

Hand Analysis Journal

Volume 1, Issue 2,

Star Hand:
CARL JUNG



From the Editors:

It has been a wonderful experience to receive the level of support that has come forth since the first publication of the HAJ. Evidently, the time is right for a Journal that gives hand readers a chance to share their ideas with each other and gives the interested public an opportunity to learn more about hands.

In this issue we are pleased to publish an article submitted by John Lindsay, of England, and we look forward to publishing more articles submitted by our readers. With readership in Australia, Canada, England, Holland, Malaysia and India, as well as about a dozen states in the U.S., the Journal truly is an international enterprise.

With your continued input and support, we will endeavor to give you the most interesting, provocative, professionally done Journal that we can.

It is a privilege and a pleasure to be part of the emergence of hand analysis as a powerful tool for personal and planetary growth.

The Editors

HAJ sincerely thanks the following people for their contributions:

Supporters: Ruth Unger, New York, N.Y.
Haines Ely, M.D., Nevada City, CA
Dr. Mark McDermott, New York, N.Y.

Sponsor: Sky Groh, Emeryville, CA

HAJ Column Logos Created by

Allison Hershey

I do illustrations, logos and visionary artwork.

One of my specialties is an Astrological Portrait - in pen and ink, watercolor and pastel.

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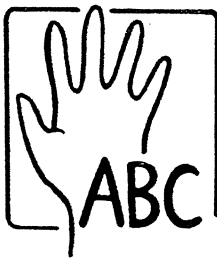
The Hand Analysis Journal would like to send a special acknowledgment to Allison Hershey for her artwork that appears in this issue. Thanks.

Source for Carl Jung's handprint: C. G. Jung, World and Image, ed., Aniela Jaffe, Bollingen Series XCVII:2 Princeton University Press, p. 218.

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Language of the Hand A Column for Beginners

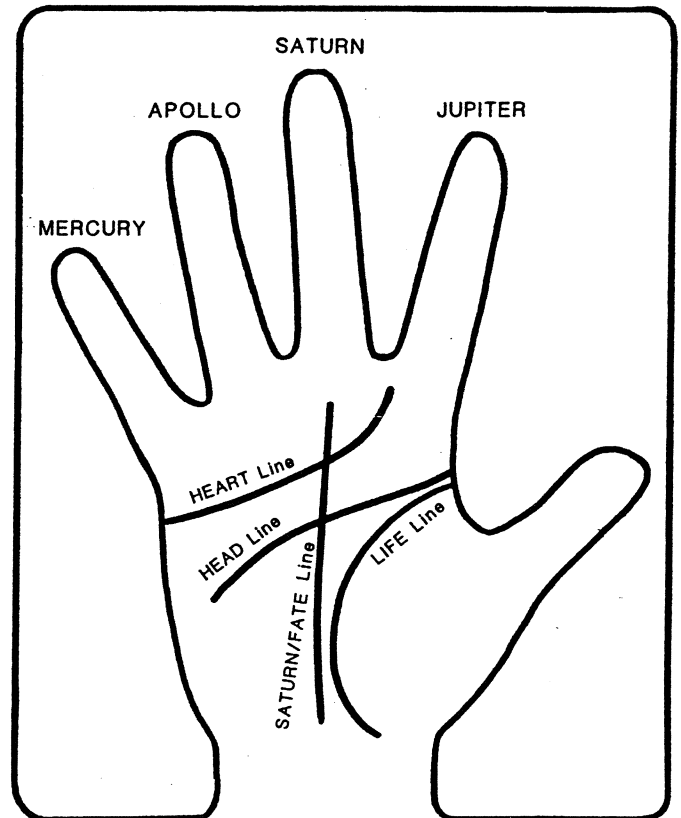
by Nikki Ragsdale

This is the beginners' column and is written to augment a personal study of hand analysis, rather than to teach basic hand reading. For further study, there is a list of books at the end of the column. If you can find a good class, that would also be desirable. (There are classes available through the Institute of Hand Analysis in San Rafael and Houston. Classes in London, England, are described in an article in this issue, "Job Description for a Professional Palmist". If you know of other classes, please suggest they ask for a listing in the HAJ!)

In the Spring Issue, I said we would look into the Life Line next. Before plunging into the complexities of that important line, I'll write briefly about the nature of lines in general. Many people take their hands for granted, I find, and have never even really looked at their own hands or lines before the examination during a reading. A common misperception regarding the lines is that they are caused by movement of the hand -- medically, the lines are even called flexion creases. As many palmistic writers before me have said, even a little thought and observation quickly dispels this notion and inspires surprised curiosity regarding one's lines.

Newborn babies exhibit lines in the same way adults do, sometimes many and sometimes few. The lines form while the child is still in the womb, the major lines beginning to show in the 14-16th week. No two people's lines are exactly alike taken as a whole, though similar patterns are seen. People with similar characteristics do exhibit a similarity of corresponding line formation, and every hand has a unique set. The lines are not fixed -- all of them can and often do change. Lines appear and disappear, linked with changes in thinking and feelings, and resultant changes in behavior. Our hands contain millions of nerve endings directly connected to our brains and the rest of our nervous system. Our nervous system faithfully responds to and records the essence of our habitual ways of thinking, being, feeling, and our hands reflect this in the lines. It may seem strange, but the

theory works in practice, and actually makes sense when we think of matter (or the body) as an energy configuration. It's just as mysterious or familiar as any aspect of life which we both understand and can't fathom at the same time. In any case, we do have a picture, or graph, right there in our hands, showing how our nervous system is experiencing our mental, emotional and vital energies at any given time; or, the way we are inside in relationship to our experience outside. (Sometimes, our inner motives are different than those of which we are conscious.)



Historically, writers understood this concept and expressed it in various ways. In 1867, Craig writes, "Through this mirror the features of the mind reflect themselves upon the on-looker"¹. Benham, at the turn of the century, postulates the universal "Electric Current", or life force, which, upon entering our bodies is channelled by the lines, like electrical wires. I feel this life force is innately part of us already and the lines reflect our neuron pathways and show the ways we channel our energy in relation to our physical life experiences. We do all seem to be describing facets of the same truth, to the best of our understanding.

So the lines record the ways in which we

Continued on Page 5...

From the Readers:

Dear Editors:

Congratulations on the Journal, and ...

Much love, Marilyn Ferguson,
Los Angeles, CA

...

Dear Editors:

I've just received a copy of your Journal and must say am very pleased to see such a thing. It seems many of your aims are similar to ours and I would appreciate the receipt here of a regular copy. Will send you our own each quarter if desired. I hope we can work together for the future.

Sincerely, T. Dukes, The Cheirological Society, London, England

...

To the Editors of The Hand Analysis Journal:

The Journal allowed me to pursue my interest in a comfortable, non-committal manner from the way the information was presented.

I was also surprised, I must admit, at the quality of the work submitted or printed in the Journal. I shall clearly be eager to receive the summer edition.

Congratulations and good luck,

A very satisfied reader. Pamela Kharaka,
Palo Alto, CA

...

Dear Editors:

To begin with, let me acknowledge with sincerest thanks receipt of your recent letter along with a copy of your esteemed journal entitled "Hand Analysis Journal".

Please note that I have gone thorough your journal and I have found it most useful and, at the same time, being of very high standard. I take the opportunity of this letter of mine to wish that your journal may attain a wide ranging circulation and increasing appreciation from the experts all over the world. I extend to you my whole-hearted cooperation; and please let me know whether I can do anything for you in this part of the world.

Sincerely, D. Koley, M.A., M.A.F.A.
Astrologer & Psycho-Palmist, Calcutta, India

...

Dear Editors:

I am indeed impressed with the quality of the Hand Analysis Journal. Congratulations on a fine beginning! And thank you for letting me see a copy of the publication.

With love, Maude Cardwell, Editor,
Reality Change, Austin, Texas

...

Dear Editors:

I agree entirely with you on the beginning of the heart line being under the Mercury finger and the beginnings of the other lines. In fact, a rule I apply is that the beginning of a line is at its thickest end and it tapers at the ending.

I agree with Benhan's timing at approximately 36 between the heart and head lines. This is the age Noel Jacquin quotes too. However, it is not always applicable to all hands.

Squares can indicate a time in which the subject feels blocked or restricted, but also secure and protected whilst they plan to overcome the obstacles or wait until the way is clear for change.

I do look forward to further issues of HAJ and will inform my Palmistry colleagues of it also.

Best wishes. Sincerely, John Lindsay
London, England
(Look for John Lindsay's article in this issue.--Ed.)

Dear Editors:

Thank you for your response and the copy of your first Hand Analysis Journal! I liked it, particularly Nikki Ragsdale's article, "A Helping Hand Creating Your Own Reality." As a fellow "Sethist" (Ha) I can appreciate the stance she is referring to.

My only criticism was of a few less-than-perfect prints of hand prints - hard to copy, huh? HA again...(page 11's was pretty hard to see).

But hey, a great beginning.

Marily

•••

Dear Editors:

I would be interested to see the hands of famous people in clearer detail, if possible. Looking forward to your next issue.

Best regards, V. Maross Zeky, Glenfield, Australia

Thank you for your comments. Yes, we do want to use the best quality hand prints we can find. This issue, Jung's hand shows much better than Einstein's did <1st issue>.--Ed.

•••

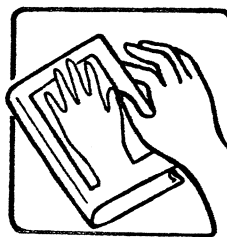
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Book Review

by Richard Unger

"As this is written, it is more than forty five years since The Laws of Scientific Hand Analysis was first published. During the intervening years it has found its way into libraries in all parts of the world and into the hands of thousands of students. It is the book of reference for ninety five per cent of all who are practicing Hand Analysis as a profession. I have received a constantly increasing number of letters from those who have, and are, using it as the basis of their work in Hand Analysis. I have been in personal contact with many thousands of owners since its first appearance. In no instance, either by correspondence or personal contact, has an indication been reported which was found unreliable."

So states William Benham in his preface to the 1944 edition. However, although The Laws is a milestone in palmistry theory, practice, and education, they are not immutable. In this second part of a two-part review, we will look at two categories of critiques: the philosophic, and those based upon purely palmistic grounds.

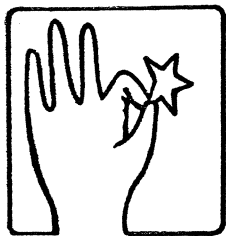
Written during the Industrial Revolution (1890's), three philosophies of the day dominate The Laws:

- a) Man as machine,
- b) Reality is that which science can verify, and
- c) Growth is a function of mind (masculine principle).

Let's look at each view and how it affects Benham's work.

Benham sees the main contribution of palmistry to be in the field of "right livelihood," with secondary value in proper mate selection. Looking at people as machines (special machines, to be sure), Benham draws the analogy of using the right tool for the job: what a waste it would be, he says, to see people in careers and/or marriages for which they are unsuited. Today's metaphors for reality have switched from cogs and machines (including the cosmic machinery of Newtonian physics), to holograms, gestalts, and quantum effects. In this day of overthrown sex roles and personal

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Star Hand

by Mary Wentzel

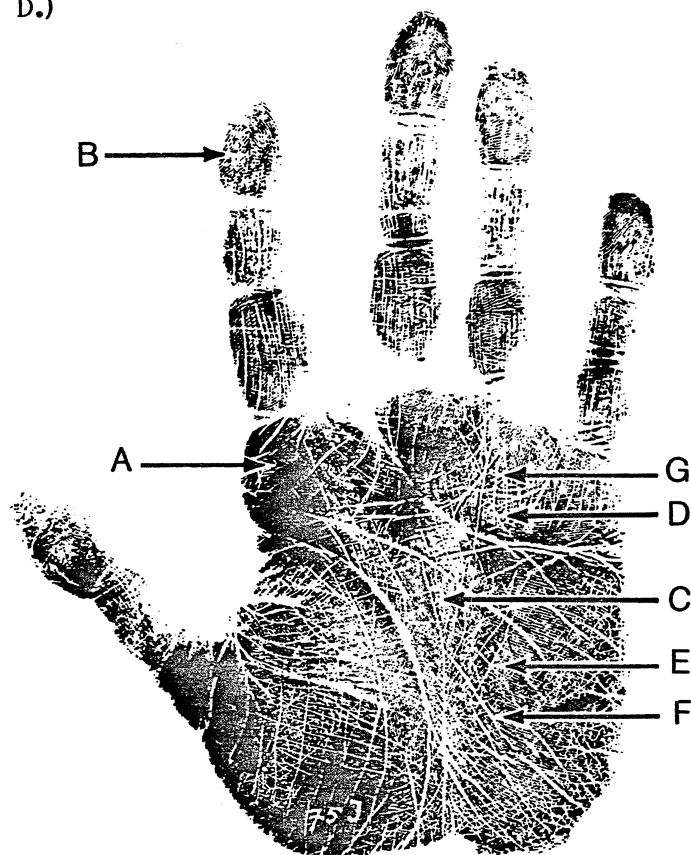
This issue I look at Carl Jung's hand. I feel a special kindred with Carl Jung because much of his and his students' work is enriching my life on a daily basis.

What catches my eye in Jung's hand is the large Jupiter mound. It looks as if the portion directly under his Jupiter finger has been blown up. See Fig. - A. According to Newcomer-Bramblett, the mount of Jupiter "deals with success in living... If the mount is higher than other finger mounts, the person is driven to excell. If other characteristics bear it out, he may become famous." Pg. 114. With this much Jupiter energy feeding Jung's Jupiter finger I want to see what shape (condition) his finger is in. Actually, to my eye, his Jupiter finger needs the most help of any finger. The lower digit is wide and long. This says to me that he may have displayed and spent a large amount of time exercising his arbitrary power. Jung may have said, i.e. "This is how things are done because I say that's how they are done." Although I don't want to think of Jung acting like that. Also, the 2 upper digits of his Jupiter finger are bent and relatively small in comparison to his other digits. Jung may have felt stymied in his world, feeling he did not receive the respect he desired for his work. His fingerprints indicate that the life lesson Jung was working on was feeling safe with his feelings of doubt, rage, helplessness. (The arch on his Jupiter finger.) See Fig. - B.

Also prominent on Jung's hand are the dangling X's on his heart line under his Apollo and Mercury fingers. This indicates Jung may have had a fear of betrayal by friends and colleagues, his group, understandable since Jung's work revolutionized the field of psychotherapy and drew battle lines between his camp and Freud's camp.

Another interesting point in Jung's hand is what happens with his Saturn line. See Fig. - C. The Saturn line is clear and strong in the beginning of his hand and going up the hand to his head line. At the head line the Saturn line stops, and I have to look twice to see where the Saturn energy outlets, until I

notice his Apollo line. Jung's Apollo line is long and strong, it almost looks as if it has some Saturn energy to it. I could imagine Jung doing a task and, in the middle of the "doing", get a creative insight about the task and stop to make notes, never noticing that the task does not get done. Jung almost has a Star of Apollo. See Fig - G. He has the necessary lines to make the star, and the lines do not have a common center (remember, to be a star the formation needs three lines crossing with a common center). Jung definitely used his creative energy to formulate new ways of looking at man and woman in beingness. He drew some of his creativity from his "insight" (one of the would-be star lines -- comes from the moon, seat of intuition and the feminine. See Fig. - D.)



CARL JUNG

Jung has an interesting Mount of Moon. He has a line of clairvoyance (see Fig. - E). He also has a long access line from the Moon to his Saturn line (See Fig. - F). This line indicates that a lot of moon, intuitive, creative energy feeds into his fate or career path energy. He also has a number of little "tail" lines at the beginning of his Saturn line from the Moon, another indicator of Moon influence on Jung's life work.

Continued on Page 13...

think and feel and manage our energy, and when you look at the palm you see a map or graph of the ways a person has been doing this till now. You can think of the lines as energy conduits or as representations of neurological patterns, or whatever makes sense to you. The information you can glean will be essentially the same. It would be useful for you to read as widely as you can

You can think of the lines as energy conduits or as representations of neurological patterns, or whatever makes sense to you. The information you can glean will be essentially the same.

on the subject. Even more important, try the theories out for yourself, observing as many hands as you can and asking questions.

Each aspect of hand reading (lines, shapes, fingerprints, etc.) is a system in itself with which you can give a good reading. The more you know about each system, the more keys you have into a hand and the more whole a view. You can make comparisons and see if a pattern is repeating itself over and over in the hand. However, using any one system and your intent to serve, you will probably get at what a person needs to hear.

Lines are one of the trickier systems, the one in which the components are most likely to behave in non-textbook ways, and their interpretation is partly scientific and partly intuitive. Palmistry is a lifetime study, and people are inventive. Just when you think you've seen every possible combination, here will come someone with a line you've never seen before. You may get a psychic hit about it, and, using the basic principles of lines (Are they major lines, verticals or horizontals, or do they form part of a star, grill, etc.? Are they deep, clear and strong or interrupted in some way? Are they straight or curved? Where do they begin, where do they go, and what do they do along the way?), you can develop a good sense for interpretation. Remember to focus on what you do recognize at first, not worrying about the things you don't, and you will soon

develop confidence in your accuracy. As with any language, practice will ground and broaden your Palmese vocabulary.

I've chosen to start with a discussion of the life line because it seems to me there are the most misconceptions and fears surrounding this one. The nervously-joking question, "will I live long", or some variation, is the one I hear the most. It is not surprising when one considers the wealth of literature we have inherited describing this line in terms that make it sound more like the "death line". (If you are interested in the history of palmistry and how the people of early centuries used it, Fred Gettings has written a very interesting history section in his "The Book of the Hand" , which will make a good starting point for your investigation.) People in the past, it seems, were more interested in dramatic predictions than in accuracy! They also seem to have been preoccupied with illness, death, danger and accidents, and created a palmistry to reflect this preoccupation. Both astrology and palmistry were used for such ends, and some pretty extraordinary predictions were made regarding peoples' deaths, down to the bizarre details, which sometimes came to pass. These predictions could not have been based entirely, if at all, on markings in the hand: it is just not possible. But the predictions do speak for the psychic abilities of the readers. Remember also that people in those days created reality with their thoughts just as we do, and when someone firmly accepts and believes that something

The nervously-joking question, "will I live long", or some variations, is the one I hear the most.

will happen, it is quite likely to. An extreme example Getting mentions was a 16th century astrologer, Cardan, who supposedly committed suicide to keep his predicted date with death! It is also true that intuition often provides information following our own predelictions and desires, and whatever it is our intent to know. People in past centuries apparently wanted most to know about death, illness and accidents.

Nowadays, the same kind of fearful world view is still pretty evident. You have only to pick up a newspaper or turn on TV to

Continued on Next Page...

find it. It is a good thing that modern palmistry is beginning to actualize its potential as a tool for self knowledge, and has let go of sensational and dire predicting based on the life line and other markings. We can use palmistry to help create an experience of safe, sane and healthy reality! Judith Hipskind says it well: "Predicting the date of death is a weak point in palmistry precisely because, in the past, accommodating readers and their worried clients were not strong enough to stand up and say, 'This is impossible!' The knowledge of the future was too tempting. It helped to relieve them of responsibility for their actions and allowed them to blame their difficulties on an unchangeable 'fate'." ² It can also be quite harmful, since people are usually at their most open and vulnerable during a reading, and it is a time of deep neurological imprinting.

So, what does the life line show? Hand analysts agree that it regards life force or vitality. Fred Gettings says, "Chiromantically the line records the type and quality of the subject's vitality. The nature of the line indicates strong impressions and traumatic events which are connected with physical energy. In the ancient tradition it is the line connected with the body." It can also show

If you see a break in the life line, is it a change of lifestyle, a period of illness, an inability to rest? Ask what's going on in your client's life.

major changes in lifestyle or basic way of being, for example a major move which affects a person from the inside out. The line can also show whether the person's energy is basically that of a traveller (outgoing) or a homebody (more introverted).

At the IHA we have an additional view of the life line and vitality. We use a system of reading the condition of the chakras from the hand. In this system, the life line corresponds to the Root Chakra. (Interestingly, I recently read in Hachiro Asano's book, HANDS, that Oriental palmistry refers to the life line as the Line of Earth). The root chakra is where we connect with the energy of our planet, and life on the basic levels of physical survival - e.g. food,

shelter, vital energy, safety. So, the condition of the life line can tell you how safe a person feels to be alive here, how relaxed or confident he or she feels about survival needs being met. Abraham Maslow's "hierarchy of needs" diagram is a well-known representation of how this affects a life, showing how people can open to higher levels of being as the basic ones are taken care of. When people are worried about having enough to eat or somewhere to live, they are less likely to be appreciative of poetry or philosophy.

The information can be invaluable in giving someone a clearer sense of self and the secure feeling of knowing where to start to change things for the better.

It's certainly understandable how an indicator of vitality and rootedness came to be associated with divining length of life and number of illnesses. When someone's lifeline is weak (thin, wavy, chained, etc., and, especially, broken), there is often the experience of fear for survival in some way and the adrenaline glands are probably over-stimulated. In fact, the person's needs may be being met abundantly - it is an inner experience I am talking about; so that the outer may be reflecting actual lack, or the person may be experiencing lack no matter how well-off materially. They also often feel as if nothing they do is ever good enough. Instead of the ability to sit back and appreciate a job well done or ponder a lesson learned from a mistake, there is a sort of driven quality to the person's activities and possibly periods of depression, apathy, low energy. Such people tend to push even harder at these times, as if further activity would "fix it" and somehow redeem them. They use a good deal of their energy in worrying.

When a person's root chakra is clear and functioning, although he or she may experience some of the above, recovery is swift and seeing so-called failure as a learning process and opportunity for new solutions more likely. This person feels firmly rooted in life, runs less adrenaline, has more of a general feeling of safety and trust in the outcome of events. Vitality is likely to be high and the constitution stronger. With energy more focused on the present and not

scattered by worry about the past and future, a well-rooted person probably concentrates better on the task at hand, and is also able to rest appropriately.

Rest is a key word for the weak life line people. It is a challenge to sit still with a feeling of failure or depression, to sit still at all. They want to get out and "fix it"! They are also less likely to appreciate their successes. Something they can do is to learn to stay with their feelings longer, give themselves a "win" no matter what, and to rest. Time spent with Nature can be very healing. Fresh air, sunshine, ocean, and relationship with the flora and fauna of the world have quite likely been lacking in all the worrying and rushing around on "nervous energy". Rest, with Earth contact, is a great way to build up vitality and heal the root chakra. They can also watch their inner languaging, see whether they are giving themselves constant discouragement or encouragement, and choose accordingly.

I want to mention two other ways the life line shows root chakra or vitality imbalance: when it is too wide and shallow and when it is too red. When you find a life line like this, notice whether it forms a matching set with the other lines in the hand or stands out as different (this applies to any line actually, and will tell you whether to zero in on the particular line or whether the quality is more of a general trait. If a line draws your attention to it, the area of life associated with it is also drawing your attention.

When the line is broad and shallow, it shows a dissipation of vitality. Picture a wide river across which you can walk on foot. The water is moving slowly, even sluggishly along the marshy indefinite banks. It might dry up on a very hot day and will certainly freeze in the cold. People with this line may spread themselves too thinly. They may lack the reservoirs of energy necessary to follow through completely with their commitments. They might not be interested in going deeply into things that require physical exertion.

The over-red life line shows an over abundance of vital energy. Red showing up strongly in the hand generally means unused action, untapped power, untransmuted anger (it's over-oxygenated blood) which has grown into a reservoir and is often experienced as frustration or rage - of which the person may not be aware. He or she may be indulging in activities or substances that

HAND READING BY TEDDIE NAWROCKI



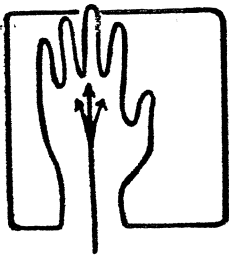
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cover the source of the red and may deny the rage and frustration. Benham wrote this could be a sign of indulgence. These may be naturally very energetic people who are not fulfilling their energy potential, and the reservoir of energy may burst forth in the form of rages or periods of intense activity for activity's sake. All high energy people don't have this red line, but a high energy person who suppresses that energy probably would.

One of the things that makes hand reading so interesting is its general symbolic nature. In other words, any of the signs you see may apply on various levels. For specifics and fine tuning, it takes an individual touch. As you see, there are a number of ways the life line can be read. It's fine to ask questions! If you see a break in the life line, is it a change of lifestyle, a period of illness, an inability to rest? Ask what's going on in your client's life. (Ultimately, these interpretations may not be so far apart - not everyone who moves to another continent, say, gets a broken life line. Also, a lack of rootedness may well be behind an experience of illness.) Maybe an

Continued on Page 19...



Career and the Hand

by Mary Wentzel

At the beginning of the fate line one can see the hidden, unknown sources of strength and sabotage to our fate or railroad track in life. Looking at the beginning of the fate line is like looking into a mirror that reflects our history, where we came from. Possibly we can see what demons drive us, or whether we are just "in the right place at the right time." The fate line, being a vertical line, is an energy outlet, it "reveals inner attitudes and the resulting drive or lack of drive for achievement." Hipskind pg. 199. The fate line does not foretell a person's future, rather it suggests a person's career, his path in life. The beginning of the fate line shows from whence we come.



Fate Line

Figure 2

wish for the person to go into the family business, or the case of "Dad's a doctor and of course you will be a doctor also." These represent a direct family influence as shown by the fate line beginning inside the life line. Another interpretation of this beginning of the fate line is a person whose family exerted and may still exert an influence in the realm of what values and what standards, or sense of integrity, a person holds. There may be a very strong family tradition that is consciously in a person's neurons, or it may be a case of the family traditions affecting the person unconsciously. In the latter instance, a person may feel a certain way about an issue or do something a certain way because that is how it has "always been done". An interpretation was recently presented to me that says the fate line starting inside the life line may also indicate a positive family influence in a person's career; that may be family support financially or otherwise; it may be a case of "of course I want to be a farmer and isn't it wonderful that Dad is a farmer and I can work on the farm." I have not found a hand where the above scenario held true. I can imagine it might be so. Most of the palmistry books I consulted



Fate Line

Figure 1

A fate line beginning from inside the life line (See Fig. 1) shows strong family, authority influences, or a restriction in the person's youth. This could be a parent's

indicate an undue family influence when the fate line begins inside the life line. (Other experiences and input greatly appreciated.)

The fate line starting low and from the middle of the palm (See Fig. 2) bespeaks an independent starter in life. People with this line accomplish things through their own effort. They have a strong sense of their "railroad track of life," their career path; they are their own deciders about what they will do. These people got a sense of responsibility and identity very young, they may have been the only 4 year old on the block with a 3 piece suit and attache case. A challenge for them may be to remember to play, all other things in the hand being equal (that is, the Saturn line continuing straight up the palm clear, strong and unbroken to the Saturn finger). This may be the hand of the "workaholic."



Figure 3

These people were not/are not influenced by others in regard to their direction in life. A 'down' side to this starting point is these people may appear to be in a rut in life. Traditional palmistry provides an up side, saying that these people have a guardian angel, the gods seem to smile upon all their endeavors.

A moon starting point for the fate line (See Fig. 3) denotes the lunar influence in a person's career. This can look like a person being in the "right place at the right time" to find a job. These people always seem to be able to find a job, or opportunities for support. They meet the people they need to meet and find what they need by following their "hunches". "Chance happenings" seem to play a large role in establishing such people's life path. There may also be an intuitive quality to their career footsteps. A challenge for people with this starting point may be to let well enough alone and follow these footsteps whether or not an organized plan seems to be in place.

In this age of upwardly mobile consciousness, it may be a challenge for this person to trust their career direction to their moon mount. A possible conversation might go like this: "Hi, I'm Martha, I work in data processing at X Bank. What do you do?" "My name is Joan, and I'm hanging out to be in the right place at the right time. I'm waiting for my intuition to guide my career path." "Oh!"

As you can see, the various starting points of the fate line can begin to provide information upon which to build an interpretation of a person's career orientation. Have fun with fate line origins! More next time.

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According to historians Sarasin and Mortillet, during the late Stone Age (upper Paleolithic period), people were as much left handed as right handed. This conclusion was based upon stone tools recovered during their research. Currently 87% of people are right handed. According to the biblical record, right handedness was clearly established as the norm by 2000-3000 B.C. Most researchers believe this move towards right handedness coincides with mankind's acquisition of language, and hence, more left brain activity. •••



Pyramus and Thisby Meet Tootsie by Nikki Ragsdale

"This man with lime and rough-cast,
doth present Wall, that vile Wall
which did these lovers sunder:
And through Wall's chink, poor souls,
they are content to whisper, at the
which let no man wonder."¹

What has "Tootsie" (the movie) got to do with the tale of Pyramus and Thisby? And what have these to do with hand analysis? Good questions...let's see... The story is this: a young man - Pyramus - and woman - Thisby - live in adjoining households. They fall deeply in love, but, as with Romeo and Juliet, are forbidden to marry by their strict families. They contrive to continue their courtship through discovery of a chink in the wall dividing their houses. Through this chink, they speak and send kisses, though they cannot touch. Eventually, they plan to meet at a tomb in the nearby woods, under a certain white mulberry tree. Thisby arrives first and is chased away by a lioness whose jaws are bloody from a recent kill. She drops her veil as she runs, which the lioness catches and mauls, staining it. Enter Pyramus, who, seeing the bloody shawl, believes Thisby to have been killed. In his blind pain, he stabs himself, his blood staining the mulberries red. Thisby returns and finds her love dying, so kills herself too. Before she dies, she asks the tree to keep its berries red as a memorial to their blood, and charges the parents to bury her in one tomb with Pyramus so that at last they will be together. The parents ratify her wish, as do the gods. The lovers are buried in one sepluchre, and the tree brings forth red berries ever after.

There is a delightful reference to Pyramus and Thisby in Shakespeare's "Midsummer Nights' Dream". One of the themes braided into this story regards a theatrical company who want to present a play to Theseus, Duke of Athens, and his court, on his wedding day. They choose Pyramus & Thisby. The actors discuss the characters and who will play them. In their view, the wall separating the lovers is a most important part, requiring a man to play it, "...let him hold his fingers thus, and through that cranny shall Pyramus and Thisby whisper".

Now, there is a line in the hand which signifies a kind of separation of masculine and feminine, showing a person whose life lesson is likely to be strongly concerned in some way with issues of integrating the two. Sometimes, you will see a distinct line separating the inner plane of Mars and the Mount of Venus (See Figure , A). Often, this line is deeply engraved, showing a lot of energy, and looking definitely like a barrier: a wall between Mars and Venus, or the solar plexus and the heart chakra, or male and female, action and inspiration, yang and yin...two lovers. I like to call this the "Pyramus and Thisby Line".

Now, there is a line in the hand which signifies a kind of separation of masculine and feminine, showing a person whose life lesson is likely to be strongly concerned in some way with issues of integrating the two.

A person who has this marking in place is often experiencing a challenge to the use of his or her whole self. It is as if there is a wall between the assertive and receptive parts, and most often there seems to be no chink available. It may feel impossible to have masculine and feminine characteristics present in the same body, and this person may behave as a gender stereotype, probably based on conditioning of the culture. Of course this is a problem generally, at a crisis pitch on the planet now, and you can probably relate to the dilemma of gender conditioning yourself. I certainly can. Most people are experiencing some personal challenge in this area in the move to become more whole. And, people with the Pyramus and Thisby line pronounced often seem to be dealing with this as a central life issue, in especially intense or dramatized ways. (The line showing up in the hand shows energy focused there, and perhaps the related experiences are chosen on some level to give added impetus to resolving these core human issues!) Often, such people have polarized the masculine and feminine characteristics to

the extent that they play one side in relationship while someone else plays the opposite pole, and the relationship will work only as long as both remain strictly within their expected role identifications. They may respond to events only in prescribed gender role ways, whether or not the response is appropriate. Another way this could look is flipping back and forth, uncomfortable with both modes and confused by the resulting inconsistencies. Or, projecting the quality outwards, they may experience it as having people in their lives who are the stereotypes. As with anything in the hand, this may not seem a problem at all to the person in question, or it may be experienced as a source of discomfort and pain, whether or not she or he can put a name to this source.

When I see this marking and it feels right to speak about it, I tell about Pyramus and Thisby, the two lovers separated by a wall. Is there hope? Well, an important feature, as discerned by Shakespeare's players, is the chink in the wall. I find the imagery can get my clients thinking about ways in which they experience this wall in their lives and relationships, and how they could create a "chink" for their separated inner lovers to begin conversing. The concept of having dialogue between parts of the self, which can then come into cooperation without the need to deny or squelch either, can open up helpful new possibilities.

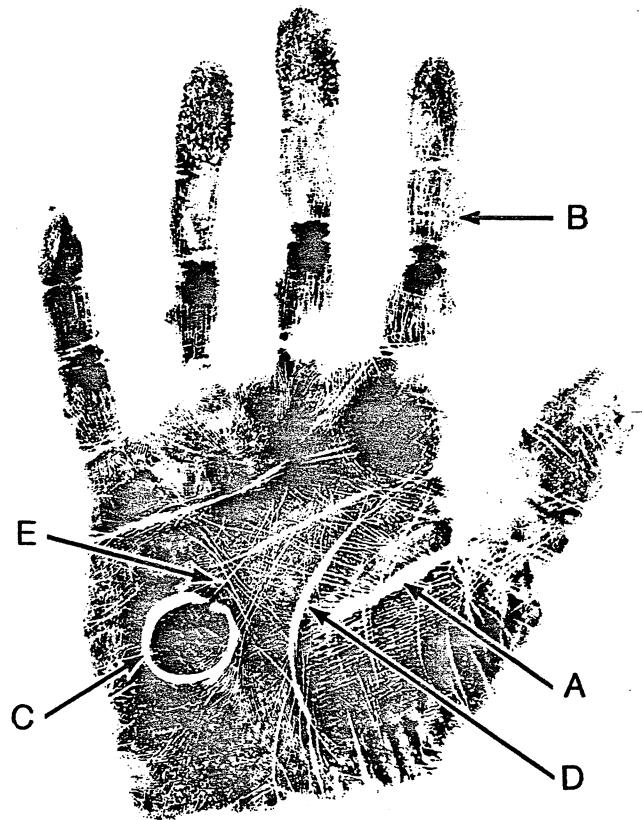
"...can I be assertive, active, powerful and still be a woman?"

"...can I be gentle, colorful, receptive and still be a man?"

Sometimes therapy would be appropriate here and sometimes a person is ready and able to move right through this alone. In the story, Pyramus and Thisby die. They could be seen as the old polarized gender identifications, kept that way by conditioning (the parents - like strict gender conditioning - forbidding their union). At least the lovers maintained communication, which led to movement. Their death (transformation) makes way for a new point of view (the parents now consenting to the lovers' union), and brings to fruition new and vigorous life (the red berries). Look around the hand when interpreting this line, for indications of where the imbalances and the remedies might lie. What qualities helped

to build the wall and which could your client use to create or enlarge the chink?

Have a look at the example.



Notice the Pyramus and Thisby line (A). It seems to have more energy than any line in the hand. Also, the lifeline is a little too wide. The thumb is very large, seeming almost too large on this hand, and it's all cross-hatched with lines. The Jupiter finger is high set with good verticles (outlets for energy), yet it doesn't stand tall and there's a strong horizontal line across the middle digit (B). She does have a dermatoglyph, almost a whorl, on her Mount of Moon (both hands - showing highly developed imagination and psychic ability that needs to be owned), yet the Mount itself is somewhat pinched. Her Mercury finger is nicely developed, fairly straight and pointed, but rather low set and standing apart from the rest.

Briefly, without going into absolutely everything in the hand, this is a picture of a sensitive, intuitive, psychic woman who is also very assertive, controlling and wants to be accorded respect. However, the assertive, in charge side doesn't express clearly and I feel it tends to come out as trying to do everything herself, keeping everything "under her thumb." In her case, this results in her

Continued on Next Page...

vitality being spread somewhat thin (broad lifeline - D). This controlling approach also allows her to keep her feelings to herself, and her softer, intuitive side is hampered. She accesses her intuition to some degree (forks from the headline into the Moon dermatoglyph area E), but hasn't been willing to communicate this deeper side of her nature; or perhaps due to a hidden fear of abandonment (low set Mercury), or fear that her independence would be encroached upon (isolated Mercury). She prefers honesty (straight Mercury), yet ends up communicating inconsistently. When she finds herself feeling strong emotions, she starts to lead the situation away from the feelings and into doings.

I feel that her conflict is somewhat one of image (she is of a generation in which male-female roles were even more strongly defined than they are today), that she has an idea of what is "ladylike" - and her powerful, assertive nature does not fit the idea. Hiding this side of herself contributes to the need to hide her true feelings and inner self.

A chink in this particular wall could begin with assertively taking more time for herself, to reflect on her feelings. One way she could do this is by allowing herself to delegate (Jupiter) some tasks, being sure to communicate what she wants. A further aspect could be developing the courage to

...the imagery can get my clients thinking about ways in which they experience this wall in their lives and relationships, and how they could create a "chink" for their separated inner lovers to begin conversing.

begin staying with her strong feelings, communicating them and receiving the response, thereby building the honest understanding that could be so healing. Merely contemplating the possibility that she can be assertive and still be intuitive and feminine, can help her to experience her nature more fully.

Here's where Tootsie comes in. Movies (as with all art, media and myth) are always indicative of the current contents of the mass human psyche, conscious and unconscious. In this story an out of work actor, desperate for a job, dresses as a woman and auditions for the best part



available, the role of a woman in a TV "soap". He gets the job, is a great success, and is forced to continue the deception even into his private life. This, and other recently popular tales of the type, indicate that one way people are leaping for understanding of themselves as whole human beings, privately and en masse, is through entertaining ideas of what it is like to be the other sex.

On a planetary level, the feminine aspect will no longer tolerate being held under and denegated and has begun reaching for her power, and the masculine is searching for a way to be more conscious, feeling and expressive in his experience of love and relationship. The popularity of the term "unisex" was a precursor of this movement, as are the young people whose genders seem to blend and shift. Behind it all have been growing questions: "...can I be assertive, active, powerful and still be a woman? "...can I be gentle, colorful, receptive and still be a man?" A vanguard of people have been exploring such questions for a long time. Now they are becoming widely asked questions of human beingness, and the truth of the statement, "there is nothing so strong as gentleness and nothing so gentle as true strength", is being taken to heart by many.

I feel Tootsie is a good example of this

kind of developing awareness. One of the reasons for the actor's success and popularity as a female character within the movie is the powerful dimension he brings to her feminine responses with his assertive maleness. One of the reasons the movie itself was so popular is the way it touched our hearts when the actor discovered, through the process of portraying a woman, his own tenderness and the importance of expressing his truth, brought to light from the depths of his own feelings. He went from being unconsciously hurtful and out of integrity in his dealings with women, to gaining new insight about being a man in relationship with women, developing at the same time a more whole, transformed version of himself.

Actually, everyone, male and female, comes in with different and individual ratios of maleness and femaleness - there is no set way to be a woman or a man. So, while it is true that there are certain slants on beingness that seem special to each gender, these are really aligned differences within a unified whole, not opposites, and are not always exclusive to one gender. Individual make-up must be considered. Also, to be a whole human is to have so-called masculine and feminine actions and responses available, appropriate to given situations. It may be useful to speak of characteristics as masculine and feminine for purposes of discussion and understanding, but there has been a great deal of inappropriate separation of human attributes (e.g., men are powerful, aggressive, takers of action while women are weak, sensitive, passive, needing to be looked after; or men are assertive, women responsive; or men are spiritual and holy, women sensual and sinful, etc.), which has resulted in the sort of conditioning that causes people to see men and women as opposites, even adversaries, instead of as whole-human allies. It is my feeling that our way to health and peace on the planet requires a closing of the self-imposed chasm between men and women, masculine and feminine. The feminine has been the de-valued energy for thousands of years and must be healed. However, neither have men been whole, for the loss of the feminine parts of their nature.

In conclusion, a person whose hand shows the Pyramus and Thisby line probably has a lot of energy invested in male-female separation conditioning. It may be part of his or her psychological survival/defense mechanism. The person may identify wholly

with one gender, feeling so-called male and female characteristics to be in opposition, impossible or unsafe to integrate. This may show up in relationships and/or in emotional patterns and mind sets. The person may be in deep denial regarding the whole situation and not be willing to hear or recognize it. It is also possible that he or she has already noticed and made substantial progress on it. Be gentle in your exploration of the topic. If a person is ripe for change, it will be a valuable discussion. And remember yourself. How are you doing with the Pyramus and Thisby inside you, Tootsie?

¹ William Shakespeare, A Midsummer Night's Dream, Act V, Scene 1.

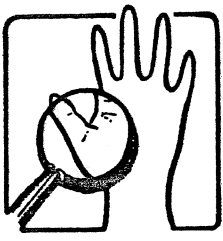
NIKKI RAGSDALE has studied metaphysical arts and the psyche for eleven years, mostly in London, England, through her inner teachers and through the Center for Transpersonal Astrology, the Astrological Association, the Spiritualist Association of Great Britain, the College for Psychic Studies and the Psychosynthesis Education and Trust. She also studied whole-hand Kirlian print reading with Brian Snellgrove.

After returning to California, she began to explore hand analysis and has been reading hands for two years. Nikki's work reflects her commitment to personal and planetary health, and the beneficial growth and empowerment that occurs when people are in contact with their own knowing. She has recently begun teaching hand analysis through the International Institute of Hand Analysis, where she also continues her studies. Nikki is available for private readings and can be reached c/o (415) 453-5296.

STAR HAND

Continued from Page 4

All in all I would say that Carl Jung successfully brought forth a nice blend of male and female energy. The male is demonstrated in the volume of his work and the female is demonstrated in his new, creative way of seeing us as beings in the world. Congratulations Carl for following your heart!



Current Research

by Richard Unger

Mankind has been studying the lines in the hands for thousands of years, but scientists have only recently turned their attention to what they call the "palmar creases." They have discovered that various diseases and genetic conditions are associated with specific line formations, and that behavioral disorders occur more often when unusual lines and hand shapes appear. This "new" science is just beginning to unlock the secrets contained in the hands.

However, as these doctors and scientists attempt to correlate hand lines, health, and behavior, they face a serious obstacle: they do not have a uniform system of line classification. Dar and Schmidt, two researchers, write:

"As the variability and possible clinical significance of palm crease abnormalities receive greater attention, an accurate objective method for evaluating palm crease variants is required."¹

Lacking an acceptable system for line identification and quantification, most researchers have either limited their study to one or two formations, created personal systems too cumbersome for general use, or have had their data skewed by faulty line identification.

These scientists may one day find that an excellent line reading system already exists; one based upon the functions of the lines and their relationship to each other; a system neither too simplistic nor so complicated as to collapse under its own weight. This system's name is Palmistry. Unfortunately, these scientists often consider palmistry a "pseudoscience" unworthy of serious attention.

This biased view is particularly evident in an article that appeared in the Journal of the AMA in 1974. Wilson and Mather examined 51 cadavers and statistically correlated age at death with the length of the life line. They state:

"This table can be safely ignored by palmists... A broken life line is not related to age at death and it is our personal expectation that it correlates with nothing whatsoever... We happily conclude that palmistry may be used to predict life expectancy, but when so used it is blessedly free of scientific worthiness or usefulness to life insurers."²

In fact, not all palmists would agree that the length of the life line does predict death (see Nikki Ragsdale's article this issue).

Contrary to the report of Wilson and Mather, other scientists, with more thorough data bases, have found a wide range of health and behavioral conditions associated with line formations. In the next several issues we will explore the history of this study, from the early research of Fere (1900) and Poch (1925), to Lieber's (1960) ponderous line classification system, to Milton Alter's sweeping revisions (1979). We will review the work of Johnson and Opitz (1971), the most thorough comparison of medical and palmistic points of view. We will look at the most successful system of scientific line classification (Chaube 1971), a system that has produced statistically relevant data in studies of schizophrenia, cancer, tuberculosis, diabetes, and leprosy. Dar and Schmidt's (1976) topographic system, reminiscent of palmist Noe Jacquin's approach, will also come under study.

As we move toward the 21st century, more and more the dichotomy between the scientific world and the so called spiritual arts will disappear. The study of the lines of the hand is a perfect opportunity for these two realms to join forces and add to man's knowledge of himself.

1. Topographic Approach for Analysis of Palm Crease Variants, Dar H. Schmidt R. Journal of Medical Genetics, 13:310 1976

2. Life Expectancy, Wilson ME, MD, CHB Mather LE, PHD Journal of the American Medical Association, Vol. 229 (11) 1421 1974

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Job Description for a Professional Palmist by John Lindsay

Introduction

To launch yourself into a career as a full-time palmist, and to earn a good living is no easy task. Palmistry can be a terrific hobby, a great social asset, and -if you are enterprising - an excellent source of additional income, but without a regular flow of clients it will not provide a steady wage.

Problems for Professional Palmists

As there is not a consistent level of demand for palmists it is difficult to make a living as one. As yet there is widespread ignorance and misunderstanding about what hand-reading can reveal and what it can't. Once the public is convinced of the authority of palmistry as an amazingly revealing means of ascertaining character and life trends - once the knowledge of the truth of palmistry is recognised and accepted by the world at large - and the wide-ranging implications of its value to the individual and to society as a whole are realised, then genuine, properly trained palmists, skilled in the art of hand interpretation will be in demand. Palmistry will then be accepted as a valid profession and it will no longer be a precarious existence to be a professional palmist.

Prospects for Professional Palmists in Britain

There has been a revival of interest in Astrology, Palmistry, Graphology, E.S.P., and other 'occult' subjects in recent years. So much so that these ancient practices are now sometimes described as 'New Age' sciences. It could be deduced from this that people are now becoming more open-minded, more prepared to explore the new and unknown. If this is so then this 'revival of interest' is an auspicious omen for Palmists.

In Great Britain, the Capital City London is probably the best place to practise as a Palmist. There are more Palmists in London because there is both more opportunity and more potential clients within this large, well populated, cosmopolitan city than in anywhere else in this country.

To outline the job description of a Professional Palmist we should consider four main aspects:

1. Preparation necessary for the job
2. Setting up business
3. Personal qualities required
4. How to become permanently established as a professional.

Preparation

1. Education

The first step for an aspiring palmist is to make sure that he is properly trained in his art. This means taking courses on Hand Analysis under the teaching of a qualified Palmistry Tutor, one affiliated with a recognised society. The Directory of Societies can be consulted in the monthly Prediction magazine. The Society for the study of Physiological Patterns, (S.S.P.P. founded in 1945) is notable as two founder members, Noel Jacquin and Beryl Hutchinson, were two of Britain's foremost palmists.

Other recognised groups which give courses on Palmistry are the Cheirological Society (founded 1899) and the Hermes Group. There are also private tutors who have themselves qualified with the S.S.P.P. or another society.

2. Reading

The Professional Palmist should be as widely read as possible. Possibly the best book to start with is 'Your Life in Your Hands' by Beryl Hutchinson. Apart from Ms. Hutchinson - Noel Jacquin, Fred Gettings and Dr. Charles Wolff are probably the most notable British Palmists. Other authors are also listed in this excellent book.

Prediction Magazine has had a regular palmistry section since 1945. The articles are always of a high standard.

3. Research and Experience

However well-read and qualified a palmist is, there is no teacher like experience; experience gained through your own constant research, questioning, and testing out of all that you read, and all you are taught. By setting out to test the accuracy of different palmists' statements and proving (or disproving) their authenticity for yourself, you confirm and clarify your own understanding, and your confidence in your hand-reading.

Continued on Next Page...

Setting up Business (in London)

London's full-time professionals fall into two groups, those who work in little booths with a sign outside inviting the public to come in for a reading, and those who work for higher fees, by appointment. The latter generally spend a fair sum per month on advertising.

Possibly the best way for an aspiring palmist to start is to set up a part-time practise and see whether this can be built up into a full-time one once better established. This could be done by doing palmistry say two evenings a week or all day Saturday or Sunday, in addition to a full-time job; or alternatively, doing a 'temp' job for part of the week and leave the rest of the week for palmistry.

If you do set up a business you have two choices as to how to run it: either seeing each client only once, or building up a clientele of people who will come to see you regularly, perhaps every six months or every year. The only way for a palmist to do this latter is to offer help and guidance to all clients to get them to talk about their problems. This would involve keeping prints and detailed records of every client and telling them that they can come back at any time for further help and also going light on predictions and heavy on advice. A supplementary knowledge of graphology or even better the ability to give accurate tarot readings would be useful to a palmist wishing to build up a regular clientele.

Personal Qualities Required in a Professional Palmist

1. Accuracy
2. Interest in Others
3. Perception
4. Discretion
5. Tolerance of Human Nature
6. Good Expressive and Persuasive Ability

How to Become Permanently Established as a Professional

This takes time, money, patience, determination to succeed and enterprise. Here are a few suggestions:

1. Carefully plan the wording of your advertising for maximum impact and effect.
2. Advertise regularly - in your local

paper - in your local newsagents' - windows - in Prediction magazine - Ladies magazines - London's 'Time Out' - take your choice.

3. Get a really good professional personal card designed and get a batch printed. Make sure yours is a card you feel proud of handing out - a card that is likely to attract new clients.
4. Offer to give talks on palmistry to interested groups - for a fee, plus travelling expenses. Hand out cards after each talk.
5. Teach palmistry, either privately or within a recognised society - or a recreation centre.
6. Get a personalised poster made - and appear at as many exhibitions, charity fetes, fund-raising events as possible - hand out cards to each client.
7. Offer to give readings at a reduced rate at parties or to groups - for example, offer a free reading to the host/hostess of a party and chargeable readings for guests - get a hand out sheet printed, outlining your services.
8. Join the relevant societies which are interested in furthering the study and research of palmistry and related subjects - make new contacts - learn from other palmists' work and methods.
9. Once confident and experienced enough as a palmist you could try writing articles and/or a book on Palmistry.
10. The more contacts you make the more possibility there is of you finding new opportunities - Press interviews for newspapers could help establish your fame as a Professional Palmist. Be alive to any such chances.





Hand Analysis and Business

by Richard Unger

Sometime in the future, the general public will discover palmistry. The media will note the irony of such an ancient, esoteric art becoming part of the modern, high-tech world. Before this happens, I believe hand analysis will be adopted by the business community, providing both the credibility and public awareness level necessary for the quantum leap into mainstream consciousness.

Neither credibility nor publicity alone is sufficient to propel hand analysis past its present position on the fringes of acceptability. Doctors, for example, have credibility, but when they report that fingerprint analysis aids diagnosis, few beyond the medical profession take notice. Psychics on the Johnny Carson show reach millions, but for most people they lack credibility. However, when businesses start to use hand analysis on a routine basis (and they will because it will help them make a profit) palmistry will have passed a crucial test in the public mind. When the day comes that E. F. Hutton listens to a hand analyst, so will many others.

As a matter of fact, the E. F. Hutton brokerage is an excellent candidate for hand analysis application. Financial services companies have extensive and expensive training programs, yet still retain, on average, less than 10% of their sales force beyond two years. Imagine taking the hand prints of the top 50 sales people of E. F. Hutton and comparing their hands with 250 "average" performers. If it is shown that sales leaders have long middle phalanges on their Jupiter fingers, would E. F. Hutton be interested? If the hand analysis test can double their ability to predict sales performance, how much money can E. F. Hutton save in one year? Plenty!

Hand analysis has many other useful business applications beyond predicting sales performance. Talent assessment, motivation, learning styles, time management; all these and more are shown in hands. Obviously (to a palmist) long pinky, short curved Saturn fingered sales leaders are ill suited to paper work oriented, administrative positions; long Saturn fingers with thick knots work best

with specific job descriptions and deadlines, etc., etc.

My experiences with reading for businesses have come through occasional referrals. I have heard of, but not met, hand readers who regularly work in the business community. <The HAJ would be interested in learning about your experiences.> However, the type of impact I am talking about will mean industry-wide acceptance, as opposed to individual and isolated cases. This will require increased sophistication, and most likely, high technology.

Several firms in California's Silicon Valley already produce and market computers that "read hands," (cost \$9,000,000). Actually, what these machines do is "see" the fingerprint lines and hand shapes and compare this picture to the one stored in its memory banks for identification purposes. It works like this: you put your hand on a plate, the computer checks you out, and if you match its memory bank copy, the door opens. Because of its high cost and limited application, current marketing is directed toward large organizations with unusual security requirements.

Hopefully, it is not too long down the road when the same technology is available in a more traditional business framework, and eventually to any one wishing to look deeper within. Consider this future scene: at the board meeting the staff palmist is reviewing the files on the Southwest region's sales performance. He/she points to the Jupiter finger balance graph, accentuating the difference in middle digit lengths between the Southwest region and the rest of the company. "We need more long middle digit sales reps in the Southwest or sales will continue to drop," remarks the hand analyst. The board dutifully notes the observations and votes to take appropriate action. When this can occur on a routine basis, hand reading will have the base it needs to be fully accepted by the general public.

• • •

Pygmies have more whorls (50% of all patterns) than any population group on the planet.

• • •

stereotypes, it is not so obvious that any particular type of person is the right type to be a lawyer, a doctor, or a hand analyst. As a matter of fact, the entire concept of right/wrong dichotomies seems archaic. This is not so much a criticism of Benham as a red flag to those attempting to apply his theories to current conditions.

Benham feels that he is on an historic mission to upgrade the "gypsy" image of palmistry, into the "science" of hand analysis. In line with this goal, his system of reading hands is based entirely on "objective" reality. While I can easily identify with his fervor for widespread legitimization, I do not agree that hand analysis should ignore the personal, intuitive, and subjective worlds. A combination of data base and intuitive awareness seems to me the optimum hand reading mode. No system describing human behavior, psychology included, is likely to ever reduce itself completely to a set of scientific formulas.

Perhaps the most personal of the three views that underlies The Laws is Benham's assertion that you can modify your life with only self control, definiteness of purpose, and clarity of thought; hence the predominance of the head line in interpretation and the depreciation of the Mount of Luna. Although he goes out of his way in his attempt to include women, today's readers are more likely to interpret this as a mild tolerance; way short of a full acceptance of the role of the feminine principle in individual growth.

Summarizing Benham's philosophy then, we can say that he sees life's purpose in terms of fitting the right pegs into the right holes (talent/ job, temperament/marriage); hand analysis' function being to better identify the pegs. Today's life purpose would be more inclusive: achieving a state of consciousness that is in alignment with our higher self, with appropriate expressions at the levels of body, mind, heart, and spirit. By taking this comparative perspective into account, we can make best use of Benham's research.

Besides philosophic differences, I have some purely palmistic comments. First, I would like to say I learned a lot from Benham, especially early in my career. He is consistent, thorough, and more accurate than many other palmists. He constantly speaks in

combinations, thus helping the student to think in "palmese." This being said, I would like to bring up several points of contention, some general, some specific:

* Illness and accidents seem to predominate, in Benham's interpretations, out of all proportion to my hand reading experience.

* I have not found Benham's timescales to be accurate.

* Benham adheres to the concept of left hand being what you are born with and the right hand being what you made of yourself. I have not found this to be so on a consistent basis; sequential handprints of both right and left hands show major changes.

* Benham states that a long headline indicates avariciousness. My view leans toward a busy mind, probably results oriented, but not necessarily greedy.

* According to The Laws, if your head line is straight, you have fixed views. This seems an extreme interpretation without the presence of a stiff thumb.

* With a branch of the head line terminating toward the Mount of Mercury, a person will do anything for money, according to Benham. My experience indicates that the person will have a mind that works on a purely factual basis, someone who thinks in an overly objective manner. I have not found this marking to indicate anything about motivation.

* Pointy fingered, broken head lined people are not Benham's cup of tea. He labels them "totally unreliable." Utopianistic seems more like it; Benham's square tipped bias is showing here.

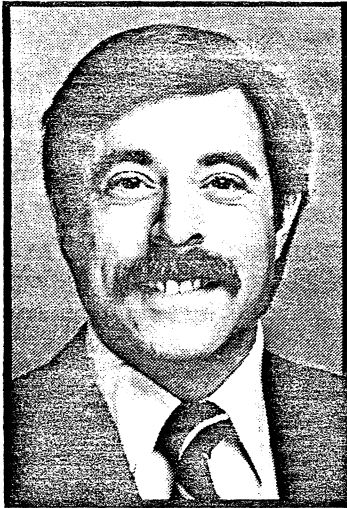
* Benham's perfect heart line is one whose owner does not make a display of their feelings" (p. 402). This view makes it hard to take any of his heart line interpretation too seriously.

* Regarding the life line, see the Beginner's Article (this HA J).

* I have not found Benham's interpretation of the marriage lines or the Girdle of Venus to be accurate at all. "This is the 20th Century, not 400 BC," says Benham, as he puts down the traditional interpretation (debauchery) of the girdles. Ironically, he sees these lines as signs of nervousness, hysteria, and masturbation (self abuse, as he calls it). In my view the increased sensitivity to emotional stimuli, as shown by the girdles, is a plus or a minus

according to other markings in the hand.

While most of his interpretations seem valid, there are other points that leave me scratching my head, wondering where he came up with that one. I have no doubt that Benham was a great palmist (in a one-to-one reading). How much his intuitive side assisted him as he sought the keys to scientific interpretation, we may never know, since he left that aspect out of his book. In writing the most detailed and widely read palmistry book in the English language, Benham is unmatched in scope. That he failed (at least in my eyes) to achieve his goal of putting hand analysis on a totally scientific basis, does not diminish my admiration for his dedication and intent. Critiques aside, this book is a must-read for the serious student of hand analysis.



RICHARD UNGER,
Founder and Director

of the Institute of Hand Analysis, is one of the foremost authorities on palmistry in the world today. He has presented his modern approach to this ancient art across the U.S. and Canada in lectures, workshops, and on radio and television. Richard started reading hands in 1969 and has read over 26,000 pairs of hands.

LANGUAGE OF THE HAND

Continued from Page 7

out of balance life line shows an inner lack of trust of the nature of vitality, that it will always be there or that it will always be enough. It may just be a lack of confidence in one's own physicality.

Notice your own feelings as you look at or touch the line. What does your intuition tell you? How can the information specifically help your client? Remember to look around the hands. See what other signs of stress there are. How would these affect or be affected by vitality? Does another line seem to break the lifeline? If so, where does it originate and where does it lead? Present the information positively, remembering that we can all experience lack of rootedness at times. The information can be invaluable in giving someone a clearer sense of self and the secure feeling of knowing where to start to change things for the better.

¹A.R. Craig, The Book of the Hand, Sampson Low, Son, & Marston, London, 1867, p. 14.

²Judith Hipskind, Palmistry, the Whole View, p.152

SOME SUGGESTED BOOKS:

William G. Benham, The Laws of Scientific Hand Reading, Hawthorn Books, Inc., New York, 1974.

Judith Hipskind, Palmistry the Whole View, Llewellyn Publications, St. Paul, 1986.

Julius Spear, The Hands of Children, Sagar Publications, New Delhi, 1973.

Fred Gettings, The Hand, The Hamlyn Publishing Group, England, 1968.

Beryl Hutchinson, Your Life in Your Hands, Sphere, Middlesex, England, 1977.

David Brandon-Jones, Practical Palmistry, Rider & Co., London, England, 1977.

The word "claptrap" literally means to trap a clap -- the use of any method to extract more applause.

COMING UP IN THE HAND ANALYSIS JOURNAL:

These are some of the topics we will feature in the winter edition -

The Hand and Relationships will present lines that indicate your choice of mates - why you pick the same type again and again. The Book Review looks at Cheiro. Language of the Hand, for beginners, will explore the head line. Health and Healing will include a discussion with Teddie Nawrocki, professional hand reader and Registered Nurse. Current Research will continue with the second part of the three-part series on the scientific world's investigation of "palmar creases", with a focus on Milton Alder PhD. ... And much more!

ANNOUNCEMENTS

Palmistry Forum: The purpose of the Palmistry Forum is to provide an ongoing opportunity for people who want to deepen their hand reading skills in an atmosphere of mutual support. Many people who study or have studied hand analysis would find this regular meeting an asset to their development as readers, giving them a place to share experiences and learn more about what they and others have seen.

A knowledge of palmistry will be assumed; therefore, experience of the Hand Analysis Intensive (24 hour class with Richard Unger) or other training or study would be useful. However, anyone will be welcome who has an interest in hand analysis.

Format: approximately two hours, usually on the third Tuesday of each month. The first half of the evening will be an open discussion - hands you have seen, palmistry experiences or questions and hand reading pointers. The second half of the evening will consist of a short lesson on a specific aspect of hand reading, and/or examination of hand prints brought by participants. Facilitators/Instructors will be Richard Unger, Nikki Ragsdale, Mary Wentzel and others, on a rotating basis.

Enrollment: \$20 for one evening; \$50 for three evenings paid in advance.

Many hand readers have felt the desire for companionship on the palmistry trail - someone with whom we could discuss, debate, share, learn from and teach. The Palmistry Forum has been created to bring readers together in a beneficial alliance of growth and understanding. The next one will be on November 18. (See Calendar for a full listing.) Phone for directions (415-461-1128). See you there!

• • •

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listings are free to HAJ subscribers.
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January 1 for inclusion in the Winter
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CALENDAR Listings are Free to Subscribers

- Nov. 18: Palmistry Forum. Open discussion group, participants ranging from professional readers and advanced students to beginners. 7:30 pm. Greenbrae, California. (415-461-1128)
- December: No Palmistry Forum.
- Dec. 6,7: Hand Analysis Intensive, Richard Unger and Staff. Basic course in hand reading, with a focus on interpreting a person's life purpose. Includes 200 page workbook. 9:00 am - 10:00 pm each day. Marin County, California. (415-461-1128)
- Jan. 13: Lecture: "See Your Life Purpose in Your Hands", Richard Unger. Unity Church, Palo Alto, California. (415-494-1156)
- Jan. 15: Seminar: "Blueprint for Life", Richard Unger. Includes mini-reading for each participant. Shared Visions, Berkeley, California. (415-845-2216)
- Jan. 30: Lecture: "Hand Analysis and the Chakras", Richard Unger. East/West Bookshop, Palo Alto, California. (415-325-5709)
- Feb. 7,8 Hand Analysis Intensive. See December entry for information.
- Feb. 17: Palmistry Forum. See November entry for information.
- March 21: Professional Training Program. Start of one year course, International Institute of Hand Analysis, Marin County, California. (415-461-1128)

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