



Chromotherapy in the Field of Advanced Pranic Healing: A case of Persian to English

Zahra Derafshi¹, Gholam-Reza Abbasian^{2*}

¹ Faculty of Persian Literature and Foreign Languages, Islamic Azad University, South Tehran Branch, Tehran, Iran

² Faculty of Persian Literature and Foreign Languages, Islamic Azad University, South Tehran Branch, Tehran, Iran

² Imam Ali University, Tehran, Iran

Received: 20 June, 2016

Accepted: 7 September, 2016

Abstract

This study focused on the role of appropriate equivalence selection of colors in the field of Advanced Pranic Healing (APH), based on Mona Baker's equivalence, both at word level and above word level. The participants included 40 bachelor's students studying in the field of English translation. Participants received the Colors' Translation Test (CTT) included in the book "Advanced Pranic Healing" written by Choa Kuk Sui. The translated colors from English into Persian were then used in the treatment process of ten patients. Inaccurate translation of colors had negative consequences in patients. The findings also showed that equivalence above word level could be more problematic than the word level. The destructive consequences of inaccurate translation of colors in the field of APH, encourages translators to gain background knowledge of the field they are trying to translate. This study also supported therapy implications of color translation and teachers, translators and pranic healers may benefit from the findings of the study.

Keywords: Advanced Pranic Healing, Equivalence selection of colors, Translation quality assessment

INTRODUCTION

Translation could ease communication and information exchange. Knowledge of translation deals with different languages as a third and intermediary party to fill the semantic, lexical and pragmatic gaps between these languages. According to the theory of translation (Nida, 1982), style and meaning should be considered when trying to find the closest equivalent for the target language. Having a precise and thoughtful equivalence is an important factor in mutual

understanding of the information as Venuti (2000) asserted that "translation involves two equivalent messages in two different codes" (p. 233).

Baker (2011) stated that equivalence is a central and controversial concept in translation theory. Linguistic and cultural factors play an important role in spotting the correct equivalence in translation. Baker favors the necessity of following a systematic method based on which equivalence can be defined in different levels. These levels include equivalence at word level, above word level, grammatical, textual and pragmatic level. House (1997) also claimed that a

*Corresponding Author's Email:
gabbasian@gmail.com



theory of translation is what a translator requires to evaluate the quality of translation. In assessing translation quality, Schäffner (1997) asserted that listing the criteria for a good, bad or poor translation is different, as it depends on the purpose of the assessment and the theoretical framework, which responsible people, assuring the quality of a translation, can apply.

As proved, colors are languages of the soul, which can affect one's emotions, mood, the way of perception, the sense of well-being or uneasiness and the flow and amount of energy in the bodies (Giorgio, 2014). Additionally, colors have different messages in different cultures such as 'black', which is a symbol of formality and sophistication and also of mourning. Colors are so significant in psychology that color healing has received primacy in psychotherapy.

Known as Chromotherapy, color therapy is performed in different ways. One way is the halls colored with glass panels or windows that ancients used to bathe the patients with colors. Another way is to lay hands on the patients, imagine the color and direct it into their aura and body. Spectro-Chrome Encyclopedia, written by Ghadiali, which is considered to be the first published book that explains the complete doctrine of color treatment, deals with color treatment in which he supposes there is a particular color for each organism and system that stimulates or inhibits that organ or system. In a recent book edited by Azeemi and Raza (2005), there was an article on "Chromotherapy and Its Scientific Evolution" in National Institute of Health. Based on their gathering, Avicenna discussed chromotherapy in his book "Canon of Medicine", referring to color as vital importance in diagnosis and treatment. In addition, he developed a chart that related color to temperature and physical condition of the body. He applied red to move the blood, blue or white to cool it and yellow to reduce muscular pain and inflammation and also believed that using wrong color for therapy would have no good results in specific diseases.

In the same vein, colors are used in treating patients in Advanced Pranic Healing (APH).

Pranic Healing (PH) is a highly powerful, effective, no-touch, evolved and tested system of energy medicine developed by Grand Master Choa Kuk Sui that utilizes prana to balance, harmonize and transform the body's energy processes. It is based on the principle that the body is able to heal itself and this healing process can be accelerated by using the life force which is readily available from the sun, air and ground. This life force is called prana. Prana is a vital energy that keeps the body alive. The pranic healer uses this prana to heal the person physically or mentally (Sui, 1997). As Wardha points out, the basic techniques used in Pranic healing are scanning to diagnose and locate the source of the problem, cleansing from dirty energies and energizing the bio-plasmic or etheric body (Wardha, 2014).

Getting insights from chromotherapy, this study focused on APH in which colors are also used to heal the patients. Healing with colors is more potent and rapid than energizing without colors. These colors, which correspond to the colors of the rainbow, have specific effects on the chakras which are energy centers of the body. Each chakra has its own specific colors. There are also dual-colored pranas that combine two colors for a specific potent effect — for example, green-blue prana. Color pranas also are combined in order to be applied to different ailments: light whitish red, light whitish green, light whitish orange, etc and also light whitish orange-red, light whitish greenish-yellow, light whitish orange-yellow, light whitish greenish-violet, light whitish greenish-blue and light whitish bluish-violet (Co, 2006).

When using red prana, light whitish red or light red should be used, because using dark red prana has a reverse reaction. For example, instead of strengthening the part to be treated, it will have a weakening effect. There are three methods for energizing with color pranas. One is to imagine the color prana which comes out of the hand to the patients' aura or energy body, the other is to choose a specific chakra that has specific colors, concentrate on it and imagine the color coming from that chakra to the persons' body, and the third one is the integration of both techniques (Sui, 2000).

Table 1
Grandmaster Sui's View on the Specific Properties and Applications of Color Pranas

Color prana	Primary Healing Characteristics	Application	Examples of Use
Red	Warm	Strengthening, stimulating, activating, dilating,	Energizing deficient, lower chakras, boosting overall energy, energizing non-delicate organs, increasing blood flow
Yellow	Cementing	expanding, growing	Promoting tissue growth, wound repair
Orange	Expelling (through splitting or exploding)	Hardening, initiating,	Relieving constipation, removing heavy congestion from non-delicate areas
Green	Breaking down (chopping)	triggering	Cleansing and energizing any area, delicate or non-delicate
Blue	Cooling	Rapid, heavy-duty	Stopping or reducing bleeding, pain relief, stabilizing prana
Green-blue	Chopping/ cooling	cleansing; eliminating quickly and dramatically	Relieving pain
		Cleansing, dissolving,	Cleansing and energizing any area, delicate or non-delicate
Violet	All properties	decongesting, loosening, disinfecting	Cleansing and energizing any area; emotional disturbances

Given the background on the medical uses of colors and possibility of their implications in APH, two research questions were posed as follows:

1. Does equivalence selection in the translation of colors in Advanced Pranic Healing entail any specific consequences in the healing process?
2. To what extent does the translation of colors in Advanced Pranic Healing Textbook (by Aram) meet the criteria of equivalence suggested by Baker?

METHODS

Two groups were randomly chosen to participate in two phases of this study. The first group included forty randomly chosen male-female BA students majored in Translation Studies in Iranian Islamic Azad University (South Tehran Branch) who participated in the first phase of the study to answer the Colors' Translation Test (CTT). The second group included ten randomly selected ordinary people who had physical problems expected to be treated in the process of chromotherapy on the basis of the results of the first phase. Five of them were given the treatment using the

inaccurate color equivalence while the others were given the treatment using correct translations.

To conduct this research four materials were used: *In Other Words*; a *Course book on Translation* written by *Mona Baker*, *Miracles through Pranic Healing* by *Choa Kuk Sui*, *Advanced Pranic Healing* by *Choa Kuk Sui*, and CTT that includes fifteen colors, primary, secondary and tertiary, along with three short passages illustrating the application of those colors in the text in order to understand the ability of students in translating colors in the specific field of APH. To conduct the research, firstly, the CTT was administered to the students as the participants of the study. On the other side, the researcher checked the patients' conditions prior to treatment, and then implemented the treatment on the basis of the test results. The treatment process went on as follows:

- a. Scanning the patients, then rescanning them during the pranic treatment,
- b. Applying general sweeping,
- c. Applying localized sweeping thoroughly on the affected part,
- d. Energizing with the translated colors, and

e. Stabilizing and releasing the projected energy.

Moreover, a report of the patient's feelings, and physical and mental conditions was developed. As the last step, Translation Quality Assessment (TQA) was done on the Persian translation of colors in APH by Aram based on Baker's (1992) equivalent theory to explore the possible problems.

RESULTS

Investigation of Research Question One

To answer the first research question, the CTT was run that consisted of fifteen colors including primary, secondary and tertiary, along with three short passages illustrating the application of those colors in the text in order to understand the ability of students' colors in the specific field of APH. The translations were not as accurate as it was supposed to be. The answer sheets of ten translators who answered most parts of the test were selected to apply on ten patients. Five people were treated according to the correct translations and five other according to the incorrect translations. The patients were asked to report their feelings and conditions prior to the treatment. Then, the treatment was rendered followed by another report on their conditions.

Observation

Examples of Patients Treated with Incorrect Translation of Colors

Patient number one: the person was being phlebotomized. After scarifying between the scapula, the blood clotted. In order to draw the blood out and have a better result, the healer had to use pranic healing. Therefore, she referred to one of the translations and visualized 'dark green prana' and projected to the part. After a few minutes, the blood was diluted but, unfortunately, it didn't stop. The patient reported asthenia, hypotension, and vertigo and felt the temporal impact. It can be concluded from this situation that an accurate translation is very important in APH, because if the 'light green' were not translated as «سبز» پیرنگ, the condition would not be worsen. One of the characteristics of 'green prana' is to break

down blood clots. Using 'light green prana' to break down the clots is useful but 'dark green prana' proved to be destructive.

Patient number two: the person was suffering from constipation. She was energized with 'blue prana'. As the time went on, the person was supposed to get better and relieve constipation, but she reported suffering from a severe abdominal pain and bloat. The incorrect translation of 'light whitish orange' as «آبی روشن مایل به سفید» worsens the constipation level. 'Orange prana' resulted in an eliminative effect while 'blue prana' seems inhibiting.

Patient number three: a person with low body temperature was asked to be treated using the translated colors. The healer used 'light whitish red' or «آبی روشن مایل به سفید». After localized sweeping, the patient was energized with 'light whitish blue'. After several minutes, the person claimed suffering from chills and asthenia and when he stood up, he blacked out. The conditions got worsen instead of getting better. 'Light whitish blue' was used instead of 'light whitish red' because of the translation mistake. In the case of fever, the solar plexus chakra was filled with dirty red energy and over-activated, which must be energized with 'light whitish blue', but this situation seemed opposite to the case of a person with low body temperature. 'Light whitish blue prana' soothes disinfection and it rapidly cools the body down.

Analysis

This section discusses the significance of careful translation especially in APH is specified in this section. As reported in the observation's section, not only didn't the patients treated with incorrect translation of colors gain their physical health, but their conditions became worsen. So, each combination of colors can be used for a specific purpose and specific chakras. Therefore, using wrong combinations for different diseases causes insalubrious situations.

Examples of Patients Treated with Correct Translation of Colors

Patient number one: the person was suffering from double vision caused by MS (Multiple Sclerosis). The first step was to apply localized sweeping on the crown, ajna, eyes minor, temple minor, back head minor and jaw minor chakras using 'light whitish green' and 'ordinary light whitish violet' that were translated as «سبز روشن» and «بنفش معمولی روشن مایل به سفید». Then the mentioned chakras were energized with 'light whitish green', 'light whitish blue' and 'ordinary light whitish violet pranas', translated as «سبز روشن مایل به سفید» and «آبی روشن مایل به سفید», except for the eyes minor chakras, because it is forbidden to energize the eyes. After a while the patient reported the double vision fading away. However, because the treatment was done on the patient just for once, the effect was temporary.

Patient number three: the toothache was the next patient's ailment to be treated. The localized sweeping was applied to the affected part, and also the crown, forehead, ajna, temples minor, jaws minor and back head chakras with 'light whitish green' translated as «سبز روشن مایل به سفید». Then the aforementioned chakras and the affected part were energized with 'light whitish green', translated as «سبز روشن مایل به سفید», 'light whitish blue', translated as «آبی روشن مایل به سفید» and 'ordinary light whitish violet', translated as «بنفش معمولی روشن مایل به سفید». The energy was stabilized and released at the end. The patient's condition was asked at night. He reported that relieved from his toothache.

Patient number four: Nausea, vomiting and abdominal pains have been the three symptoms of the person for several days and it has happened especially at night. So, the healer tried to treat her by applying localized sweeping to back and front solar plexus chakras with 'light whitish green prana' translated as «سبز روشن مایل به سفید» and then to energize the chakras with 'light whitish green' translated as «سبز روشن مایل به سفید», 'light whitish

blue' translated as «آبی روشن مایل به سفید» and 'ordinary light whitish violet' translated as «بنفش معمولی روشن مایل به سفید». Finally, the energy was stabilized and released. The treatment was done for three times till morning. The patient became better and then in the morning she came to visit her doctor.

Analysis

An improvement was reported in all the persons treated with correct translation of colors. So, it can be said that not only is PH a complementary method of treatment, but also color therapy or APH is a faster way to cure the patients suffering from physical or psychological problems.

Investigation of Research Question Two

To answer the second question, some parts of the APH textbook by Sui were selected and their Persian translations were investigated to evaluate Aram's equivalences according to Mona Baker's equivalent framework. The selected parts were chosen according to the frequency of using colors in the text. Due to the limited number of colors used in APH, it was tried to avoid the repetition of parts entailing the same colors.

Sentences Entailing Correct Translation of Colors

- When using *red prana*, *light whitish red* or *light red prana* is used. Do not use *dark red prana* because this has a reverse reaction; instead of strengthening it will have a weakening effect on the part to be treated.

- برای استفاده از پرانای قرمز، از قرمز روشن مایل به سفید یا پرانای قرمز روشن استفاده می‌شود. از پرانای قرمز تیره استفاده نکنید زیرا واکنش عکس داشته و به جای تقویت کردن عضو تحت درمان آن را ضعیف می‌نماید.

- Energize the affected part with *light whitish blue prana* for a localizing effect, stimulate rapid hair growth, energize the affected part with more of *light whitish red*, then with a little of *light whitish yellow*.

- به منظور متمرکز کردن انرژی، با پرانای آبی روشن مایل به سفید به قسمت کم‌موی پوست سر انرژی بدهید. برای تحریک رشد سریع مو، با مقدار بیشتری قرمز روشن مایل به سفید و سپس با اندکی زرد روشن مایل به سفید به قسمت‌های

مورد نظر انرژی بدهید.

- Ordinary light whitish bluish-violet is visualized as luminous white (about 70%) at the core, with light violet (about 20%) at the periphery and light blue (about 10%) at the periphery of light violet.

- بنفش معمولی متمایل به آبی مایل به سفید روشن را به صورت هفتاد درصد سفید نورانی در مرکز و بیست درصد آبی روشن در حاشیه‌ی آن مجسم می‌کنیم که ده درصد آبی روشن، بنفش روشن را احاطه کرده است.

-To accelerate the healing process, energize the affected part with light whitish orange-red then with light whitish orange-yellow.

- برای سرعت بخشیدن به فرآیند درمان، با پرانای نارنجی-قرمز روشن مایل به سفید و سپس با پرانای نارنجی-زرد روشن مایل به سفید به ناحیه‌ی آسیب‌دیده انرژی بدهید.

- Or apply localized sweeping alternately with light whitish green prana and ordinary light whitish violet prana.

- در غیر این صورت از جارو کردن موضعی به تناوب با پرانای سبز روشن مایل به سفید و بنفش روشن مایل به سفید استفاده نمایید.

Analysis

Table 2

Results of accurate translation of colors (based on Baker's equivalent framework)

Baker's taxonomy	English word	Persian translation
At word level	Red	قرمز
	Green	سبز
	Orange	نارنجی
	Blue	آبی
	white	سفید
	yellow	زرد
	Above word level	light whitish red
light red		قرمز روشن
Dark red		قرمز تیره
Light orange-green		نارنجی-سبز روشن
Light whitish green		سبز روشن مایل به سفید
Light whitish orange		نارنجی روشن مایل به سفید
Ordinary light whitish violet		بنفش معمولی روشن مایل به سفید
Light whitish blue		آبی روشن مایل به سفید
Light whitish yellow		زرد روشن مایل به سفید
Ordinary light whitish bluish-violet		بنفش معمولی متمایل به آبی مایل به سفید روشن
Luminous white		سفید درخشان
Light violet		بنفش روشن
Light blue		آبی روشن
Light whitish orange-red		نارنجی-قرمز روشن مایل به سفید
Light whitish orange-yellow		نارنجی-زرد روشن مایل به سفید

Sentences Entailing Incorrect Translation of Colors

- Light whitish orange-yellow is used for rapid healing of broken bones and torn tendons.

نور سفید نارنجی و زرد برای بهبود سریع شکستگی استخوان

ها و تاندون پاره استفاده می‌شود.

- Electric violet prana is visualized as "brilliant" white at the core with light violet at the periphery.

- پرانای بنفش الکتریکی را به صورت رنگ سفید حدود هفتاد درصد در هسته مجسم می‌کنیم که بنفش روشن حدود سی درصد آن را احاطه کرده است.

- Energize the eyes through ajna chakra with *light whitish green, light whitish yellow*, ordinary light whitish violet, and less of light whitish blue prana.

- با پرانای بنفش روشن مایل به سفید، و بامقدار کمتری آبی روشن مایل به سفید، از طریق چاکرای آجنا به چشم‌ها انرژی بدهید.

- If the eye (s) has been damaged, energize the eyes through the back head minor chakra with *light whitish greenish-yellow*, then with *ordinary light whitish greenish-violet* prana.

- اگر چشم یا چشم‌ها آسیب دیده‌اند، بازرده‌سبز روشن مایل به سفید و سپس با پرانای بنفش معمولی-سبز روشن مایل به سفید از طریق چاکرای فرعی پشت سر انرژی بدهید.

- Apply localized sweeping on the sex chakra with *light whitish green*, then with *light blue*.

- با پرانای سبز روشن مایل به سفید و سپس با پرانای آبی روشن مایل به سفید به چاکرای جنسی انرژی بدهید.

- When orange-red pranic energy is directed to a fresh wound, it causes the wound to heal rapidly. Does *orange-red* prana stimulate the production of certain chemical or chemicals that accelerate the repair of the wound?

- هنگامی که انرژی پرانایی نارنجی-قرمز را به سوی زخم تازه هدایت نماییم به سرعت التیام می‌یابد. آیا پرانای نارنجی-زرد تولید مواد شیمیایی خاصی را تحریک می‌کند که ترمیم زخم را سریعتر می‌کنند؟

- *Ordinary violet prana, ordinary bluish-violet prana*, and *ordinary greenish-violet prana* can be used to regenerate damaged organs, nerves and brain cells.

- پرانای بنفش معمولی، پرانای بنفش متمایل به آبی و پرانای بنفش متمایل به سبز می‌توانند برای بازسازی اندام‌ها، اعصاب و سلول‌های مغز به کار بروند.

Analysis

The result of inaccurate translation of colors by Aram as analyzed by Mona Baker's equivalent theory at word level and above word level as reported in table 3.

Table 3

The Analysis of Inaccurate Translation at Word Level and Above Word Level

Baker's taxonomy	Errors	Frequency	Percentage
	English word	Persian translation	
At word level	Ordinary	-----	2
	light whitish	-----	
	orange-yellow	-----	
	light whitish green	-----	
	light whitish yellow	-----	
	light whitish greenish-yellow	زرد سبزرشون مایل به سفید	
	ordinary light whitish greenish-violet	بنفش معمولی-سبز روشن مایل به سفید	77%
	light blue	آبی روشن مایل به سفید	
	orange-red	نارنجی-زرد	
	Ordinary bluish-violet	بنفش متمایل به آبی	
Ordinary greenish-violet	بنفش متمایل به سبز		

Table 3 above shows the analysis of inaccurate translation at word level and above word level. In fact, the frequency and percentage of inaccurate translation cases are reported. Under-Mona Baker's category of above word level,

there were three collocations of words with no Persian translation and four other collocations that were translated inaccurately. Then, the equivalences at above word level enjoy the highest percentage of errors.

DISCUSSION AND CONCLUSIONS

This study aimed to verify translation of colors in the field of APH according to Mona Baker's equivalent framework. Regarding the first question, it can be concluded that the translators must be cautious in translating this specific field and must have a full background knowledge in order to find the appropriate equivalents for the colors, knowing that the precise combination of colors must be applied for different ailments; otherwise, the healer who wants to treat a patient using the Persian translation would commit a big mistake and begin the healing process using the incorrect color and it would have destructive consequences on the patients' health and even it could cause their death.

It is inconvenience, of course, to say that the literature is too poor to resort to it for the purpose of discussing the findings. It is probably the most convincing rationale to talk in favor of the innovative nature of this study; however, further studies are necessarily warranted so that the research trend can ultimately come up with some theoretical foundations.

Concerning the second research question, the Persian translation of APH book by Aram was analyzed based on Mona Baker's equivalent framework. The results illustrate that the errors done on Persian translations of the color collocations are more than those containing one word. Of course, there could be more analyses done if the English book were translated by other Persian translators having the field knowledge. As the results indicate, unintentional or intentional errors of the translators harm APH in that the desired result of the treatment cannot be achieved or the worse condition is inflicted on the physical and psychological state of the patients such that some of them even cannot be recovered. Overall, the results of this study approved the destructive consequences of inaccurate translation of colors in the field of APH and encourage the translators to gain background knowledge of the field they are trying to translate.

The findings of this study is advantageous for different groups. Firstly, for teachers to make it clear for their students that doing translation in a specific field needs background knowledge in or-

der to avoid the consequences of any incorrect translation. This helps them apply the most appropriate equivalence for the specific vocabulary used in that field. Especially translating a text pertinent to PH needs careful and precise rendering of the specific vocabulary; otherwise, hurting the patients, physically and psychologically, would be the result. Secondly, the healers should be attentive in their healing process. Creating the exact combination of colors and applying the exact wording is of prime importance in the treatment procedure. APH is a specific field that must be learned by very experienced and knowledgeable masters and the precautions must be done in order to prevent the probable dangers.

References

- Baker, M. (2011). In Other Words: A Course Book on Translation. *London & New York: Routledge*
- Co, s. (2006). Rainbow Powers-Harness Colours' Energies for Rapid Healing. *Awareness Magazine, 13, 4.*
- Giorgio, L. D. (2014). Colour Therapy. In *deep-trancenow.com*.
- House, J. (1997). Translation Quality Assessment. A Model Revisited. *Tübingen: Narr.*
- Nida, E. A., T., & Charles, R. (1982). The Theory and Practice of Translation. *Leiden: E.J. Brill.*
- Schäffner, C. (1997). From 'good' to 'Functionally Appropriate: Assessing Translation Quality. *Current Issues in Language and Society, 4(1), 1-5.*
- Sui, C. K. (1997). Miracles through Pranic Healing. *Philippines: Institute for Inner Studies.*
- Sui, C. k. (2000). Advanced Pranic Healing. *New Delhi: Sterling Publishers: Institute for Inner Studies.*
- Venuti, L. (2000). The Translation Studies Reader. *London and New York: Routledge, 113-118.*
- Wardha, H. (2014). Pranic Healing. http://www.pranichealing.ca/what_is_pranic_healing_4_2924942594.pdf.
- Azeemi, S. T. Y., & Reza, S. M. (2005). A Critical Analysis of Chromotherapy and Its

Scientific Evolution. *Evidence-Based Complementary and Alternative Medicine*, 2(4), 481-488. doi:10.1093/ecam/neh137

Biodata

Zahra Derafshi is a freelance translator. She received her bachelor's degree from the Kharazmi University and her master's degree from the Islamic Azad University, South Tehran Branch. She has translated different scholarly and educational articles (e.g. the translation of an educational compact CD disk about an advanced cable, pipe and fault locator, for the deputy of R & D, 5th district, Tehran).

Email: z.derafshi66@gmail.com

Gholam-Reza Abbasian, is an assistant professor in the field of Teaching English as a Foreign Language (TEFL) at the Imam Ali University and the Islamic Azad University, South Tehran Branch. He has presented papers at (inter) national conferences. He is the author and translator of about fifteen books, and publisher of scholarly articles. He delivers units in relation to psycholinguistics, language testing and assessment and research methodologies at postgraduate and graduate levels. He has been nominated as a top scholar and teacher for seven consecutive years. He is also the internal manager of JOMM, one of the reviewers of Sage, FLA and GJER journals and a member of editorial board of JSSIR.

Email: gabbasian@gmail.com