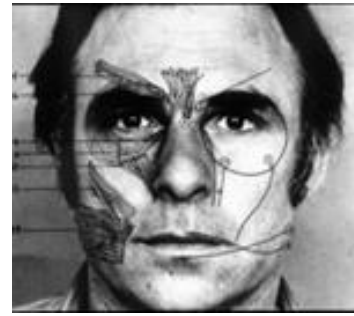


Figure 2 - Part of the publication of the Facial Action Coding System

According to Ekman a universal emotion requires a distinctive expression so that an observer from the same species can know instantly from a glance how a person is feeling. By that measure one would only have to look at the evidence on how many emotions have distinctive expressions to determine the number of emotions. Distinctive universal expressions have been identified for anger, fear, disgust, sadness, and enjoyment. Even adding contempt, surprise, and interest, about which the evidence is far less certain, the list of emotions that have a universal facial expression is so far at eight universal emotions, far shorter than the number of emotions most theorists have proposed, far smaller indeed than the various words for emotion. One solution is to classify the cornucopia of emotions taxonomically under the aforementioned list of eight universal.

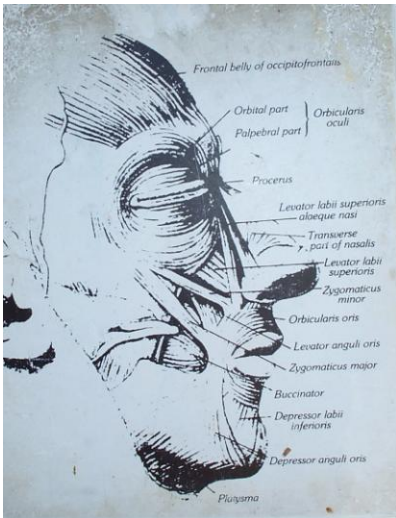


Figure 3 - Muscles of the Face

We should also remember that these are based on western interpretations of emotions. Although the Vedic model for psychology handles emotions differently, from the point of view understanding the relationship between facial muscles and emotions, the findings of Ekman, et al are vital.

The relationship between muscles and emotions is not immediately apparent when you describe just eight emotional expressions. But, when you remember that there are as many 196 muscles in the face and each one of them take from two to nine different positions. This would give us an astronomical number of possible muscle movements or nuances of emotional expression. If you add to this potential permutation and combinations of emotions, for example a happy configuration followed by a sadness configuration is very different from a

sadness configuration followed by a happy configuration; you can see how the possibilities approach infinity.

Given the complexity of possibilities, the eight fundamental emotions serve as templates and organizing principles for interpreting an otherwise overwhelming amount of data. Working with eight universal emotions makes it manageable while at the same time allowing a range of expressiveness so vast, it makes the face the most sophisticated information system on planet earth (and I would bet on all the other worlds as well 😊)

Where Do Emotions Come From? (Turning to the Vedas)

The subject of where emotions spring from is of great interest. The western perspective is that they arise as part of the evolutionary process. This assumes that it is possible to extend Charles Darwin's most excellent theory of natural selection-which has proven how any given species can mutate over

time to adapt to changing circumstances-to explain the origin of each species; which it does not do. The notion that life evolved from a single cell in the primordial soup is more or less a tattered theory, with limited explanatory value, and no evidence to support it. In fact there is substantial evidence disproving the idea. Michael Cremo did an excellent and scholarly job compiling this evidence in his book *Forbidden Archeology* (Cremona, 1993).

So where do emotions spring from in Humans? (And where, for that matter, do humans spring from?) To answer that question we should first ask the question what is human being? It can be surmised from both Western and Eastern precepts that a human is at least three things, a body, a mind, and a spirit. Since this lecture is built on Vedic precepts it could go without saying, that we assume a body, a separate mind field apart from the body, which can influence matter, and a spirit or consciousness that pervades the others. Since Science provides substantial evidence supporting the assumption that a human has three distinct aspects (matter, mind, and consciousness) then it follows that each aspect must have its corresponding realm or field of activities. (Cremona, 1993) In other words, a body exists in the realm of gross matter and we can see what that is like because it corresponds to our current senses. The more intriguing question for us might be what do the corresponding realms for mind and consciousness look like? And what types of senses are required to see them?

(For those who are interested in a detailed exploration of this tripartite model from a western perspective I highly recommend another book by Michael Cremona called, *Human Devolution* (Torchligh, 1993).

Humans Have Three Parts: Body, Mind, and Soul

Let's do a rapid survey of some of the evidence for a body, separate mind, and conscious self. The body of course has its obvious field in the realm of matter. Here is where we have the interplay of photons, quarks, atoms, and molecules. A place we often refer to as 3D and the basis of all empirical studies.

The evidence for the mind field is more dense and varied than some might imagine. A brief survey might include the studies in mesmerism (hypnosis) by Dr. Esdaile in the 19th century, or the many scholarly studies on mediums and psychical research, including the work of renowned physicist Marie Curie and her husband. One can also look to the work of American scientists, William James, Margaret Mead, John G. Taylor, Dr. Elmer Green of the Menninger Institute and his research on Swami Rama of the Himalayas, Dean Radin's publication of card guessing experiments, or the remote viewing experiments conducted at Stanford Research Institute as well as the CIA, DOD, and SAIC, and of course modern research in psychokinetics, as seen in the famous Princeton University experiments focusing on the ability to mentally influence a mechanical random number generator. The list goes on... but the corollary issue remains untouched if there is such a thing as a mind field what is it made of? How closely does it correlate to the realm of matter? Is it an abstract, formless realm or could there be a subtle mental realm that is populated with beings and structured living facilities, homes, cities, etc?

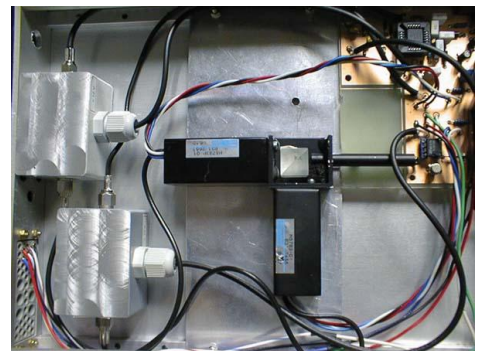


Figure 4 - Random Generator

As for empirical support we are not without some evidence, at least for subtle beings. We have for example considerable evidence for communications from departed humans, possessions by departed

humans, apparitions of departed humans. There is even a fair amount of evidence for supra-human beings, including demonic possessions, Marian apparitions, and of course there is the ever popular search for extraterrestrial intelligence with its plethora of sightings, humanoids, abductions, etc. A recent interview on Larry King with three former air force members indicates the continued stream of credible evidence (albeit amidst an ocean of nonfactual reports, fantasy, fraud, and freaky-charlatanism; a reality that has dogged all aspects of paranormal studies since they began.)



Figure 5- UFO's

Eastern Philosophy's View of the Mind

Much of this empirical evidence from the western side corresponds with the Vedic perspective. The Vedas, however, provide additional insight. For example the idea of extraterrestrials is not foreign to the Vedas, but is better understood in the context of inter-dimensional beings. These would include your visitors from other planets as well as demi-gods, angels, demons, etc...

The Vedas go even further in providing an analytical understanding of the mind field. According to Sankya Yoga, the mind is made of subtle substances that carry out specific tasks. The principal substances are mind (manas), buddhi (intelligence), and false ego (ahamkara). For a better understanding of these ideas, one can consult the third canto of the Bhagavata Purana; under the heading: Kapiladeva's explanation of Sankya Yoga.

Remembering that this discussion of the mind is for the purpose of understanding face reading, the emotions, and the issue of what is a human. Emotions are discussed in Sankya Yoga, primarily hinging on understanding the influence of desire and the inevitable results of desires that go unfulfilled. Sankya, however, does not give a full explanation of where emotions come from. For an understanding of the source of emotions we must consider whether there is something beyond the mind.

While the Vedic treatment of the mind differs from the western understanding of the mind they do share an important characteristic: that the mind is simply a carrier for the essential component of humanity, which is consciousness or spirit, or as it is known in Sanskrit, Atma.

In both the Vedic descriptions of the mind, and in the Western evidence for existence of the mind, the mind does not cease to exist when the body does. Rather it carries forward the consciousness of the individual to its next inhabitation. According to the Vedic purview, the mind is a vehicle for the materially adulterated consciousness of the individual. It is this materially influenced consciousness that carries forward the wants, wishes, interests, likes, dislikes, propensities, skill sets, and personal resources which have accumulated in previous lives. This of course will have huge implications on the way face reading works. But first we must explore this notion of consciousness.

Body? Check. Mind? Check. So, What is Consciousness?

If the body and the mind are just carriers of consciousness, then what is consciousness? What is its corresponding realm or field of activity like? Is there empirical evidence for the existence of consciousness or the soul? We'll start with the last question first.



Figure 6 - Dr. Ian Stevenson

While much of western science has assumed (without much evidence) that consciousness is a product of the brain there is a growing body of scientific evidence for a conscious self that can exist apart from the body and the mind. The bulk of this evidence is in research on out-of-body experiences and reincarnation memories. To learn more about OBEs or NDE one can look to the work of Kenneth Ring *Heading Toward Omega* (1984) or Dr Michael Sabom of the University of Florida. The even more compelling evidence and more pertinent for understanding how face reading works-is the exhaustive research of Dr. Ian Stevenson of the University of Virginia in reincarnation memories. He has published sixty-four extensively documented case studies and has another 2,600 that appear genuine (Cremo, 1993). Though these

types of cases have received little public notice (with the exception of one on ABC's Dateline) they present excellent and empirical evidence for reincarnation.

From the Vedic point of view the case for reincarnation is made emphatically in the Bhagavad Gita and in many other Sanskrit texts. In the second chapter of the Bhagavad Gita, Krishna tells Arjuna, "As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change."

Consciousness = Soul

So, assuming, the existence of the soul; what can we deduce about the realm of consciousness? Is it an abstract, formless realm or could there be a spiritual realm that is populated with beings and structured living facilities, homes, cities, etc? Logic dictates that this should be the case. After all every projection must have its referent, be the case but in the word of the famous atheist Karl Popper, "I would only be willing to accept the possibility [of a spiritual realm] if it were in complete opposition to the realm of matter." Well the good news for Professor Popper is that seems to be exactly the case. At least according to the Vedas, which describe the spiritual realm as a place made of anti-matter and having all the opposite characteristics of our everyday matter; but, a place nonetheless; one that is populated by souls or spirits. This is not the "heaven" of Christian theology. This is the rather, logically existing realm of pure spirit, described in the Vedas as sat-chit-ananda - meaning it is literally composed of infiniteness, awareness, and bliss. More interestingly is that, according to the Vedas the soul is in fact a person; a being of pure consciousness. It is difficult (if not impossible) to imagine; a person, with a face, desires, and a place to explore these 'desires of the soul'. This, however, is the summary of Vedic knowledge. As a matter of fact regaining this soul state is the ultimate goal of Yoga.

The Soul Has Emotions

But what is crucial to consider and what is missing from many of our poorly imagined notions about the nature of spirit or the state of being self-realized is that regaining this state is not the end of the journey, but rather the beginning of it. Once you or I have regained our full consciousness, we can actually begin our journey in earnest. And what, according to Vedic (eastern) philosophy are the most prominent symptoms of the soul's self realization? Emotions. In the Sanskrit texts, the emotions of the soul and the description of these emotions are unbelievable (as they should be☺). For a deeper understanding of the nature of soul's unending adventures and its possible emotional experience you can look at the Bhakti Rasa Sindhu of which an excellent English study has been written by A.C. Bhaktivedanta Swami called

the Nectar of Devotion (BBT, 1972). Another relevant Sanskrit text for this subject is Madhurya Kandambini of which a very good English translation and commentary was written by B.T. Swami called, Clouds of Reflection (Hari Nama Press, 2004).

Our Physical Emotions Are the Distorted Shadow of Our Soul's Emotions

Of course for our purpose we have taken this interesting albeit circuitous route in order to answer the question, where do emotions arise from? If we do a quick recap we can see that, the in our Vedic model the soul originates in the realm of pure consciousness, where desire and emotion do in fact exist; although in a manner completely beyond our mental comprehension. For some reason the soul (or more accurately the consciousness of the individual soul) enters into the realm of matter. If the individual resides in the subtle or mental plane she or he has an appropriate subtle body. To exist in the realm of gross matter the individual must pick up a physical body. The unfortunate aspect to this is that bodies made of matter whether subtle of gross obfuscate ones consciousness causing the individual to identify with her or his mind and body. This is problematic, as it makes the temporary nature of matter the fulcrum for ones awareness and desires, as opposed to the eternal, blissful nature of spirit. [Insert verse] Consequently, our emotions become those of the body and mind and not the unimaginably wondrous and intriguing emotions of the soul.

So now we can also see how it is possible for the capacity for emotions to be wired into the individual due to the nature of the soul as opposed to having evolved, since we did not evolve up out mud, but rather have devolved down from pure spirit.

We may not have gotten here because we were on a mission but we have a mission to fulfill if we ever want to get out.

Back to Face Reading and How It Works



Figure 7 - Sample Sanskrit Text

Face reading is a holistic methodology for reviewing the information on the face; It is not a linear learning process. The system taught By Dr. Lincoln is much more in line with what we would expect to find in a Sanskrit handbook on face reading; if it existed. Unfortunately, although face reading is referred to and mentioned many times in the Vedic texts and has been confirmed as a science by Sanskrit authorities, none of the available texts give explicit instructions. This what make the work of Dr. Lincoln so valuable, he has uncovered a lost science. Although he did not set out to discover the Vedic Art/Science of face reading, he nonetheless stumbled upon it. Or, perhaps it would be more accurate to say he became the willing and capable via-medium for this valuable information.

It is true that there are other face reading systems prevalent on the planet but they do not correlate very highly with what we would expect to find in a Vedic system. For starters, systems like the Chinese face reading tend to be very linear and dictionary like. The focus tends to be on the, "what does this physical feature mean, such as a nose this long, and eyes this far apart tells us..." While our face reading system does consider the physical features of the face, the reality is that most of the information lies in subtler smaller phenomena in the face and the interrelationship with the larger features (Dr. Lincoln, 1989). This is consistent with the demands of

Vedic system which would require one to take into account past life influences, underlying emotional causes, and the implications of the false self and authentic, or soul self.

Vedic Face Reading Uses Intuition and Pattern Recognition

A Vedic version would also rely on intuition as well as perception. This does not refer to psychical or clairvoyant skills but rather on two distinct ways of processing intuitive information. One of them is the unconscious gestalt analysis of complex data system that are too cumbersome to be handles consciously. This is a skill of pattern recognition which develops with practice. The other intuitive process is direct access to subtle information. This is a skill developed by repeatedly paying attention to information or energy that may not be perceptible by the gross senses but is clearly there; in the same way that you can sense the difference between a great actor and poor actor. Another import factor in the Vedic understanding of intuition is being able to move beyond the influence and potential bias of your own issues. The Yogic path places a great deal of emphasis on being able to move past our own misidentifications. This is one of the purposes of meditation practice. In fact once we began to move past our own issues and learn to what information to pay attention to it will slowly dawn on us that face reading is a deeply innate process, something we were born to do, like reading and writing, and with profound implications. We will discuss those in a little bit but first let's look at how face reading intersects with the developmental process since birth.

How Childhood Experiences Contribute to Face Reading

When a face reader looks at a baby's face in the first months or even first moments after birth, she/he is confronted with a great deal of information. If babies were born as blank slates they would have to have faces manufactured by Mattel™ and they should by logic, all look alike. But, they aren't and they do not. Each face is a long and complex novel, with history, hopes, and personality. Much of the information that is visible in a baby's face remains there for the duration of their life.

Nonetheless, as each human child develops, many factors will shape and influence there personalities, perceptions and experience of life. How the growing human interacts with her or his environment definitely registers on their face. Regression therapies and infants studies have all built a case for the impact of maternal facial expression on the child. For example behaviors such as being withdrawn or people avoidant can be traced back to sensing a contradiction between words and facial expressions. (Lincoln, 1989). According to Dr. Lincoln, the developmental process is like an inverted pyramid. In this respect, seemingly small and insignificant events can have a cascading effect on the child development well beyond the proportion of the original interaction. For instance if the kid gets the message from the mother's face, "I wish you weren't here," that is tantamount to getting a message from the *in loco deity* that "I don't belong here, God says so!" From here one can see patterns of shame, guilt, frustration and a host of accompanying scripts, especially in the area of self esteem. The child translates the original facial expression-exchange as, "I am not worthy of love." This, in turn, initiates thought patterns and behaviors that reinforcing the feeling of not being worthy.

The Practically Invisible Rate of Human Interactions

To complicate and place even more importance on the developmental years is the intensity and speed at which human interactions occur. Import research and discovery on this subject was done by William Condon in the 60's. Using motion picture film Condon noticed blurs in the single frames of film shot at the normal 24 frames per second. By speeding up the rate of filming (which slows everything down in playback) he was able to prove that human behavior can occur at rate of 64 pulses per second. Each

pulse involves a different pattern of subtle moving in muscles and body parts. In addition to this they were able to demonstrate that humans interact as fast as 16 times per second. This means an unimaginably rapid and potentially dense amount of information is being shared from person to person. (Edward T. Hall *Beyond Culture* Anchor Books, 1977) This subtle and high speed interaction had been given the name, *kinesic dance*, by Ray Birdwhistle.

The most graphic example of this phenomenon was the film footage of a mother holding twins. In the five minute film one twin start to fuss and cry while the other remains calm. When they ran the film in slow motion it came out that the mother and her preferred twin were involved in a mutual validation experience sixteen times a second while she and the other twin were involved in a mutual rejection pattern sixteen times a second. By the end of five minutes he had received 4800 rejections. When seen in slow motion, the impact is overwhelming and the implications staggering (Dr. Lincoln, 2007.)

This type of interaction should give you a sense of how the face is able to record these patterns of behavior, like grooves cut into a record; the behavioral traces become part of a permanent index of the mind. As muscular reactions to the environment repeat over and over they even begin to mold the bone and cartilaginous structures of the face. This constructed legacy become a part of what a face reader identifies when reading a person's history as it is recorded on their face.

What's in it for you?

This brings us to an overview of face reading. Three components make up the basic process. First, is the attempt to understand who this individual in front of you is? What are they about? How can you as a teacher, leader, or healer best serve them?

Secondly, the process of learning to read faces has the effect of opening the heart energy. This increases our capacity for practicing compassionate comprehension. It took me a while to understand that the magic of reading faces is that it can generate this empathic reasoning. And that makes it possible to contain the person. That is to contain their whole being in the space of your heart. What an extraordinary thing to learn and teach others, this ability to get someone deeply and completely, without having to make them fit into a preconceived box.

The third thing that occurs when you learn to face read in this deeply empathic manner is you become healed yourself. You start to see yourself as sharing in the frailties and foibles of life with those around you. You feel less alone, and maybe more importantly you realize that we are all innocent victims of Maya. Even our parents who may have disappointed us (or worse), or there may be those who have hurt us, they too are innocent victims of the conditions of their environment. While this does not mean that we will externally condone dysfunctional behavior, it will make it easier to internally forgive it.

