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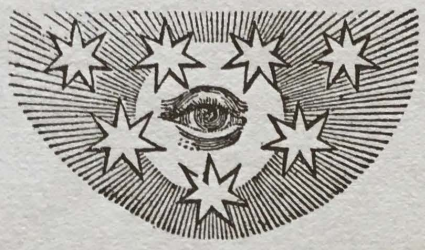

Subject: Character Analysis
Part I

BY

Manly P. Hall

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MANUSCRIPT LECTURE
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CHARACTER ANALYSIS.

Part I.

The Human Head.

It is a problem often questioned by students of occultism as to what position they occupy in the great wheel of evolution? what racial characteristics they are still tied to by their own growth and unfoldment, and to which type they belong? In order to make this point as simple as possible we are going to use an egg as the basis of analogy. There are three general types of heads in the world at the present time, as there are three general temperaments expressing the stages of consciousness unfoldment. We will call them the objective, perceptive, and reflective types. You will find accompanying this manuscript three drawings of eggs.

Fig. I. represents the lowest stage of human expression. It is the egg with the point downward with the greatest width at the point (a

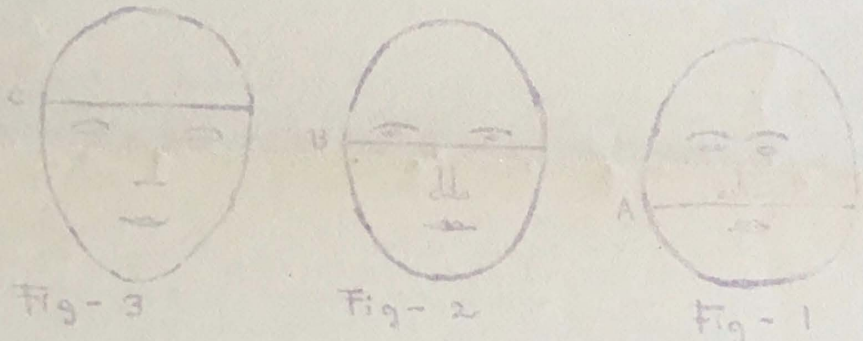

Fig. 2. represents the second or average head, the greatest width at point (b). Fig. 3. represents the philosophic head with the greatest width at point (c). Development through the expression in daily life of temperament and trait and the exercising of brain organs is the bas of their expansion.

These three eggs represent types of human faces. Figure 1. is commonly called the Lemurian face, for those whose heads have their greatest breadth and strength below the eyes and through the jaws and chops are the lowest on the scale of human differentiation. Such an individual has absorbed the consciousness of less than three hundred earth lives out of an approximate eight hundred necessary for one life wave. It is the face of gratification; the face of animal propensity, the face of the glutton, the slovenly person, and the human hog, and i always true to type. Such individuals live for the pure joy of eating and sleeping and are rarely capable of finer sentiment. From the basilar side the lower brain organs are always developed the highest, especially the cerebellum. The organic quality of such types is usual low; they are apoplectic, stubborn but not intelligent, shirk hard wor can usually be found surrounded by juicy beafsteaks, and live purely for the gratification of sense in some form. This type is that of the earthy man, he usually has the Taurian properties predominating, and his expression does not often rise above materiality.

Figure 2. is that of the Martial type, usually expressing the vital and combative system. This type has the greatest breadth direct ly over or between the ears, is usually powerfully developed in the

perceptive system, is observant, self-reliant, sometimes domineering, and if the breadth is just a little below the middle line such types are often pugnastic. These are usually attuned to Mars, make good soldiers, military people, policemen, detectives, and are also found in our commercial and business avenues of life. They are Atlantean in temperament and their types can be found to run between three to five hundred incarnations. They are not noted for their philosophy but are generally shrewd and discriminating. Such individuals live purely in the human side of things but are decidedly superior to the animal man of Figure 1. They are of the concrete-mental type.

Figure 3. on the other hand is pure Aryan and is that type of head found on those whom we might call the older souls or those who are on the way back to union with their source. The higher part of the head predominates, the mind is that of a philosopher, a dreamer, poet, and musician. The entire head is ethical and the upper part very often appears as an overpowering mountain which makes the lower part of the face seem almost insignificant. This is the Mercurial and Neptunian head and is always found on those who have found and seen light in some way. The best head for our race is the egg-shaped with the largest end upward. It indicates one who has risen out of the lower animal worlds. It indicates that the individual is at least six hundred incarnations along in the path, and is therefore well on the homeward trail.

Figure 4. represents the human nose seen from in front. The round figures on each side of it signify the eyes. The distance between the eyes is always a measurement of soul growth. The more closely the eyes are set together the lower the position of the ego in consciousness. The broader apart the eyes are the older the soul. Individuals analyzing the organs of individuality which occupy the space directly between the eyes at the bridge of the nose realize that the growth of this organ spreads the eyes apart and that the spread of the optics is the measurement of the spiritual age. The length of the nose is also especially important and all things being equal the long straight nose is the symbol of power. A well balanced face also demands that the distance between the base of the nose and the point of the chin be approximately the same as that from the bridge to the end of the nose. When this is the case we have a well balanced, well organized brain with sufficient courage to fight the battles of the world.

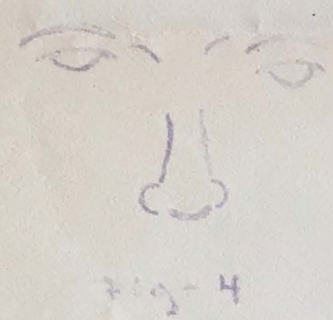

Fig-4

The nose is threefold in general type as in Figure 4-a. The nose marked (1) is called the nose of erudition and is certain to be inquisitive, more or ~~el~~ less combative, icoloclastic in temperament but usually backed with tremendous power, either mental, spiritual or physical, usually one of the first two.

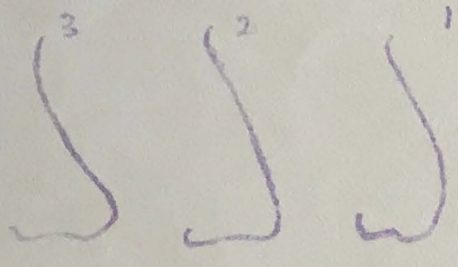

Fig-4-A

(2) is artistic, literary but not as philosophical as (1) nor as deep a thinker. If the nose is long and straight, the life will be long and straight, while the hooked will investigate and be given to sarcasm, as illustrated by Dante.

(3) is the uncertain nose in which the arch sinks. This is sometimes called the turn-up and is an invariable symbol of changeability, variability and what is commonly known as "temperament", often concealing an uncertain disposition. Briefly defined: (a) analysis; (b)rigidity; (c) inconstancy.

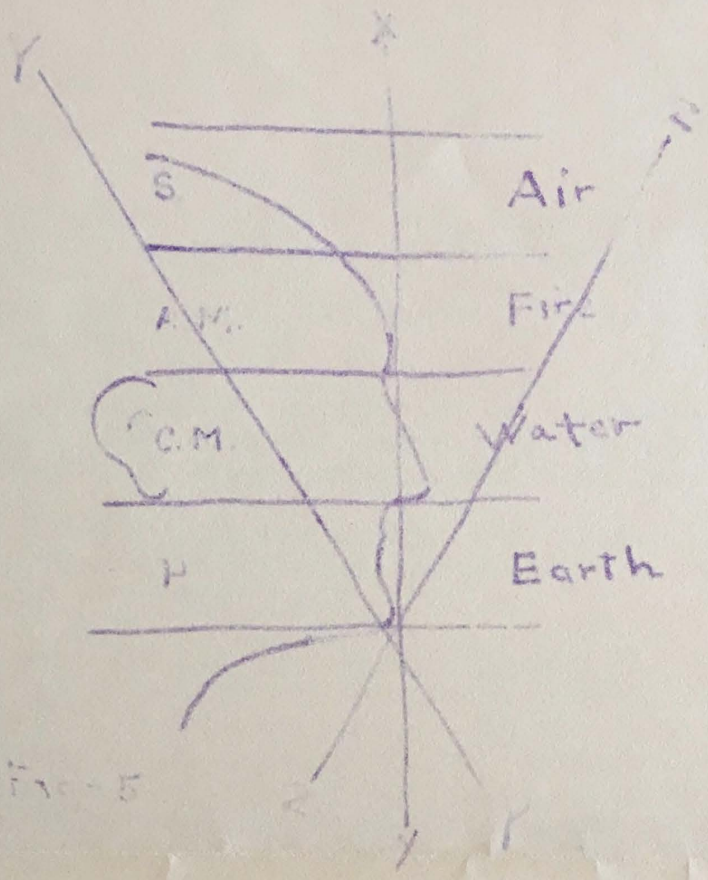

Figure 5. represents the profile of the human face. It is divided into four sections: the length from the base of the nose to the chin denotes physical power; from the bridge of the nose to the end of the nose, mental power and individuality; from the bridge of the nose to the top of the forehead represents the abstract-mental; while the dome of the head is the spiritual home where is found the organs of altruism, ideality and inspiration. In other words, beginning with the bottom we have earth, water, fire and air, which were the four elements of the ancients. The position of the ear is also very important; it should be of the same size as the nose and occupy the same position in the latitude of the head. When the top of the ear is below the bridge of the nose we have the criminal.

The Line of Incident, marked (x) in Figure 5. is the polar line of the human face and in a well balanced head should touch the greatest protuberance of the forehead and the point of the chin with an absolutely perpendicular shaft. In the prehistoric man the line of incident, in order to strike the point of shin and of forehead, had to slant at the angledmarked (y), thus demonstrating unequal mental development with the predominating of the animal temperament. On an unbalanced thinker the line of incident strikes as in (z) which shows powerful mentality but insufficient physical strength. All things being taken equally, a symetrical head is symbolical of power. The size, shape and quality of the human head differs with the quality and size of body, and two things are necessary in order that it give the best service to the owner - first that the brain be well developed and well balanced, and secondly that the body be large enough to support the brain.

The length of life is ascertained by a small protuberance directly behind and slightly lower than the center of the ear - not the mastoid process but a depression or protuberance in the surface of it. An individual with this area strongly developed may safely expect long life even though he should eat pig iron and tenpenny nails, while those with a depression there will succoumb to a passing draft.

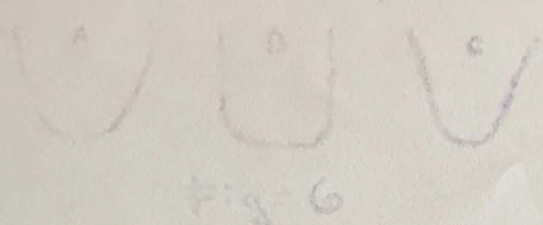

fig 6

In Figure 6. is shown three type of chins. (a) which is the semi square chin has great musical promise and indicates possibilit of a great singer. (b) the purely square chin is usually stubborn, obstinate and animalistic. (c) the pointed chin is timid, vain, feministic in either sex, lacks courage of conviction, is hysterical and easily influenced by other people, is often spiteful but seldom dangerous. It is usually found on the faces of dreamers, mystics, poets and those whose temperaments go to the fine arts, to color, sentiment and such things.

Full lips are indicative of an artistic and emotional temperament while thin lips are invariably the sign of mental, spiritual or physical conservation and strictness to form, custom, habit and idea.

The width of the nostrils indicates the strength of the lungs; those with narrow nostrils are subject to tuberculosis, bronchitis and generally have poor health.

The eyes are especially important. The long, thin eye is philosophic; the eye which is naturally partly covered by the lids is rather secretive; a widely opened eye denotes lack of thought, while the eye which turns up slightly under the outside corner indicates incarnations in the Orient. Eyebrows that turn up on the ends are usually sarcastic and Saturnine; eyebrows that are exceptionally bushy tend to legality and ponderosity of temperament; those that meet in the center are symbolical of ungovernable temper. Straight eyebrows are generally indicative of power while those gently curved run to the artistic and romantic.

The hair is also important, its fineness or coarseness showing the position of the ego in evolution. Straight hair is generally shrewd and calculating; wavy hair, open-minded and honest; curly hair, romantic and changeable; while very finely curled hair that lies in kinks is usually vain and untrustworthy, especially in heart affairs. Black hair goes with a sharp temper, more so if the eyes are black. Brown hair in the darker shades, all things of the face agreeing, tends to philosophy and thought. Light brown hair is more romantic. Golden hair is changeable, eccentric, seldom reflective. Red hair has the reputation of being an element of pepper in the temperament but this is not always the case; it being often susceptible to poor health and general lassitude.

Wrinkles usually denote thought and also run down physical condition. Their location is helpful in proving whether the person be a pessimist or an optimist. Those in the cheeks and running across the forehead are optimistic while those at the corners of the mouth and the corners of the eyes are usually pessimistic.

The head which tilts forward when walking is philosophic; that which tilts backward is egotistic; and that which is cocked on one side is sarcastic or else shows an unequal development of brain convolutions or possibly an affliction of the ears.

In Part Two of this we will take an analysis of the hands as factors in placing the stage of consciousness of individuals.

(Continued in Part II.)

Manly P. Hall