

The Therapy of Light

Chromotherapy



E.P. Hafstein

Contents

Background	3
Healing with Light	4
Light Therapy - Diagnoses and Ways of Treatment	
Light Healers - A Brief Review	
The Therapeutic Qualities of Light	
Cases of Light Treatment	
Theory and Method of the Therapy	15
Man is Vibrating Energy	
The Wavelength of Light	
How to Use the Light Therapy	
References	17

Background

Ever since the early cultures of Egypt, Greece, and Italy, people have pondered the effects of light (colors) on man. In those days, only a handful of people, primarily priests, knew how to use this knowledge. They used it mainly to heal people. As time went on, this knowledge became more accessible to others. More and more people used it to practice healing with colors.

As the centuries passed, this knowledge began to interest more people, and the interest in practicing color healing culminated in the nineteenth and twentieth centuries. Many works were published about the healing powers of colors. Today, we have a different story to tell. People's interests have shifted, and the subject of color is more directed to influencing the environment in which we live. Houses and institutions are decorated in colors according to their purpose. For example, it has been customary to use pastels in institutions for patients with psychiatric disorders. People also decorate themselves and their homes according to their preferences and moods.

To offer a method as simple as the *Therapy of Light* can only mean positive development to humanity. However, I see three reasons why light therapy has yet to be accepted as a healing method. First, my research shows no scientific investigation has been conducted regarding light treatment. Secondly, there are many forms of light therapy, some of which are pretty unorthodox. Therefore, the tendency is that the methods become ridiculed and pushed aside by medical doctors and the FDA (Food and Drug Administration). Thirdly, to my knowledge, no attempt has been made to classify light therapy and make the treatment accessible to the public. This work aims to reintroduce chromotherapy and make the *Therapy of Light* accessible to everyone.

Healing with Light

This chapter explains light Therapy (color therapy, chromotherapy), the most common diagnoses, and ways of practicing light treatment. It also gives an account of some of the trends that have been prominent in light healing. Additionally, it reviews the therapeutic value of the different colors of the spectrum and describes treatment cases.

Light Therapy - Diagnoses and Ways of Treatment

Everything in the universe has its frequency/vibration. So, it is also the case with man. Each atom, cell, and organ in the human body vibrates to a set frequency. If this frequency changes, it results in imbalance and disease (Sander 1926). Man has the frequency of the visible part of the electromagnetic field or the same rate as the seven colors of the spectrum (Wills 1993).

Therefore, light Therapy is a way of treating people with colors to bring their bodies, emotions, and minds back into harmony, restoring health and well-being. Light Therapy brings about a molecular reaction in the organism and can be applied in several ways (Amber 1983). Light Therapy is based on the concept that colors influence the human being, both physically and psychologically, to be used therapeutic (SOU 1989:62). The disease is, therefore, a lack of harmony in the system or a lack of color. The object is to restore this color deficiency (Ouseley, 1976). Chromotherapy may be described as the science that uses different colors to change disease vibrations to health vibrations. These colors may be visible colors applied to the physical body in one way or another, invisible to the human eye, or used by mental means (The Aura...1955).

Kate W Baldwin, MD, a former senior surgeon at Woman's Hospital, Pennsylvania, USA, shares her experiences treating patients with light. The year is 1926.

"For about six years, I have given close attention to the action of colors in restoring bodily functions. I am perfectly honest in saying that after nearly thirty-seven years of active hospital and private practice in medicine and surgery, I can produce quicker and more accurate results with colors than with any other combined methods and with less strain on the patient. The functions have often been restored after the traditional remedies have failed. Of course, surgery is necessary in some cases. Still, results will be quicker and better if color is used before and after an operation. Sprains, bruises, and trauma of all sorts respond to color as to no other treatment. Septic conditions yield, regardless of the specific organism. Cardiac lesions, asthma, hay fever, pneumonia, inflammatory conditions of the eyes, corneal ulcers, glaucoma, and cataracts are relieved by the treatment."

(Baldwin, 1956, pp 156-7).

A few years later, the USA's Food and Drug Administration (FDA) declared that color therapy (as an unorthodox medicine) was not to be practiced (Garrity 1978).

Color diagnoses: Referring to Amber (1983), all methods for diagnosing diseases fall under two main categories: a) seeing the cause and b) detecting the symptoms. The following techniques will utilize these two categories.

Observation: This method involves observing the individual's body to determine the problem. Twelve different areas of the body can be observed. The color of these areas reveals the illness of the individual. These are the color of the eye, nails, urine, stools, skin, hair, lips, tongue, hands, ear, general appearance, and color and organ relationship.

Aura, Electromagnetic Diagnosis: The aura is the electromagnetic field surrounding all living things. By seeing the aura, with or without the physical eye, one can see which colors are missing in the electromagnetic field of an individual or which colors are not in harmony. Techniques used to examine the aura are the clairvoyant's eye, the Kilner Screen (Kilner 1956), and the Kilrian photography (Walker 1991, Franz 1991).

Psychological Diagnosis: The diagnostician must learn about an individual's reaction to color, sensory, and emotional. The therapist can then detect a possible lack of harmony or disease.

Diagnosis by Visualization: An individual is asked to visualize the spectrum's colors in their order from red to violet. The diagnostician can observe imbalances by carefully watching the individual's reaction to each color.

Prism Diagnosis: A photograph of an individual is examined with a prism. It is to determine if the colors of the individual and the colors of the prism correspond. If there is a lack of correspondence, it means illness can be treated accordingly (Amber 1983).

Diagnosis with Pendulum: This method is used to decide which color is wanted in case of a disease. The diagnostician uses the pendulum and asks which color they can apply to the patient.

Gimble's Diagnostic Chart: This method combines dowsing and comparison. The diagnostic chart shows the thirty-two vertebrae of the human spine. These vertebrae are divided into four sections of eight. Each vertebra of the four parts is attributed to one of the eight colors: magenta, violet, blue, turquoise, green, yellow, orange, and red. First, a patient signs their name along the spine on the back of the diagnostic chart. Then, by comparing the vibrations of the signature with the colored vertebrae's waves through dowsing, the appropriate color is found. This color is used in healing alongside the complimentary one (Gimble 1991).

Color treatments: There are several ways of treating people with color. The following methods are the most common and known in the literature.

Sun Exposure: This is a common way of treating individuals with color. The most practiced one in the early days of color healing. Colored glass or colored lenses are placed between the sun and the individual. In this way, the individual can be treated with the right color directly from the sunlight. Edwin D Babbitt and Theo Gimble are the most well-known practitioners of this type of color treatment.

Lamp and Projector Radiation: The most practiced way of treating people with color is using colored lamps or projectors. The colored lamps are a practical solution; the only things needed are lamps in various colors. One of the most well-known color lamps is the Rithmo-Duo-Color system. It is a lamp that rhythmically projects two colors: healing and complementary. G.S. White developed it at the beginning of this century (White 1969). The projector gives more opportunity to choose the exact color needed and connect to a computer to produce over sixteen million colors.

Electro Thermolumence Cabinet: This is a cabinet, or a small room, that a patient can sit in and at the same time be bathed in color from color screens fixed at the front of the cabinet (Anderson 1990).

Solarized or color-charged water, clothes, food, crystals, etc.: Many color healers use color-charged objects in their treatment. The most common of these is the solarized water. Water is put in a colored bottle and stored in direct sunlight for a few hours. The individual then drinks the water.

Color Massage: The healer first washes their hands in water, then bathes them for three to five minutes in the total rays of a colored lamp. The hands are rubbed briskly together, and massage is given for ten to fifteen minutes.

The Chromo Light Filter Box is a small box with a shelf inside where the healer places one or more color filters. Underneath the shelf is a photograph or signature of the person to receive the absent color healing. Then, the box is placed in direct sunlight (Lacy 1989).

Mental projection: An individual imagines the air around him colored in one or more colors. He then visualizes himself bathed in color. During daily meditation, seeing the color flooding the affected organ will have a powerful, beneficial effect. Mental projection can also be used as an alternative healing method.

Color Breathing: An individual visualizes the air around him in the needed color. Then, the colored air is inhaled and exhaled with deep rhythmic breathing. Simple mental affirmations of the color being used are everyday and helpful.

Color Acupuncture Therapy: This method is the MORA Color Therapy with an unlimited penetration depth using six colors: violet, blue, green, yellow, orange, and red, depending upon one's choice. It is possible to use this method utilizing an electronic device. Beat frequencies in a low-frequency range are used, and not the color itself. These frequencies have the same therapeutic effect as light itself. Due to the excellent penetration of these low frequencies, the treatment requires only a few seconds. In contrast, standard color therapy requires a much longer time (Ludwig, 1986).

Color in Anesthetic: Light can be used as an anesthetic in manipulative surgery. It can be achieved when patients look through colored lenses until they become insensitive to pain. The patient remains conscious throughout the operation, with no after-effects (Hunt 1956a).

Color as a Preventive Treatment: Using Kirlian technology, an Indian researcher, J. M. Shah, took pictures of the electromagnetic energy glowing around the human body. He discovered that actual disease appears first in the aura and is then transferred to the physical body. The time it takes for the illness to reach the physical body can take six to eight months. Thus, he established that color therapy could be a preventive treatment (Yousuf Azeemi & Raza, 2005).

Light Healers - A Brief Review

Healing using light was the first type of Therapy used by man. It was nature's method for keeping the organism balanced and rhythm (Amber 1983).

The ancient Egyptians knew of the power and influence of light. In their magnificent temples were color halls, such as Karnak and Thebes, where the light treatments were practiced and researched (Anderson 1977). The rooms were designed to break the sun's rays into seven spectrum colors. In this way, the light was used to aid healing and worship (Lacy 1989). The Egyptians were specific about their use of light. They related the colors to the various gods that they worshipped. Blue, yellow, and red were the activating forces of man's being. An Egyptian's religious duty was to bathe in the sun's spectral light daily. The Egyptians also used the technique of having the patient drink solarized water. All people of ancient times practiced this, including the Indians, Chinese, South American Indians, etc. (Amber 1983).

In Asia, the Persians practiced a form of color therapy based on the emanation of light. Buddhists in India used the same principles in the early days (Birren 1961). An old Indian theory of light healing tells us that disease lacks color in the energy field surrounding each person - the aura. The aim is to rebalance the energy field and add the missing color. The theory is related, to some extent, to yoga Sastra and reaches back at least to the 3rd century A.D. (Jain 1978).

The Zuni Indians used prismatic colors and sound in their healing arts. First, they used shells found in the Corn Mountain and polished them to paper-like thinness. Then, they painted each shell with one of the spectrum's colors and held these shells between their ear and the sun. The combination of color and sound produced had a specific healing effect (Hunt 1956a).

While the ancient people of Egypt, India, and Persia practiced color healing, the Greeks attempted to take another direction in medicine. Modern medicine traces its ancestry to Hippocrates in the fourth century B.C. At this point, the history of light in medicine split into two paths: the mystics and the clinicians. More thought was given to the physical rather than the metaphysical nature of light (Birren 1961).

Paracelsus, the fifteenth-century Swiss scientist, sometimes referred to as one of the greatest healers, reintroduced light as a healing method. He was not only concentrating on the use of light but also used many other therapies. He was a man ahead of his time and taught that disharmony caused disease, and that color and light were vital in curing illness.

Paracelsus relied upon the vibrations of music and light and diet regulation in his treatments (Birren 1961).

At the beginning of the eighteenth century, Isaac Newton (1642-1727) presented his great discoveries in optics. In his work *Opticks* from 1704, he gave innovations like light and color. Using a wedge of glass or prism, Newton found that the white light can be refracted into the light of different colors. By this, he took the first steps toward a theory of color vision. Furthermore, he showed that white light could be divided into seven colors according to wavelength: violet, indigo, blue, green, yellow, orange, and red. It was the first significant step toward the electromagnetic theory of light, which James C. Maxwell later put forward (Newton 1952).

Rudolph Steiner (1861-1925) was an Austrian regarded as a social philosopher, educator, occultist, and religious leader. He declared that life radiates color. He said that out of illness comes a new state of consciousness. It means that the experience of the disease itself will eventually lead to conscious clarity, balance, and health. Steiner expressed that color would unlock the door to healing. He taught two kinds of color treatments; one acts directly on the physical body, and the other through man's consciousness (Mayer 1963). Steiner stated that man has an inner faculty for spiritual perception independent of the five senses. He developed an educational system and a way of life based on color and rhythm. There are many schools throughout the world based on his philosophy (Walker 1991).

Steiner was influenced by the German philosopher Johann Wolfgang von Goethe (1749-1832). In contrast to Newton's theory, Goethe created a physical science of color based on understanding colors through our five senses and our subjective approach to nature (Goethe 1976). In addition, Goethe taught that man is a part of life and could never be separated from it (Lübcke 1988, Langlé 1989). Steiner gave several lectures on color based on Goethe's work and research (Steiner 1971).

Franz Mesmer, an Austrian often called the father of magnetic healing, lived in the early nineteenth century. He showed that the inviting atmosphere around an individual, the aura, indicated the individual's physical condition. Mesmer taught that the energy sent forth by the sun had to be drawn into and distributed to the energy centers (often referred to as chakras) in the physical body. As the light enters the body, it divides itself into the seven colors of the spectrum. The proper color reaches and energizes the corresponding center. The physical body's health depends on this light (Hunt 1956a).

E. Brook Simpson of the nineteenth century became known for his discoveries of light's healing power by projecting it into the patient's eyes. He successfully treated cataracts by the application of appropriate beams of light. He said that the eyes need the energy of sunlight to sustain their activity as the body needs food to keep it alive. Simpson indicated that colors have a therapeutic value, which is particularly potent when applied to the eyes. The visible rays of light are natural medicine for the physical body's organs (Amber 1983).

Edwin D. Babbitt (1825-1905) was born in New York, USA. He is known for his great work on light therapy: *The Principles of Light and Color*, first published in 1876. The book created a common reaction to color healing. In the book, Babbitt created a series of relations between

light and elements of nature and light and minerals. He classified colors as warm colors and electrical colors. He argued that all things manifest their potencies and qualities through light—the power of light constructs materia. The seven colors of the sunlight are composed of different attributes and vibrations. Each color has its individual properties and chemical powers (Babbitt 1956). In his theory on color and color healing, Babbitt describes a new philosophy of molecules, ethers, and the inner nature of things. His philosophy includes his interpretation of the structure of the universe, universal psychic forces, magnetism, chromo-mentalism, and chromo-therapeutics (Birren 1978). Babbitt developed special Chromo-lenses of different colors to solarize water. In his book, Babbitt describes several successful cases of healing with light Therapy.

In the early days of the twentieth century, Dinshah P. Ghadiali, a Hindu scientist, designed a theory explaining why and how the different spectrum colors have various therapeutic effects on organisms. Ghadiali's approach taught that each organism and system of the physical body has a particular color that stimulates and another that inhibits the working of that organ or system. By knowing how different colors work on other body parts, the correct color application could correct the imbalance caused by afflicted organs. The disturbance caused by imbalances, therefore, created the occurrence of disease. Light healing aims to restore the healthy balance of the color energies within the body. Ghadiali's most significant work on light Therapy is *The Spectro Chromometry Encyclopedia* from 1933. In this book, he explains light treatments' theory and practice. Ghadiali lived in the USA and was known for the many color lamps for healing (Anderson 1977).

S.G.J. Ouseley is one of the English light therapists of the twentieth century. In his work *The Powers of the Rays* from 1951, he describes his experience working with light in healing. In his theories on light, he claims that the occultists of the past had broadly the same basis of color science as we have today. The science of color rests on the laws of light manifested in the seven principal rays. These rays are intrinsically related to the seven planes of manifestation and the seven major glandular centers in the human body. Ouseley says that the basis of all treatment, whether physical or super-physical, restores and recharges the body's cells with the correct color vibration through the glandular centers. (Ouseley 1976).

Faber Birren was an educator and a color researcher from Chicago, USA. He has written many articles and books about color healing and the psychology of color. In his work on *Color Psychology and Color Therapy* from 1950, he presents the most fundamental aspects of color and its effect on man and nature. For most of his life, he has studied the influences of color on people and their environment. Through his research, he has learned the duration of color effects on humans. He says that a standard and unforgivable error in most color research is that many practitioners must realize that color effects are always temporary. Exposure to color does not cause a reaction of any substantial duration. It is not unlike the response to alcohol, tobacco, or coffee, where the energy is first highly stimulated, only to decrease fast (Birren 1959). Birren pioneered using available color to promote human welfare.

Theo Gimbel was a well-known light therapist of our time. He was brought up and educated in Switzerland but moved to England. In 1956, he founded the *Hygeia College of Color Therapy (Hygeia Studios)*, where his complimentary light Therapy is available. He became

interested in the effects of light when working with mentally disabled children. In his work *Healing Through Colour* from 1980, he describes his methods in light healing and diagnoses. His work in the *Hygeia Studios* resulted in the development of the *Color Diagnostic Chart*, which he uses for diagnosing disease. The diagnosis technique is complicated and takes time, but it is accurate and valuable in counseling (Smyth 1988, Wills 1993). Gimbel has also developed a therapy room with stained glass to filter the appropriate colors onto the patient, one healing color, and one complementary color. Through his extensive experience of light healing, Gimble has found that using an additional color alongside the healing color prolongs healing results (Gimble 1987, 1991).

In Stockholm, Sweden, Karl Ryberg is a light therapist who works with counseling and light healing. He uses a specially designed projector in which the lamp has the same temperature as the sun's surface. He is a trained psychologist who always initiates his first treatment with a new patient by asking personal questions about upbringing, work, marital status, traumas, etc. Then, Ryberg chooses the treatment colors with the patient by picking out the "missing colors" of the patient's environment. He then projects the missing colors onto the patient. Finally, he gives instructions on adding colors to their environment (Olsson 1987, Brattberg 1990).

The Therapeutic Qualities of Light

Throughout the literature on light healing, we find that the therapists refer to light's therapeutic qualities. Most therapists work with the seven colors of light, and a few work with eight colors (Gimbel, 1991. Wills, 1993). We also have another group of therapists that refer to even more colors than eight in their treatments (Clark 1978, Amber 1983). This section will present the therapeutic values of the seven spectrum colors, referring to the literature.

Color Red: Red symbolizes life, strength, and vitality (Wills 1993). It has the slowest wavelength and spectrum, ranging from orange-red to deep red. It is a potent energizer and stimulant. Its effect on hemoglobin increases energy, increases body temperature, and improves blood circulation (Hunt 1956b). Red stimulates the sensory nerves and is beneficial in deficiencies of smell, sight, hearing, taste, and touch (Amber 1983). In addition, red radiation is used to assist the manufacture of new red blood cells (Clark, 1978).

Color Orange: Orange symbolizes feminine energy, the energy of creation (Wills 1993). It is a color halfway between red and yellow. Its healing power exceeds the two individual colors (Amber 1983). It stimulates milk production after childbirth. Orange stimulates the thyroid gland and depresses the parathyroid. It expands the lungs, has an anti-spasmodic effect on muscle cramps, and increases the pulse rate (Walker 1991). Orange gives joy and happiness and is suitable for creating a balance between our physical and mental nature. It changes the biochemical structure, which results in the dispersing of depression (Wills 1993).

Color Yellow: Yellow symbolizes the mind and intellect (Wills 1993). It activates the motor nerves and generates energy for the muscles. Yellow is a mixture of red and green. Therefore, it has both the stimulating potency of red vibrations and the reparative potency

of green waves (Walker 1991). Yellow works with the skin, improving its texture, healing, and cleansing scars and other disorders such as eczema. It carries positive magnetic currents that are inspiring and stimulating, strengthening the nerves and stimulating mental activity (Wills 1993). Yellow purifies the bloodstream and activates the lymphatic system. It is excellent for the nerves and the brain, both as a stimulator and a nerve builder (Amber 1983).

Color Green: Green is the color of balance, harmony, and sympathy and can bring a person's energies into balance. It is the middle color of the spectrum. Green has antiseptic properties, which are helpful in cases of infection. It can also be used for detoxification and in cases of heart disease (Wills 1993). Green is cooling, soothing, and calming - both physically and mentally. It relieves tension and is hypnotic on the sympathetic nervous system (Walker 1991). Green is a disinfectant, germicide, antiseptic, and bactericide. It is thought to be the color of Vitamin B1 (Amber 1983).

Color Blue: Blue is the color that symbolizes inspiration, devotion, peace, and tranquility (Wills 1993). It is the opposite of red and possesses cooling qualities. It is a depressant for motor nerves, fast pulse, pain, temperature reduction, and combatting infection or inflammation (Clark 1978). Blue increases the metabolism, builds vitality, promotes growth, slows the heart's action, and acts as a tonic on the body. It has antiseptic properties, contracting potencies for muscles and blood vessels, and a soothing or cooling effect on inflammations (Walker 1991). Blue acts as a balancing and harmonizing color that returns the bloodstream to normal when it becomes overactive and inflamed (Amber 1983).

Color Indigo: Indigo helps purify the body, including the blood. It is suitable for eye inflammations and ear problems and relieves swellings and extreme pain (Clark 1978). Indigo helps to broaden the mind and free it from fears and inhibitions. Because indigo color relates to the mind, it can affect us psychologically and powerfully involve mental complaints. (Wills 1993). Indigo is cooling and astringent in its results. Indigo is a parathyroid stimulant, a thyroid depressant, and a blood purifier. It is a phagocyte builder and effectively stops excessive bleeding. It promotes muscle tone, respiratory depression, and insensibility to pain (Walker 1991). According to Amber (1983) and Anderson (1977), indigo is a powerful anesthetic and can induce total insensibility without losing consciousness.

Color Violet: Violet pertains to spirituality, self-respect, and dignity. It is an inspirational color related to insight (Wills, 1993). Violet stimulates the spleen and the building of white blood cells, regulates the tension of blood vessels, and lowers high blood pressure. It also helps maintain the body's potassium-sodium balance (Clark 1978). Violet depresses the motor nerves and the lymphatic and cardiac systems; it purifies the blood and stops tumor growth (Anderson 1977). Violet stimulates the spleen, brain, and bones and is calming in cases of mental illness (Walker 1991). Violet is good for bone growth and is excellent in managing or overcoming the excesses of violent insanity (Amber 1983).

Cases of Light Treatment

In this section, I will quote a few of the many cases of light treatment presented in the literature. Reading about the facts, just as described in the books by the authors themselves, will satisfy the immediate questions the reader might have.

Case 1: "Master F, aged eight years, had a tedious recovery from a severe attack of diphtheria, which was suddenly interrupted by a very severe attack of paraplegia; the paralysis was almost complete; he could not walk and could stand when supported by table or chair. We had him arrayed entirely in white and placed in strong red baths from one to two hours every time. Soon after being placed in the red light, he would fall asleep. Profuse perspiration would burst forth, saturating his underclothing. Within three weeks, he was walking firmly and was perfectly well in two months. More than two years have elapsed since, and he has continued in perfect health." (Babbitt 1967, p 20).

Case 2: "A woman of 59 afflicted with sciatica for 11 years, with knee, ankle, and feet swollen to twice their normal size. Blue glass was inserted in a west window, and the light was applied to a large purplish lump on the ankle. In two or three hours, the lump disappeared together with the pain. Subsequently, swelling and pain occurred in the knee, which was relieved by a blue glass bath in less than an hour. Within a week, she could walk easily, and the formerly useless toes of her foot became normal". (Babbitt 1956, p 5).

Case 3: "Master H, aged 18 months. It was a severe case of cholera infantum and marasmus brought on by teething in hot weather. He had been under treatment by an excellent physician for some time but was steadily declining. As the last faint hope, we determined to try the blue treatment. He had been exceedingly irritable, but the blue light immediately soothed him into a gentle sleep. He came out of the bath, calm and refreshed. Two months of treatment resulted in a fine, healthy-looking child with full, rosy cheeks and a happy temper. We are confident that, but for the blue ray, this child must have died - no conventional treatment could have saved him." (Babbitt 1967, p 45).

Case 4: "About twelve years ago, a woman, in her forties, was sent out here from New York for an examination through the aura. She had "over a dozen Wassermann tests," she told me, and part said she had syphilis. In contrast, others of the big, professional laboratories told her she did not have syphilis. The latter said she "might have cancer." The woman was sad and going into a mental decline. "Her auric emanations told me that she had tuberculosis in the glands in the back of the lungs and that her resistance was rapidly being consumed in keeping the tuberculosis toxemia down.

"She asked me to treat her here, as she was afraid to go back to New York and be sent into the mountains to be stuffed and maybe surmised. So, I told her to cut all eggs, milk, and other animal foods from her diet and live on fruits, nuts, vegetables, whole wheat, or whole rye bread. Part of the meals were raw and partly cooked, as she was not strong enough to begin with all raw foods. "For the office treatments, I used the powerful incandescent lamps, which used to go on and off in the rhythm of her breath. It made her elevate her chest and do abdominal breathing. "For home treatment, I had her use my Rithmo-Duo-Color system, inhaling while the ruby color was on and exhaling while the complementary blue was on.

"This woman made a fantastic recovery and was normal within a year, according to her aura test. She has remained well, proving that the diagnosis was correct and that the treatment system was natural and rational and suited her condition.

"Had this woman been mistreated according to the "regular "methods, she would have gone from bad to worse and probably would have died within a year or two." (White 1969, pp 125-126).

Case 5: "A married woman, 33 years of age, was sent to me for diagnosis utilizing the aura emanations. She had been "all over Europe and America," she said, to get relief from coughing and irritation through the chest. In every place she had been for diagnosis, she was told that she had "chronic tuberculosis. "Using auric emanations, I was able to say that she did NOT have tuberculosis, but rather chronic bronchial congestion that had been years in developing. Her chest was contracted, and she was beginning to stoop owing to the constant coughing and difficulty in breathing.

"As this woman's intestines were congested and prolapsed, I told her to eat no potatoes and nothing made from grains of any kind. In other words, I told her to cut all starches from her diet, as the intestines could not digest them. "I taught her deep, abdominal breathing using the Rithmo-Duo-Color system. She was to inhale while the Ruby light was on and exhale while the complementary Blue light was on. I used Ruby for her because she was so frail. "Within a month, her cough began to get less. Within another month, she almost stopped coughing. Finally, her chest began developing, and she could stand erect and breathe deep in her abdomen. "Within seven months, I could pronounce her well. She said she felt well, and as she has remained well for over eight years, there can be no disputing the diagnosis or arguing about the treatment." (White 1969, pp 132-133).

Case 6: "Mrs. F attended with a broken wrist, which had happened by falling while shopping. She was taken to the hospital. There, her arm and hand were X-rayed before being put into a plaster cast. Her main complaint was that of pain. She had been prescribed painkillers but found that they made her feel unwell. A full-color treatment was given, emphasizing the arm and broken wrist. After treatment, she said that she felt the pain diminishing when color was channeled through her wrist. During the following week, I gave her two further treatments, which greatly reduced the pain. When she next attended the hospital, they were delighted with her progress. They were able to remove the plaster sooner than expected." (Wills 1993, pp 74-75).

Case 7: "Mrs. X came for advice after discovering a lump in her right breast. She was asked if she had consulted her G.P. and said she had. He had examined her and confirmed her findings. A hospital appointment was arranged so the lump could be aspirated for a biopsy. Mrs. X stressed that she did not want this done. She believed that if the lump was malignant, any interference with it could spread the cancerous cells.

"After a lengthy discussion about her decision, color treatment was started. After each treatment, she was given color visualization and affirmation exercises two to three times daily. She was also advised on her diet and her level of stress. "At the end of three months, she reported that the lump appeared smaller. It gave her great hope and determination to

carry on with the treatment. The treatment continued for a further three months. During that time, the lump became smaller and smaller until it finally disappeared." (Wills 1993, pp 7-8).

Case 8: "Janet Whittenberg, a homemaker from Norfolk, Virginia, says she obtained good results for her mentally impaired three-year-old son, Shannon. "I have gone to so many doctors and hospitals," says Mrs. Whittenberg. "Shannon was a vegetable. He did not do anything. They said his brain was deteriorating, and there was nothing they could do. They considered him a terminal case."

"On the advice of a neighbor, she took Shannon to Doctor Whitehouse, who administered color therapy. "I saw results within a month," Mrs. Whittenberg says. "He had only two teeth in his mouth, and in one month, every tooth came out. He had stopped growing, and he started growing again. He was all yellow, but that faded away. Now he is vigilant, knows everyone in the family, and watches T.V. I am very pleased." (Walker 1991, p 82).

Case 9: "Betty Drury, of Newport News, Virginia, says she has seen "tremendous improvement" in her fifteen-year-old mongoloid son, James, since she began taking him to Doctor Whitehouse for color therapy. "He remembers better, keeps up with schoolwork better, writes better, recognizes more words, and his features are changing," Mrs. Drury says.

"Before we took him to Doctor Whitehouse, he was very hyperactive. He tore up everything and couldn't even tie his shoes. Then, after a month of treatment, he suddenly sat down and tied his shoes. And he hasn't torn up anything since. Everyone in the family noticed the difference." "Mrs. Drury says doctors told her that James was uneducable and untrainable. But, she says, he is learning more now after exposure to the colored lights' vibrations. "His speech therapist at school is amazed at the difference," she said. "James has started making 100s on every one of his tests. ". "(Walker 1991, p 82).

Case 10: "Treating carbuncles with color is easier than the classical methods. One woman with a carbuncle involving the back of the neck from the mastoid to the mastoid and from the occipital ridge to the first dorsal vertebra came under color therapy after ten days of the best attention. From the first day of color application, no opiates, not even sedatives, were required. This patient was saved from much suffering, and she has little scarring." (Baldwin 1956, p 157).

Case 11: "In a matter of very extensive burns in a child of eight years of age, there was almost complete urine suppression for more than 48 hours with a temperature of 105 to 106 degrees (F). Fluids were forced to no effect, and a more hopeless case is seldom seen. Scarlet was applied just over the kidneys at a distance of eighteen inches for twenty minutes, covering all other areas. Two hours later, the child voided eight ounces of urine.

"In some unusual and extreme cases that had no response to other treatment, color therapy restored normal functioning. Therefore, I do not feel justified in refusing any case without a trial. Even in cases where death is inevitable, much comfort may be secured." (Baldwin 1956, p 157).

Theory and Method of the Therapy

Man is Vibrating Energy

All manifestations in the universe vibrate in their frequency. So it is also the case with man. Likewise, each human body's atom, cell, and organ vibrates to a set frequency (Sanders 1926). Man's vibrating energy generates energy in an electromagnetic field surrounding the physical body, often referred to as the aura (White 1969). Man has the frequency of the visible part of the electromagnetic field (between 380nm and 720nm) or the same rate as the colors of the spectrum (Wills 1993). If man's frequency changes, it results in disharmony or imbalance in a man called disease (Amber 1983). The disease results when the vibrational activity of a particular organ departs from its reasonable condition (Baker 1991). *The Therapy of Light* aims to rebalance the individual's frequencies, thus creating a state of well-being.

The Wavelength of Light

In the therapy, I use six colors. The three primary colors are red, green, and blue, and their three complementary colors are yellow (red-green), cyan (blue-green), and magenta (red-blue). I looked for the brightest values of the six colors on my computer by choosing each color's most substantial RGB (Red-Green-Blue) value. I converted each color's RGB values to hexadecimal and HSL (Hue-Saturation-Lightness) values. To change the RGB values, I used a convertor from [Academo.org](https://academo.org/demos/wavelength-to-colour-relationship/) (<https://academo.org/demos/wavelength-to-colour-relationship/>). Table 1 demonstrates this.

Table 1: The RGB values, wavelengths of light, hexadecimal values, HSL values, and colors of the visible spectrum used in the Therapy.

RGB values	Wavelength in nm	Hexadecimal Values	HSL values	Visible colors
255, 0, 255		#ff00ff	300°, 100%, 50%	Magenta
0, 0, 255	440	#0000ff	240°, 100%, 50%	Blue
0, 255, 255	490	#00ffff	180°, 100%, 50%	Cyan
0, 255, 0	510	#00ff00	120°, 100%, 50%	Green
255, 255, 0	580	#ffff00	60°, 100%, 50%	Yellow
255, 0, 0	660	#ff0000	0°, 100%, 50%	Red

I now have the six colors to use in my therapy.

How to Use the Light Therapy

It would be best to have a video projector connected to your computer to use Light Therapy. Choose a color that corresponds to your illness. Trust your choice, whether you have a diagnosis or not. Feel free to use your color as often as you find it necessary. Each session should be at most 30 minutes, and I recommend using the therapy daily. You must be comfortable and relaxed when using the treatment and receive light projection over the whole body.

Another possibility of using the treatment is a particular LED light color bulb. When using the LED light color bulb, you use a specific app to choose your treatment color manually.

References

Academo calculator 2015, accessed 20th July 2020. <<https://academo.org/demos/wavelength-to-colour-relationship/>>

Amber, R.B. 1983: *Color Therapy. Healing with Color*. Santa Fe, USA: Aurora Press.

Anderson, M. 1977: *Colour Healing. Chromotherapy and How It Works*. New York, USA: Samuel Weiser Inc. 1st Ed 1975.

Anderson, M., 1990: *Colour Therapy. The Application of Colour for Healing, Diagnosis, and Well-Being*. Northamptonshire, U.K.: Aquarian Press. 1st Ed 1975 (As Colour Healing).

The Aura and What It Means to You. A Compilation from Many Authorities. 1955: Mokelumne Hill, Calif., USA: Health Research.

Babbitt, E.D. 1956: Chromo-Therapeutics. *In Color Healing*.

Babbitt, E.D. 1967: *The Principles of Light and Color*. Edited and Annotated by Faber Birren. New Jersey, USA: Citadel Press. 1st Ed, 1878.

Baker, H.E. 1991: *Music and Color in the Holistic Healing of Grief*. *Journal of the American Holistic Nurses*, 9:3, 32-34.

Baldwin, K.W. 1956: The Therapeutic Value of Light and Color. *In Color Healing*.

Baldwin, K.W. 2022: *The Color of Truth*. World Research Foundation. Accessed 8th June, 2022. <<https://www.wrf.org/women-and-men-of-medicine/kate-baldwin-md>>

Birren, F. 1959: *The Effects of Color on the Human Organism*. *American Journal of Occupational Therapy*, XIII, 3, 125-129.

Birren, F. 1961: *Color Psychology and Color Therapy*. New Jersey, UK: Citadel Press. 1st Ed, 1950.

Birren, F. 1978: *Color & Human Response*. New York, USA: Van Nostrand Reinhold.

Brattberg, H. 1990: *Lukta dig till ett gott liv*. *Borås Tidning*. 1990-06-03, 24. Sweden.

Clark, L.A. 1978: *The Ancient Art of Color Therapy*. Connecticut, USA: Devin-Adair Co. 1st Ed 1975.

Color Healing. An Exhaustive Survey Compiled By Health Research from the 21 Works of the Leading Practitioners of Chromotherapy. 1956: Mokelumne Hill, Calif., USA: Health Research.

- Franz, W. 1991: *Handbuch der Kirlianfotografie; Band 1: Theorie und Techniken der Kirlianfotografie*. Stuttgart, Germany: Naglsmid.
- Garrity, D.A. 1978: Publisher's Preface. *In* L.A. Clark.
- Ghadiali, D.P. 1992: Spectro-Chrome Metry Encyclopedia. 3rd ed. 1st ed 1933. New York, USA. Dinshah Health Society.
- Gimbel, T. 1987: *Form, Sound, Colour, and Healing*. Cambridge, UK: C.W. Daniel Co.
- Gimble, T. 1991: *Healing Through Colour*. Cambridge, UK: C.W. Daniel Co. 1st Ed 1980.
- Goethe, J.W. 1976: *Goethe's färglära*. Järna, Sweden: Grafiska Gruppen. 1st Ed 1810.
- Hunt, R. 1956a: Fragrant & Radiant Healing Symphony. *In* Color Healing.
- Hunt, R. 1956b: The Seven Keys to Color Healing. *In* Color Healing.
- Jain, N.K. 1978: *Indian Colour Symbolism*. (Diss.) Berlin, Germany: Technischen Universität Berlin.
- Kilner, W. 1956: The Human Atmosphere. *In* Color Healing.
- Lacy, M.L. 1989: *Know Yourself Through Colour*. Northampton Shire, U.K.: Aquarian Press.
- Langlé, A. 1989: *Ljus och färg som helande kraft*. Orsa, Sweden: Energica Förlag.
- Ludwig, W. 1986: *A New Method of Color Acupuncture Therapy*. American Journal of Acupuncture, 14, 1, 35-38.
- Lübcke, P. (Ed) 1988: *Filosoflexikonet*. Stockholm, Sweden: Forum.
- Mayer, G. 1963: *Colour and Healing*. Mokolumne Hill, Calif., USA: Health Research.
- Newton, I. 1952: *Opticks, or a Treatise of the Reflections, Refractions, Inflections & Colours of Light*. A Facsimile of the 4th Ed., 1730. 1st Ed 1704. New York, USA: Dover, UK: Dover Publications.
- Olsson, E. 1987: *Färgernas helande kraft*. Hälsa, 7-8, 16-19. Sweden.
- Ouseley, S.G.J. 1976: *The Power of the Rays. The Science of Color-Healing*. Mokolumne Hill, Calif., USA: Health Research. 1st Ed, 1951.
- Sander, C.G. 1926: *Colour in Health and Disease*. London, UK: C.W. Daniel Co.
- Smyth, A. 1988: *Colour Therapy*. Here's Health, May 26-27. U.K.

SOU 1989:62: *Alternativa terapier i Sverige - en kartläggning*. Stockholm, Sweden: Socialdepartementet.

Steiner, R. 1971: *Colour. Three Lectures Given in Dornach, 6th to 8th May 1921, with Extracts from His Note-Books*. Hertfordshire, U.K.: Rudolf Steiner Press.

Walker, M. 1991: *The Power of Color*. New York, USA: Avery Publishing Group.

White, G.S. 1956: *Color Healing. In Color Healing*.

White, G.S. 1969: *The Story of the Human Aura*. Mokelumne Hill, Calif., USA: Health Research. 1st Ed, 1928.

Wills, P. 1993: *Colour Therapy. The Use of Colour for Health and Healing*. Dorset, U.K.: Element Books.

Yousuf Azeemi, S.T, and Raza, M. *A Critical Analysis of Chromotherapy and Its Scientific Evolution*, Department of Physics, University of Balochistan, Quetta, Pakistan, 2005, downloads.hindawi.com/journals/ecam/2005/254639.pdf.