

SKM YOGA

YOGA TEACHER TRAINING PROGRAM

COLOUR THERAPY FOR YOGA TEACHERS

The Complete Guide to Healing with Light, Colour & Chakra Energy

From Ancient Wisdom to Modern Practice

Prepared by SKM Yoga | Teacher Training Series

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Foreword: Colour, Consciousness & the Yoga Teacher

The universe, as described in the ancient texts of India, is fundamentally made of light. The Rig Veda opens with a hymn to Agni -- the sacred fire, the first light -- and this reverence for luminosity runs as a golden thread through every major tradition of yoga and Vedic wisdom. When the Upanishads speak of the Atman, the innermost Self, they describe it as effulgent, self-luminous, radiant beyond the capacity of ordinary perception to grasp. Colour is light made perceptible. It is the face that light wears when it meets the material world.

For the yoga teacher, this understanding is not merely poetic -- it is profoundly practical. Every colour that enters the eye of a student resting in Savasana, every hue chosen for the walls of a studio, every coloured cloth draped across a meditation altar -- all of these are vibrational communications that speak directly to the nervous system, the endocrine system, and the subtle energy body of the practitioner.

Colour therapy -- known as chromotherapy in the Western medical tradition and intimately related to the ancient Indian sciences of Ayurveda, Tantra, and Chakra Vidya -- is one of the most accessible, non-invasive, and profoundly effective healing modalities available to the modern yoga teacher. It requires no pharmaceutical interventions, no expensive equipment, and no years of specialist training before its basic principles can be applied with genuine benefit.

This book has been written specifically for students of the SKM Yoga Teacher Training Program. It assumes that you come with a foundation in yoga philosophy and asana practice, and it builds upon that foundation to introduce colour therapy as an integrated component of your teaching skill set. We have organised this book in four parts: foundational science and philosophy; an in-depth study of each of the seven colours; practical integration into yoga teaching; and applied therapeutic protocols.

By the time you complete this book, you will have a rich and immediately applicable understanding of colour as a healing force. More than that, we hope you will develop a new relationship with light itself -- one of wonder, reverence, and practical wisdom.

"Sarve bhavantu sukhinah, sarve santu niramayah" -- May all be happy, may all be free from disease.

How to Use This Book

Each chapter contains detailed theoretical content followed by practical applications specifically designed for yoga teachers. Look for the Practice Notes and Colour Practice sections throughout, which offer ready-to-use techniques you can bring into your classes immediately. The Reflection Exercises at the end of each chapter support your personal embodiment of the material.

Chapter 1: What Is Colour Therapy? History, Science & Philosophy

1.1 Defining Colour Therapy

Colour therapy, also known as chromotherapy or colour healing, is the therapeutic use of the visible spectrum of electromagnetic radiation to promote physical health, emotional balance, mental clarity, and spiritual wellbeing. It is based on the principle that different wavelengths of light carry different vibrational frequencies, and that these frequencies interact with the human body at cellular, neurological, hormonal, and energetic levels to produce measurable and reproducible effects.

The word chromotherapy derives from the Greek *chroma* (colour) and *therapeia* (healing). But while the Western naming is relatively recent, the practice itself is ancient beyond measure. Colour has been used as a healing tool in virtually every major civilisation on earth: from the temple healing chambers of ancient Egypt to the colour-coded medicines of traditional Chinese practice, from the precise colour prescriptions of Ayurvedic medicine to the chakra visualisation practices of Tantra and Kundalini yoga.

As yoga teachers, we are uniquely positioned to hold multiple frameworks simultaneously. We are, by training, practitioners of a tradition that honours both the empirical (*pratyaksha* -- direct perception) and the philosophical (*anumana* and *agama* -- inference and scriptural authority). Colour therapy invites us to bring this same integrative intelligence to the science of healing with light.

1.2 A Brief History of Colour Healing

Ancient Egypt

The ancient Egyptians were among the earliest documented practitioners of colour healing. Their healing temples, particularly at Heliopolis, contained specially designed chambers where sunlight was filtered through coloured gemstones and glass to bathe patients in specific hues. The Ebers Papyrus (circa 1550 BCE), one of the oldest medical documents in existence, describes colour-based remedies. Egyptian physicians understood that sunlight was a powerful medicine and designed their temples to maximise exposure to therapeutically significant light at specific times of day.

Ancient India: The Vedic Tradition

In India, the science of colour and light is embedded in the most foundational texts of yogic and Ayurvedic knowledge. The Atharva Veda contains references to the therapeutic use of coloured gems, plants, and water charged with solar energy. The Charaka Samhita and Sushruta Samhita reference colour as an essential quality of all substances and its relevance to healing. The chakra system, as described in the Tantric texts, is fundamentally a system of colour-coded energy centres -- each associated with a specific colour of the visible spectrum, a specific endocrine gland, a specific psychological function, and a specific element.

In Ayurveda, colour is one of the ten pairs of opposing qualities (*gunas*) used to describe all substances and states. Colours are classified according to their elemental nature (*Panchamahabhuta*), their doshic effects (*Vata*, *Pitta*, *Kapha*), and their action on the tridosha balance of the individual.

Ancient China and Greece

Traditional Chinese Medicine (TCM) associates five major colours -- green, red, yellow, white, and black -- with the five elements (Wood, Fire, Earth, Metal, Water), five organ pairs, five seasons, and five emotions. In ancient Greece, Pythagoras used colour and music in healing, recognising the harmonic

mathematical relationships between different frequencies. The physician Avicenna (Ibn Sina, 980-1037 CE), whose Canon of Medicine was foundational to Western medicine for centuries, wrote extensively about the therapeutic effects of colour, including specific prescriptions for red, blue, and white light for different conditions.

1.3 Modern Chromotherapy: Scientific Foundations

The modern Western revival of chromotherapy began with Edwin Babbitt's 1878 publication, *The Principles of Light and Colour*. Babbitt designed specialised instruments to focus specific wavelengths of coloured light onto the body and documented case studies of remarkable recoveries. Dinshah P. Ghadiali, an Indian-American scientist working in the early 20th century, developed a comprehensive system of chromotherapy called Spectro-Chrome therapy, identifying 12 colours and creating precise protocols for over 300 medical conditions.

Modern research in photobiology, neuroscience, and chronobiology has provided substantial scientific validation for many of the therapeutic claims of traditional chromotherapy. Key findings include the discovery of specialised intrinsically photosensitive retinal ganglion cells (ipRGCs) that regulate the circadian clock and influence hormone production in direct response to different wavelengths of light. Photobiomodulation therapy -- low-level laser and LED therapy in specific wavelengths -- is now an established medical treatment for wound healing, pain management, and neurological rehabilitation.

1.4 The Philosophical Framework: Colour as Vibration

For yoga teachers, the most important conceptual framework for understanding colour therapy is the principle of vibration. All of existence, as described in both modern quantum physics and ancient yogic philosophy, is fundamentally vibrational in nature. The Mandukya Upanishad's AUM is the primordial sound-vibration from which all creation emerges. Light is electromagnetic radiation -- a form of wave energy characterised by frequency and wavelength. Colour is simply the perception of different frequencies of electromagnetic radiation within the narrow band of the spectrum that the human eye can detect (approximately 380-740 nanometres).

The yogic insight is that these different frequencies of light correspond to -- and can interact with -- the different frequencies of the human energy system: the chakras, the nadis, the five koshas (sheaths of being), and the three bodies (sthula, sukshma, and karana sharira). This is the meeting point of ancient wisdom and modern science that defines authentic, integrated colour therapy.

Wavelength Range	Colour & Primary Yogic Correlation
625-740 nm	Red -- Muladhara Chakra, Earth Element, Tamas-Rajas Guna
590-625 nm	Orange -- Svadhisthana Chakra, Water Element, Rajas Guna
565-590 nm	Yellow -- Manipura Chakra, Fire Element, Rajas-Sattva Guna
500-565 nm	Green -- Anahata Chakra, Air Element, Sattva Guna
450-500 nm	Blue -- Vishuddha Chakra, Space/Akasha, Sattva Guna
420-450 nm	Indigo -- Ajna Chakra, Mind/Manas, Pure Sattva
380-420 nm	Violet -- Sahasrara Chakra, Pure Consciousness, Beyond Gunas

Chapter 1 Reflection Exercise

Sit quietly for 10 minutes and observe the colours in your immediate environment. For each colour you notice, ask: How does this colour make me feel? Where in my body do I sense its effect? What quality of mind does it evoke? Write your observations in a journal. This practice begins your direct experiential education in chromotherapy -- grounded in pratyaksha (direct perception), the most authoritative form of yogic knowledge.

Chapter 2: The Physics and Physiology of Colour

2.1 Understanding Light: The Electromagnetic Spectrum

Light is far more than what the ordinary eye perceives. The electromagnetic spectrum encompasses an enormous range of radiation frequencies, from extremely long radio waves at one end through microwaves, infrared radiation, visible light, ultraviolet radiation, X-rays, and gamma rays at the other. Visible light -- the narrow band that the human eye detects and the brain interprets as colour -- represents only a tiny fraction of this vast continuum. Within the visible spectrum, radiation travels at approximately 299,792 kilometres per second. Different colours correspond to different wavelengths and therefore different frequencies and different amounts of energy. Violet light, at the short-wavelength end, carries the most energy per photon. Red light carries the least. This energy difference corresponds to measurable differences in biological effects when these wavelengths interact with living tissue.

2.2 How the Eye Perceives Colour

The human eye contains two types of light-sensitive cells in the retina: rods (sensitive to light intensity, responsible for peripheral and low-light vision) and cones (concentrated in the macula, discriminating colour). Three types of cone cells respond to different wavelength ranges: short-wavelength (S) cones respond most strongly to blue-violet light, medium-wavelength (M) cones to green light, and long-wavelength (L) cones to red-orange light. Colour perception is the result of the brain's interpretation of the relative signals from these three cone types -- a fact that resonates with the yogic understanding that all experience is mediated by consciousness (chitta) and the organ of mind (manas).

Intrinsically Photosensitive Retinal Ganglion Cells (ipRGCs)

Modern neuroscience has discovered a third category of light-sensitive retinal cells of particular importance for understanding colour therapy. Intrinsically photosensitive retinal ganglion cells (ipRGCs) contain a photopigment called melanopsin, most sensitive to short-wavelength blue light (around 480 nanometres). These cells project directly to the suprachiasmatic nucleus (SCN) -- the brain's master circadian clock -- and to brain regions governing mood, alertness, and hormone regulation. Through this pathway, different wavelengths of light directly influence melatonin and cortisol secretion, serotonin synthesis, the sleep-wake cycle, and the regulation of mood and cognitive function. This is the confirmed physiological mechanism through which light and colour regulate our inner clock, emotional state, and hormonal balance.

2.3 Physiological Effects of Each Colour

Red (620-750 nm): Stimulation and Activation

Red wavelengths penetrate most deeply into tissue -- reaching muscles, blood vessels, and bone. Red light stimulates mitochondrial activity, increases ATP production, and promotes cellular metabolism. Physiologically: stimulates adrenal glands, raises blood pressure slightly, increases heart rate, promotes red blood cell production, and activates the sympathetic nervous system. In excess, red light can aggravate conditions of heat, inflammation, high blood pressure, and agitation.

Orange (590-620 nm): Vitality and Hormonal Balance

Orange light is warming and stimulating but gentler than red. Research suggests it stimulates the thyroid gland, supports the digestive system, has antispasmodic properties relieving muscle cramps and intestinal spasms, and is associated with positive emotional states, social engagement, and creativity.

Yellow (570-590 nm): Mental Stimulation and Digestion

Yellow light stimulates the nervous system, promotes mental alertness, and activates the digestive organs -- particularly the stomach, liver, and pancreas. It promotes serotonin production, supporting mood elevation and mental clarity. Prolonged exposure can lead to mental overstimulation or anxiety in sensitive individuals.

Green (495-570 nm): Balance and Healing

Green occupies the centre of the visible spectrum and is physiologically the most balancing wavelength. The eye requires least adjustment to focus on green, which is why green environments are naturally restful. Green light has been shown to reduce blood pressure, slow heart rate, calm the nervous system, and reduce pain. It is the wavelength most associated with healing and cellular regeneration.

Blue (450-495 nm): Cooling and Calming

Blue light has a pronounced cooling, calming, and antiseptic effect. It stimulates the pituitary gland and promotes melatonin production in appropriate daily rhythms. Blue light reduces fever and has antimicrobial properties. In excess at inappropriate times (particularly evening), blue light suppresses melatonin, disrupts sleep, and overstimulates the nervous system.

Indigo and Violet (380-450 nm): Neural and Spiritual

Indigo and violet carry the highest energy of the visible spectrum and have the most pronounced effects on the nervous system and brain. Indigo is traditionally associated with the pineal gland and with intuition and meditative states. Violet light has sedative, anti-inflammatory, and pain-reducing properties and has been used in the treatment of neuralgia, scalp conditions, and mental agitation.

Colour	Primary Physiological Effects	Cautions / Contraindications
Red	Stimulates mitochondria, raises BP, activates sympathetic NS, warms tissues	Avoid with hypertension, fever, inflammation, mania
Orange	Stimulates thyroid, antispasmodic, promotes enthusiasm and appetite	Avoid with anxiety, overexcitement, epilepsy
Yellow	Stimulates nervous system and digestion, promotes mental clarity	Avoid with anxiety, insomnia, overactive digestion
Green	Balances BP, calms NS, supports healing, reduces pain	Very few -- generally safe for most conditions
Blue	Cools, calms, antiseptic, regulates circadian rhythm, reduces fever	Avoid with depression, cold, hypothyroidism
Indigo	Sedative, reduces bleeding, influences pineal gland, analgesic	Avoid with depression, hypothyroidism, lethargy
Violet	Anti-inflammatory, sedative, influences nervous system and scalp	Avoid with depression, deep lethargy, psychosis

2.4 Colour and the Endocrine System

One of the most important physiological mechanisms of colour therapy is its direct effect on the endocrine system. The correspondence between the seven chakras and seven major endocrine glands is one of the most remarkable convergences of ancient yogic anatomy and modern Western physiology.

Chakra / Colour	Associated Endocrine Gland & Hormone
Muladhara / Red	Adrenal glands -- Cortisol, Adrenaline (fight-or-flight hormones)
Svadhithana / Orange	Gonads/Ovaries -- Oestrogen, Testosterone, Progesterone
Manipura / Yellow	Pancreas -- Insulin, Glucagon (blood sugar regulation)
Anahata / Green	Thymus -- Immune regulation, T-cell maturation
Vishuddha / Blue	Thyroid -- Thyroxine (T4), metabolic rate regulation
Ajna / Indigo	Pituitary -- Master hormonal regulator (FSH, LH, GH, TSH, ACTH)
Sahasrara / Violet	Pineal -- Melatonin, circadian rhythm and seasonal regulation

2.5 Colour and the Autonomic Nervous System

The autonomic nervous system (ANS) has two primary branches: the sympathetic (SNS, fight-or-flight) and the parasympathetic (PNS, rest-and-digest). Warm colours (red, orange, yellow) tend to activate the sympathetic nervous system -- raising heart rate, increasing alertness, and mobilising energy. Cool colours (blue, indigo, violet) tend to activate the parasympathetic nervous system -- slowing heart rate, reducing blood pressure, promoting relaxation, and supporting regenerative processes. Green occupies the unique position of being the most autonomically neutral colour -- neither strongly sympathetic nor parasympathetic -- allowing the nervous system to return to homeostasis.

Practice Note for Yoga Teachers

In designing class sequences, consider the colour temperature of your teaching environment and colour visualisations. A vigorous morning Vinyasa class benefits from warm amber or yellow lighting to support energetic activation. A restorative evening class calls for cool blue or violet tones to support parasympathetic activation and preparation for sleep. Even subtle adjustments to studio lighting colour temperature can measurably shift students' physiological states.

Chapter 3: Colour in Yogic Philosophy -- Gunas, Chakras & the Subtle Body

3.1 The Yogic Understanding of Colour: Rupa and Tejas

In Sanskrit, the word for form and colour is rupa -- the same word used in the Buddhist formula for the five aggregates of experience. Rupa encompasses both the visible form of things and the colour in which they appear, reflecting the yogic understanding that form and colour are not separate qualities but a unified expression of how energy manifests in the material world. Tejas, the Sanskrit term for fire, light, and radiance, is one of the five great elements (Panchamahabhuta) and the element most directly associated with colour. In Ayurveda, tejas is the subtle essence of fire that governs perception, digestion (both physical and mental), and the transformation of experience into wisdom. Colour, as perceived light, is the most immediate expression of tejas in human experience.

3.2 The Three Gunas and Colour

The Samkhya philosophy, which underlies both Yoga and Ayurveda, describes all of manifest reality as composed of three fundamental qualities (gunas): Sattva (purity, clarity, harmony), Rajas (activity, passion, movement), and Tamas (inertia, heaviness, stability). Understanding the guna quality of each colour is foundational to using colour therapeutically. A Sattvic colour promotes clarity, peace, and spiritual receptivity. A Rajasic colour energises and activates -- valuable when energy and motivation are needed, but aggravating when there is excess agitation. A Tamasic colour grounds and stabilises -- essential for restless or anxious states, but deepening lethargy in those already dull or depressed.

Colour	Predominant Guna & Yogic Effect
Violet / White	Pure Sattva -- transcendence, spiritual clarity, meditation, divine connection
Indigo	Sattvic -- intuition, inner perception, meditation, clarity of mind
Blue	Predominantly Sattvic -- peace, truth, spiritual aspiration, cooling of Rajas
Green	Sattvic with mild Tamasic grounding -- balancing, healing, harmonising
Yellow (bright)	Sattvic-Rajasic -- mental clarity, intellectual activity, digestive fire
Orange	Predominantly Rajasic -- energy, creativity, enthusiasm, social engagement
Red	Rajasic-Tamasic -- vitality, physical strength, groundedness, primal energy
Black / Dark	Predominantly Tamasic -- heavy, grounding but potentially depressing in excess

3.3 The Seven Chakras and Their Colour Correspondences

The chakra system describes seven primary energy centres arranged along the spinal axis from the perineum to the crown of the head. Each chakra is a vortex of prana (life force) governing a specific domain of physical, emotional, mental, and spiritual function. The colour correspondences of the chakras are not arbitrary -- they reflect the actual vibrational frequency of the energy at each centre. As the chakras ascend from base to crown, their frequency increases, exactly as the frequency of light increases from red to violet along the visible spectrum.

Muladhara Chakra (Root) -- Red

Location: Perineum. Element: Earth. Bija Mantra: LAM. Petals: 4. Governs physical survival, security, tribal identity, the sense of smell, the lower limbs, large intestine, and adrenal glands. Deficient: chronic fear, disconnection from the body, insecurity. Excessive: obesity, materialism, hoarding. Red colour therapy activates and strengthens this centre, supporting grounding, physical vitality, and the will to live fully.

Svadhithana Chakra (Sacral) -- Orange

Location: Lower abdomen, 5 cm below navel. Element: Water. Bija Mantra: VAM. Petals: 6. Governs creativity, sexuality, emotional fluidity, pleasure, the sense of taste, reproductive organs, kidneys, and lymphatic system. Deficient: emotional numbness, creative blocks, low libido. Excessive: emotional addiction, compulsion. Orange colour therapy supports creative flow, emotional resilience, and the joy of embodied life.

Manipura Chakra (Solar Plexus) -- Yellow

Location: Solar plexus. Element: Fire. Bija Mantra: RAM. Petals: 10. Governs personal power, self-esteem, will, digestion, the sense of sight, stomach, liver, pancreas, and small intestine. Deficient: low self-esteem, poor boundaries, digestive weakness. Excessive: aggression, control issues, perfectionism. Yellow colour therapy supports digestive fire (Agni), personal empowerment, and clarity of purpose.

Anahata Chakra (Heart) -- Green

Location: Centre of chest. Element: Air. Bija Mantra: YAM. Petals: 12. Governs love, compassion, relationship, grief, forgiveness, the sense of touch, heart, lungs, thymus, and upper limbs. Deficient: isolation, grief, inability to love. Excessive: codependency, smothering. Green colour therapy heals and balances Anahata, supporting unconditional love and the capacity to give and receive fully.

Vishuddha Chakra (Throat) -- Blue

Location: Throat. Element: Space (Akasha). Bija Mantra: HAM. Petals: 16. Governs communication, self-expression, truth, the sense of hearing, throat, ears, thyroid, and neck. Deficient: shyness, inability to speak truth. Excessive: excessive talking, dishonesty. Blue colour therapy calms and clarifies Vishuddha, supporting authentic self-expression and the power of truth.

Ajna Chakra (Third Eye) -- Indigo

Location: Between the eyebrows. Element: Mind. Bija Mantra: OM. Petals: 2. Governs intuition, clairvoyance, imagination, dreaming, inner vision, pituitary gland, eyes, and brain. Deficient: poor intuition, rigid thinking. Excessive: hallucination, obsessive thinking. Indigo colour therapy deepens Ajna's perceptual capacity, supporting meditation, inner vision, and the integration of intellect with intuition.

Sahasrara Chakra (Crown) -- Violet and White

Location: Crown of the head and above. Element: Pure Consciousness. Petals: 1000. Governs spiritual connection, liberation (moksha), pure awareness, pineal gland, and the entire central nervous system. Deficient: spiritual disconnection, existential despair. Excessive: spiritual bypassing. Violet and white light support Sahasrara, promoting transcendence, spiritual insight, and the experience of unity consciousness.

3.4 The Koshas and Colour

The Taittiriya Upanishad describes the human being as composed of five concentric sheaths (koshas). Colour therapy acts on multiple dimensions simultaneously: Annamaya Kosha (physical body) responds through the physiological mechanisms described in Chapter 2. Pranamaya Kosha (energy body) responds through the chakra system. Manomaya Kosha (mind/emotional body) responds through psychological associations of different hues. Vijnanamaya Kosha (wisdom body) responds to higher-frequency wavelengths (indigo, violet) that expand awareness. Anandamaya Kosha (bliss body) is touched by colour when a particular wavelength -- especially violet and white -- evokes spaciousness and transcendence.

Chakra Colour Meditation Practice

Guide students to lie in Savasana and systematically visualise each chakra in its corresponding colour, beginning with a deep red glow at the base of the spine and moving upward through orange, yellow, green, blue, indigo, and violet to the crown. Invite them to breathe each colour in with the inhalation and allow it to radiate outward with the exhalation. This practice simultaneously activates all seven chakras, balances the endocrine system, and cultivates the subtle body's receptivity to prana. Allow 15-20 minutes for a complete practice.

Chapter 4: Red -- The Colour of Vitality, Root & Survival

4.1 The Nature of Red

Red is the first colour of the visible spectrum -- the longest wavelength and lowest frequency visible to the human eye. It is the colour of blood, fire, the beating heart, and the earth beneath our feet. In virtually every human culture, red carries an intensity unmatched by any other colour. It is the colour of life in its most primal, visceral expression. In the yogic tradition, red is the colour of Muladhara chakra -- the root centre governing our most fundamental survival instincts, our connection to the physical body, our sense of belonging to the earth, and our capacity for basic security and stability. Red is not a 'lower' colour but a necessary and sacred one: the colour of the earth in which every lotus must take root before it can bloom toward the sun.

4.2 Physiological Effects of Red

Red light has the deepest tissue penetration of any visible wavelength, reaching muscles, joints, and blood vessels at depths of several centimetres. Research in photobiomodulation demonstrates that red and near-infrared light (630-850 nm) stimulate mitochondrial cytochrome c oxidase, increasing cellular ATP production and accelerating the body's natural healing processes. Specific physiological effects include: increased haemoglobin production supporting better oxygenation; stimulation of the adrenal cortex promoting cortisol and other adrenal hormones; mild elevation of blood pressure and heart rate through sympathetic nervous system activation; promotion of warmth through vasodilation; stimulation of the liver and its metabolic functions; and acceleration of wound healing and tissue repair.

4.3 Psychological and Emotional Effects of Red

Red is the most psychologically powerful colour in human experience. Research in environmental psychology consistently shows that red environments increase heart rate, stimulate appetite, promote competitive behaviour, and shorten the subjective perception of time. In the emotional body, red governs the most primal experiences: the will to live, physical courage, anger, passion, desire, and the instinctual drive for self-preservation. Deficient Muladhara energy -- indicated by pallor, cold extremities, chronic fear, or disconnection from the body -- often benefits from red colour therapy. Excessive Muladhara -- indicated by aggression, hoarding, or obsession with physical security -- calls for the balancing influence of green or blue.

4.4 Red in Ayurveda and the Doshas

In Ayurvedic colour theory, red is inherently Pitta-aggravating -- it increases heat, intensity, and metabolic fire. For Pitta types (medium build, sharp intellect, strong digestion, tendency toward inflammation and competitiveness), excessive red exposure can aggravate fever, inflammation, skin redness, hypertension, and irritability. For Vata types (thin, cold, anxious, mobile), moderate red is warming and grounding. For Kapha types (heavy, stable, calm, slow-moving), red provides beneficial stimulation. The Ayurvedic principle of 'like increases like' (samanya vridhhi) and 'opposites balance' (vishesha shanti) guides the application of red in therapeutic contexts.

4.5 Therapeutic Applications of Red in Yoga Teaching

- Grounding sequences: Use red visualisation in foundational standing poses -- Tadasana, Virabhadrasana I and II, Malasana -- to deepen students' felt connection to the earth and physical body.
- Cold and fatigue conditions: For students with chronic coldness, poor circulation, fatigue, or anaemia, red-light or red-visualisation practice before class can stimulate circulation and energy levels.
- Fear and insecurity: Students experiencing chronic anxiety, existential fear, or feelings of not belonging benefit from Muladhara-focused practices with red colour visualisation combined with grounding breathwork such as extended exhalations and Mula Bandha engagement.
- Physical vitality building: Before dynamic, strength-building asana practice, a red-lit or red-decorated meditation space can support physiological activation and physical readiness.
- Wound healing and recovery: Red light therapy has documented clinical applications in wound healing, pain relief, and recovery from physical injury or surgery.

4.6 Contraindications for Red

Red should be used with caution or avoided entirely in: hypertension or cardiovascular conditions (red raises blood pressure); fever, inflammation, or acute infection (red's warming nature aggravates these); states of emotional agitation, anger, or aggression (red intensifies these states); and any condition where the nervous system is already overstimulated. Pregnant women should avoid prolonged red light therapy at clinical intensities. Always assess the student's constitutional type and current condition before applying red colour therapy.

Red Colour Practice: Muladhara Activation

Guide students into a comfortable seated position with palms resting on the thighs. Ask them to close their eyes and bring awareness to the base of the spine. Invite them to visualise a rich, deep red glow at the perineum -- like a glowing ember in the earth. With each inhalation, invite the red light to grow brighter and warmer. With each exhalation, send red roots of light deep into the earth beneath them. Continue for 5-7 minutes. This practice is especially valuable at the beginning of a grounding class, in autumn and winter seasons, and for students experiencing anxiety, disconnection, or fatigue.

Chapter 5: Orange -- The Colour of Creativity, Joy & Sacral Energy

5.1 The Nature of Orange

Orange sits between red and yellow on the spectrum -- inheriting from red its warmth and vitality, and from yellow its lightness and mental quality. It is the colour of fire at its most joyful, of autumn leaves at their most vivid, of the rising sun breaking the horizon. Orange is most closely associated with enthusiasm, sociability, creativity, and the pleasure of embodied life. It is the colour of the renunciant's robe -- the ochre or saffron cloth worn by monks and sannyasins across Hindu and Buddhist traditions. The resolution of this apparent paradox is profound: the sannyasin wears orange not as a denial of the life force, but as testimony to having fully embraced and transformed it. Orange represents prana in its most creative and celebratory expression -- the life force that, when fully honoured and consciously directed, becomes the fuel for the highest spiritual development.

5.2 Physiological Effects of Orange

Orange light combines the stimulating properties of red with a gentler, more mood-elevating quality. Research and clinical chromotherapy literature document the following physiological effects of orange light: stimulation of the thyroid gland increasing metabolic rate; antispasmodic effects relaxing smooth muscle tissue in the intestines, lungs, and uterus; stimulation of appetite and digestive juices; support for the immune system through thymic activation; promotion of positive emotional states through serotonin pathways; and gentle stimulation of the adrenal system without the intensity of red. Orange is particularly associated with the health of the reproductive system, as Svadhsthana chakra governs the gonads.

5.3 Psychological and Emotional Effects of Orange

Orange is one of the most mood-elevating colours in the spectrum. Psychological research consistently shows that orange environments increase feelings of warmth, sociability, and enthusiasm, reduce the sense of constriction, promote spontaneity, and encourage creative thinking and emotional expression. In the emotional body, orange governs the capacity for joy, pleasure, emotional intimacy, and creative self-expression. A depleted Svadhsthana -- indicated by emotional numbness, creative blocks, low libido, or a sense of life being joyless -- benefits significantly from orange colour exposure. An overactive Svadhsthana -- indicated by emotional volatility or compulsive behaviour -- may benefit from tempering orange with the stability of red-brown or the coolness of blue.

5.4 Orange in Ayurveda and the Doshas

Orange shares many of the heating, Pitta-stimulating qualities of red, though in a gentler form. In Ayurveda, orange foods (carrots, oranges, sweet potatoes, mangoes) are considered moderately warming and sweet -- generally balancing for Vata (warming without aggravating) and potentially aggravating for Pitta in excess. For Kapha, orange is generally beneficial as a stimulant to the often sluggish Kapha metabolism and mood. The antispasmodic quality of orange is particularly relevant for Vata conditions such as intestinal cramping, muscle spasms, and constipation.

5.5 Therapeutic Applications of Orange in Yoga Teaching

- Creative and playful classes: Orange environments and visualisations are ideal for dance-yoga, expressive movement, bhavana (devotional), or creative practices where playfulness and creative self-expression are invited.
- Seasonal affective disorder and depression: Orange light therapy is one of the most accessible and effective colour-based interventions for the low mood, social withdrawal, and creative stagnation that characterise seasonal depression.
- Hip-opening practices: Since Svadhisthana governs the pelvic region, hip-opening sequences (Eka Pada Rajakapotasana, Baddha Konasana, Gomukhasana) combined with orange visualisation can profoundly support the release of stored emotional tension in the hips.
- Reproductive and hormonal health: For students experiencing menstrual irregularity, menopausal symptoms, or reproductive challenges, a Svadhisthana-focused practice with orange colour therapy and appropriate asana can be deeply supportive.
- Social anxiety and isolation: Students struggling with social connection, shyness, or emotional isolation can benefit from orange visualisation practices combined with partner yoga or community-building class structures.

5.6 Contraindications for Orange

Orange should be used with caution in states of acute anxiety, emotional overexcitement, or manic episodes. For students with epilepsy or seizure disorders, bright warm colours (including orange) should be avoided as they may lower the seizure threshold. In cases of acute fever or highly inflammatory Pitta conditions, orange should be replaced by cooling blue or green.

Orange Colour Practice: Svadhisthana Creative Activation

In a standing position, guide students to place both hands on the lower abdomen, just below the navel. Invite them to breathe deeply into this area, imagining the belly filling with warm, vibrant orange light. With each exhalation, invite this orange energy to radiate outward -- down into the legs and pelvis, upward into the creative centres of the heart and hands. After 5 breaths, invite spontaneous, unchoreographed movement from this centre -- swaying, rolling the hips, stretching the arms in whatever way feels alive. This practice is ideal before hip-opening classes, creative workshops, or classes held in the late afternoon when Svadhisthana energy is naturally most active.

Chapter 6: Yellow -- The Colour of Intellect, Power & Solar Fire

6.1 The Nature of Yellow

Yellow is the colour of the sun at its midday zenith, of gold, of ripened grain, and of the flame of a steady oil lamp. It is the colour of the Manipura chakra -- the solar plexus centre, whose name literally means 'city of jewels' -- and it governs the bright, discerning quality of mind that the yoga tradition calls buddhi (intellect or discriminative wisdom). Yellow is the colour of clarity, confidence, and will. In the Hindu tradition, yellow is particularly sacred to Vishnu (the preserver), Brihaspati (the deity of wisdom), and the learning tradition -- students and teachers of Sanskrit scripture traditionally dress in yellow or saffron robes on auspicious occasions.

Yellow is the colour that the human visual system is most sensitive to in daylight -- we detect yellow with more acuity than any other wavelength. This evolutionary fact underscores yellow's deep association with attention, awareness, and clear seeing. In the yoga tradition, the awakened Manipura chakra is the seat of tejas -- the inner fire of discrimination that burns away confusion, weakness, and self-doubt.

6.2 Physiological Effects of Yellow

Yellow light primarily affects the central nervous system and the digestive system. Key physiological effects documented in chromotherapy research and Ayurvedic medicine include: stimulation of the motor nerves, increasing muscle energy and coordination; promotion of bile secretion from the liver and gallbladder, improving fat digestion; stimulation of pancreatic enzymes, supporting blood sugar regulation; promotion of intestinal peristalsis, helping to relieve constipation; mild laxative effects when applied directly to the abdomen; activation of serotonin and dopamine pathways, supporting mood elevation and motivation; and stimulation of the lymphatic system.

6.3 Psychological and Emotional Effects of Yellow

Yellow is the colour most strongly associated with intellectual activity, mental clarity, optimism, and confidence. Research shows yellow environments increase recall and creative problem-solving while promoting feelings of cheerfulness and alertness. In the emotional body, yellow governs self-esteem, personal power, the capacity to act effectively in the world, and the relationship with one's own will and authority. A depleted Manipura -- indicated by low self-esteem, indecision, poor boundaries, digestive weakness, or a general sense of powerlessness -- responds well to yellow colour therapy combined with empowering, core-strengthening asana practice. An excessive Manipura -- indicated by aggression, perfectionism, or the compulsive need to control -- is balanced by cooling green or blue.

6.4 Yellow in Ayurveda

Yellow is moderately Pitta-stimulating due to its association with fire and heat. However, unlike red (which intensifies Pitta's heat aspect) or orange (which activates its metabolic aspect), yellow primarily activates Pitta's transformative and discriminative dimension -- the capacity to clearly see and understand. For Vata types, yellow is warming and stabilising for the often anxious, scattered Vata mind. For Kapha types, yellow is gently stimulating to both digestion and mental activity. Ayurvedic food therapy extensively uses yellow foods (turmeric, yellow lentils, bananas, corn) for their digestive-supporting and Agni-kindling properties.

6.5 Therapeutic Applications of Yellow in Yoga Teaching

- Empowerment and core-strength classes: Yellow visualisation and environment is ideal for classes focused on Navasana (Boat Pose), Plank, twists, and other core-strengthening practices that build Manipura energy.
- Digestive health: For students with sluggish digestion, bloating, or constipation, a brief yellow-light practice combined with supine twists and abdominal massage can significantly support digestive function.
- Confidence and self-esteem building: Students struggling with low self-confidence, people-pleasing, or fear of taking up space benefit from Manipura-activating practices with yellow visualisation and empowering affirmations.
- Morning practices: Yellow is ideal for morning classes -- it supports the transition from the Tamas quality of sleep into the Sattva-Rajas quality of daytime alertness and activity.
- Study and mental clarity: Yellow environments support intellectual work and mental focus, making it ideal for yoga philosophy study sessions or certification exam preparation.

6.6 Contraindications for Yellow

Yellow should be used with caution or avoided in conditions of: acute anxiety, nervousness, or mental overexcitement (yellow will intensify these states); diarrhoea or digestive hyperactivity (yellow's laxative and stimulating effects will aggravate these); and acute insomnia (particularly when caused by mental activity and overexcitement). For strongly Pitta individuals, excessive yellow can aggravate skin conditions, acid reflux, and irritability.

Yellow Colour Practice: Manipura Solar Activation

Guide students to sit tall in Sukhasana (Easy Pose) with hands resting on the knees, palms facing upward. Ask them to close their eyes and focus attention on the solar plexus area -- the space just above the navel. Invite them to visualise a brilliant, golden-yellow sun at this centre, burning with the clarity of a midday flame. With each inhalation, breathe in golden light. With each exhalation, let the golden warmth spread through the entire torso. After 5 minutes, invite students to silently affirm: 'I am capable. I am clear. I act with purpose and power.' This practice is ideal before empowerment classes, during times of self-doubt, or in the late morning when Manipura energy is naturally strongest.

Chapter 7: Green -- The Colour of Healing, Balance & Heart Opening

7.1 The Nature of Green

Green is the colour of nature in its most generous expression -- of forests, meadows, new leaves unfolding in spring, and the deep, cool shade of an ancient tree. It is the colour of Anahata chakra -- the heart centre -- and it occupies the exact midpoint of the visible spectrum, perfectly balanced between the warm energies of red, orange, and yellow below, and the cool energies of blue, indigo, and violet above. This central position is not incidental -- it reflects green's fundamental nature as the colour of balance, healing, and the reconciliation of opposites.

Anahata means 'unstruck sound' in Sanskrit -- referring to the primordial vibration of the universe that exists before and beyond all physical sound. The heart chakra is the meeting place of the lower chakras (associated with earth, water, and fire -- the more personal, individual, and survival-oriented energies) and the upper chakras (associated with space, mind, and pure consciousness -- the more universal, transpersonal, and spiritual energies). Green is the colour that bridges these worlds, representing love as the great reconciling and healing force.

7.2 Physiological Effects of Green

Green is the most physiologically beneficial colour for the human visual system because the human eye has evolved in a green-rich natural environment. Specific documented physiological effects of green light include: reduction of blood pressure and heart rate through parasympathetic activation; stimulation of the pituitary gland, which regulates the entire hormonal system; support for the immune system through thymic activity (the thymus gland lies in the chest, in the region of Anahata chakra); reduction of inflammation and pain; support for cellular repair and regeneration; promotion of balanced hormone secretion; and relief from eyestrain and visual fatigue.

The well-documented therapeutic effects of spending time in green natural environments -- reduced cortisol levels, lowered blood pressure, improved immune function, accelerated recovery from illness, and improved mental health -- validate the core chromotherapeutic principle that green is the master healing colour of the natural world.

7.3 Psychological and Emotional Effects of Green

Green is universally experienced as restful, balancing, and healing. Research in environmental psychology shows that green environments reduce feelings of stress and hostility, promote empathy and social connection, support recovery from mental fatigue, and enhance feelings of safety and belonging. In the emotional body, green governs the capacity for love, compassion, forgiveness, empathy, and the ability to sustain healthy relationships. A depleted Anahata -- indicated by isolation, grief, inability to trust, emotional armour, or a sense of life being loveless -- responds deeply to green colour therapy. An excessive or imbalanced Anahata -- indicated by codependency, loss of self in relationships, or grief that has become entrenched -- benefits from the addition of rose-pink and the grounding of the lower chakra colours.

7.4 Green in Ayurveda

In Ayurveda, green is considered Pitta-reducing (due to its cooling quality), mildly Kapha-increasing (due to its moist, heavy, earthy associations), and slightly Vata-reducing (due to its grounding, stable quality).

Green foods -- particularly leafy vegetables, herbs, and chlorophyll-rich plants -- are regarded as cleansing, cooling, and supportive of liver function and blood purification. The Ayurvedic practice of forest bathing (Vana vihara) and herb garden therapy directly applies the healing properties of the colour green through immersive exposure to green natural environments.

7.5 Therapeutic Applications of Green in Yoga Teaching

- Heart-opening sequences: Green visualisation combined with backbends (Bhujangasana, Dhanurasana, Ustrasana), chest-opening poses, and supported heart-openers in restorative practice creates a deeply healing environment for emotional release and Anahata activation.
- Grief and loss: For students moving through grief, loss, or heartbreak, gentle heart-opening practices in a green-toned environment, combined with Metta (loving-kindness) meditation, can facilitate the natural process of mourning and the gradual reopening of the heart.
- Stress reduction and hypertension: Green is one of the most effective colour interventions for stress-related conditions. A green-toned, nature-inspired studio environment measurably reduces cortisol and blood pressure in students before a class even begins.
- Immune support: For students experiencing frequent illness, immune fatigue, or post-illness recovery, Anahata-focused practices with green visualisation can support thymic activity and overall immune function.
- Conflict resolution: In classes where community healing or conflict resolution is a theme, green provides an environmentally supportive backdrop for the cultivating of empathy, perspective-taking, and compassionate communication.

Green Colour Practice: Anahata Heart Healing

Guide students into a comfortable supine position with one hand on the heart and one hand on the belly. Invite them to close their eyes and breathe naturally. With each inhalation, visualise a warm, emerald green light entering through the chest, filling the heart with the colour of a sunlit forest. With each exhalation, allow any tension, grief, or constriction in the chest to dissolve into that green light. After 5 minutes, silently invite the affirmation: 'My heart is open and healing. I give and receive love freely.' Continue for a total of 10-15 minutes. This practice is healing for nearly all students and conditions, making it one of the most universally applicable colour therapy practices in the yoga teacher's toolkit.

Chapter 8: Blue -- The Colour of Communication, Calm & Truth

8.1 The Nature of Blue

Blue is the colour of the sky at midday, of deep ocean water, of twilight as the day yields to the sacred space between waking and sleep. It is the colour of Vishuddha chakra -- the throat centre -- and it carries the qualities of space (akasha), clarity, coolness, and truth. In the yogic tradition, blue is the colour most closely associated with the divine: Vishnu, the great preserver, is depicted with blue skin, as is Krishna -- the embodiment of divine love and wisdom. The blue of the infinite sky has always been understood in Indian philosophy as the colour of that which is beyond all limitation, all boundary, all condition.

Vishuddha means 'especially pure' in Sanskrit, and blue is indeed the colour of purification -- both physical (its antiseptic and cooling properties) and spiritual (its association with truth, clarity, and the power of the spoken word). The throat chakra is the gateway between the personal and the transpersonal: what we speak, we manifest. Blue governs the power to speak truth, to name reality, and to align our voice with the deeper vibration of our being.

8.2 Physiological Effects of Blue

Blue light has the most extensively studied physiological effects of all the visible wavelengths, due in large part to the discovery of the ipRGC (melanopsin) photoreception system described in Chapter 2. Key documented physiological effects of blue light include: suppression of melatonin production (supporting daytime alertness when appropriately timed); stimulation of the pituitary gland and its regulatory influence on the entire hormonal system; reduction of blood pressure through parasympathetic activation; reduction of body temperature; antiseptic and antimicrobial effects; reduction of fever; reduction of inflammation; and pain relief in conditions of the throat, neck, and head.

Blue light therapy (phototherapy) is an established medical treatment for neonatal jaundice and has been used clinically for the treatment of psoriasis, vitiligo, and seasonal affective disorder (as part of broad-spectrum light boxes). Importantly, the timing of blue light exposure is as therapeutically significant as the exposure itself -- morning blue light supports healthy circadian rhythm, while evening blue light disrupts it.

8.3 Psychological and Emotional Effects of Blue

Blue is universally associated with calm, trustworthiness, peace, and depth. Research consistently shows that blue environments reduce heart rate and breathing rate, promote feelings of security and trust, support focused thinking, and reduce feelings of aggression or agitation. Blue is the colour most associated with authority and credibility in professional contexts -- a fact relevant for yoga teachers building their brand and communicating their expertise.

In the emotional body, blue governs the capacity for authentic communication, for speaking one's truth even when it is difficult, and for listening with full presence and without judgment. A depleted Vishuddha -- indicated by an inability to speak in public, habitual lying or withholding of truth, a constricted or whispery voice, or chronic throat issues -- responds to blue colour therapy combined with Brahmari pranayama, chanting, and throat-opening asana. An excessive Vishuddha -- indicated by inability to stop talking, verbal aggression, or compulsive gossiping -- benefits from grounding earth tones and the warming influence of orange.

8.4 Blue in Ayurveda

Blue is inherently Pitta-pacifying and Vata-mildly-pacifying -- its cooling, calming quality directly counteracts the heat and intensity of Pitta and provides a sense of spaciousness for the often contracted, cold quality of Vata. For Kapha types, extended blue exposure can increase heaviness, lethargy, and depression -- warming it with orange or activating with yellow is advisable for predominantly Kapha individuals. In Ayurvedic fever management, blue has been traditionally applied as blue-dyed cloth placed on the forehead and blue-charged water (water kept in a blue glass vessel in sunlight for 6-8 hours) consumed to reduce internal heat.

8.5 Therapeutic Applications of Blue in Yoga Teaching

- Calming and restorative classes: Blue tones in the studio environment or blue-light visualisation in restorative, Yin, or Yoga Nidra classes support deep parasympathetic relaxation and nervous system restoration.
- Throat-opening and voice practices: For chanting classes, mantra practice, or any session focused on vocal expression and Vishuddha activation, a blue environment supports the throat chakra's opening and the student's capacity to give voice to their authentic experience.
- Anger and agitation management: For students who present with chronic irritability, anger, or emotional heat, blue light exposure combined with cooling pranayama (Sitali, Sitkari, or Chandra Bhedana) provides a powerful combined chromotherapy-breathwork intervention.
- Sleep preparation: A blue-to-violet light transition in the last 30 minutes of an evening yoga class (using coloured bulbs or lighting filters) prepares the nervous system for the melatonin production of healthy sleep.
- Thyroid support: For students with thyroid imbalances (particularly hyperthyroidism or thyroid-related anxiety), blue colour therapy applied to the throat area, combined with shoulderstand (Sarvangasana) and fish pose (Matsyasana), can provide supportive toning of the thyroid gland.

Blue Colour Practice: Vishuddha Truth and Calm

Guide students into a comfortable seated position with a long spine. Invite them to gently tilt the head back slightly, lengthening the throat, and to place one hand lightly at the throat centre. Ask them to imagine, with each inhalation, drawing in a cool, clear, sky-blue light through the throat - as if breathing in the sky itself. With each exhalation, allow any constriction, held words, or unspoken truths to dissolve into that spacious blue clarity. After 5 breaths, invite students to hum a single sustained note, feeling the vibration of the throat chakra beneath their fingertips. This practice is ideal before any class involving chanting, authentic self-expression, or communication work.

Chapter 9: Indigo -- The Colour of Intuition, Perception & the Third Eye

9.1 The Nature of Indigo

Indigo is one of the most subtle and mysterious colours of the visible spectrum -- a deep, rich blue-violet that lies at the threshold between the visible light of the physical world and the ultra-violet frequencies beyond ordinary human perception. It is the colour of the night sky just before the stars appear, of the deep ocean where light barely penetrates, of the space between thoughts in a still mind. Indigo is the colour of Ajna chakra -- the third eye -- and it governs the capacity for inner vision, intuition, perception beyond the ordinary senses, and the integration of the rational intellect with the deeper knowing of direct experience.

Ajna means 'command' or 'perceive' in Sanskrit -- the centre through which higher guidance and direct knowing are received. In yogic anatomy, the Ajna chakra is the seat of Buddhi (the higher intellect, or faculty of discriminative wisdom) and of the Antahkarana (the inner instrument of mind, intellect, ego, and memory). When Ajna is fully awakened, the yogi perceives reality directly, without the distorting filters of conditioning, bias, and habitual mental patterns. Indigo, as the colour of this centre, carries the quality of profound, penetrating perception.

9.2 Physiological Effects of Indigo

Indigo light has significant documented effects on the central nervous system and on pain regulation. Key physiological effects include: strong sedative and analgesic (pain-relieving) properties; stimulation of the parathyroid glands, regulating calcium metabolism; influence on the pineal gland, supporting melatonin production and the regulation of sleep cycles and seasonal rhythms; reduction of overactive neural firing, making it potentially useful in conditions of neurological overexcitement; haemostatic (blood-stopping) properties; and stimulation of the production of white blood cells, supporting immune function.

In the clinical chromotherapy tradition, indigo has been used in the treatment of: migraine headaches (particularly those associated with visual disturbance), sciatica, ear conditions (tinnitus and hearing imbalances), skin conditions (particularly those associated with inflammation and itching), and certain mental health conditions characterised by overactive, racing thoughts.

9.3 Psychological and Spiritual Effects of Indigo

Indigo profoundly affects the quality of consciousness -- deepening inward focus, quieting the surface activity of the mind, and opening access to subtler levels of perception. Research and clinical observation support indigo's association with: enhancement of meditative states and depth of concentration; support for dream activity and the processing of subconscious material; stimulation of creative imagination and visionary capacity; development of intuitive perception and the capacity to read subtle environmental cues; and support for the integration of spiritual experience into daily consciousness.

In the emotional body, indigo governs the relationship between the individual and their own inner knowing. A depleted Ajna -- indicated by poor intuition, inability to visualise, rigid logical thinking, or disconnection from inner guidance -- benefits from indigo practices combined with Trataka (candle gazing), guided imagery, and dream journaling. An overactive Ajna -- indicated by hallucination, obsessive mental activity, or difficulty distinguishing inner experience from outer reality -- requires grounding through the lower chakra colours (red, orange, yellow) and practical, body-based practices.

9.4 Indigo in Ayurveda

Indigo is deeply Sattvic in quality -- it clears the mental field (manas) of Rajas and Tamas, promoting the clarity and purity of perception that the yoga tradition identifies as the precondition for genuine spiritual insight. In Ayurvedic terms, indigo pacifies excess Rajas of the mind (the agitated, restless quality that prevents meditation) and the excess Tamas of the mind (the dull, heavy quality that prevents clear seeing). For the predominantly Vata mind (characteristically anxious, scattered, and prone to overactive thinking), indigo provides a stilling, clarifying influence. For the Pitta mind (characteristically sharp, judgmental, and intense), indigo provides relief from the relentless pressure of analytical thinking. For the Kapha mind (characteristically stable but potentially dull or stubborn), indigo provides the stimulus for deeper perception and the expansion of awareness beyond habitual patterns.

9.5 Therapeutic Applications of Indigo in Yoga Teaching

- **Meditation practices:** Indigo is the ideal colour for meditation rooms and meditation practice generally. An indigo or deep blue-violet environment naturally supports the inward drawing of the senses (pratyahara) and the deepening of dharana (concentration) and dhyana (meditation).
- **Headache and migraine relief:** For students who suffer from tension headaches or migraines, a brief indigo-light visualisation (imagining cool, deep indigo-blue light filling the head and forehead) combined with a supine or seated forward fold can provide significant relief.
- **Dream work and yoga Nidra:** Indigo is the most appropriate colour for Yoga Nidra sessions, as it supports access to the hypnagogic (between waking and sleeping) states where the unconscious material addressed in Yoga Nidra is most accessible.
- **Intuition development:** For classes or workshops focused on developing intuitive perception, listening to inner guidance, or deepening the contemplative dimension of yoga practice, indigo visualisation in Trataka and dharana practices is deeply supportive.
- **Chronic pain:** For students with chronic pain conditions involving the nervous system (fibromyalgia, neuropathy, chronic headache), indigo colour therapy as a complement to a gentle, restorative asana practice may provide significant relief through its analgesic and sedative properties.

Indigo Colour Practice: Ajna Third Eye Awakening

Guide students into a comfortable seated or supine position. Ask them to gently close their eyes and bring their inner gaze to the point between and slightly above the eyebrows -- the Ajna centre. Invite them to visualise a deep, luminous indigo-blue light at this point -- not a harsh brightness but a deep, soft, inner radiance, like the colour of the sky at midnight lit from within. With each breath, the indigo light deepens and stills. Invite students to rest in this deep blue space without trying to see or understand anything -- simply resting as the witness, as pure awareness. After 10 minutes, slowly guide them back to ordinary awareness. This practice supports the development of meditation, intuition, and the quieting of the discursive mind.

Chapter 10: Violet & White -- The Colours of Transformation & Divine Light

10.1 The Nature of Violet

Violet is the final colour of the visible spectrum before light crosses into the invisible ultraviolet -- the colour that stands at the boundary between the world of form and the formless. It carries the highest frequency and the greatest energy of any visible wavelength, and it is the colour of Sahasrara chakra -- the crown centre, the thousand-petalled lotus, the seat of pure consciousness, liberation, and the experience of unity beyond all duality. Violet combines the passion and earthly vitality of red with the peace and spiritual aspiration of blue, reconciling in itself the entire range of human experience from the most primal to the most transcendent.

In Hindu iconography, violet and deep purple are the colours of royalty, wisdom, and divine authority. Lord Shiva, the great ascetic and master of yoga, is often depicted with a violet-blue throat (from consuming the poison of the world to protect creation) and violet robes. In Buddhist traditions, violet is the colour of the transformation of ego into wisdom, of the alchemical process by which the gross is refined into the subtle and the personal is dissolved into the universal.

10.2 The Nature of White

White light contains all the colours of the visible spectrum in perfect balance. It is the colour of Sahasrara in its most transcendent aspect -- pure, undifferentiated light that precedes all division into individual colours. In the yogic tradition, white is the colour of Sattva in its purest form -- perfect clarity, perfect purity, the quality of consciousness before it identifies with any particular form or experience. White is the colour worn by yoga teachers in many classical traditions (particularly Kundalini yoga) as a symbol of the Sattvic aspiration of the teaching -- to transmit the clarity of pure awareness without the distortions of ego, preference, or personal agenda.

10.3 Physiological Effects of Violet

Violet light has the highest energy of the visible spectrum and produces significant physiological effects, particularly on the nervous system and the immune system. Documented effects of violet light include: powerful sedative properties -- violet is one of the most effective colour interventions for conditions of nervous excitability, insomnia, and acute emotional disturbance; anti-inflammatory effects on the skin and scalp; stimulation of the spleen and its role in immune function; stimulation of white blood cell production; support for lymphatic drainage; and reduction of sensitivity to pain (analgesic effects). Violet light has been used clinically in the treatment of scalp conditions (particularly dandruff and psoriasis of the scalp), neurological conditions characterised by overexcitement, and insomnia of mental origin.

10.4 Psychological and Spiritual Effects of Violet

Violet is the colour most powerfully associated with transformation, transcendence, mystery, and the sacred. In virtually all spiritual traditions, violet and purple signal royal authority, wisdom, and proximity to the divine. Psychologically, violet promotes: a sense of the sacred or numinous; receptivity to experiences beyond the ordinary; the dissolution of rigid mental boundaries; creative and visionary states; the capacity to hold the tension of opposites; and the sense of meaning and connection to something greater than the individual self.

In the spiritual body, violet supports the experience of the kether (crown) consciousness -- what the yoga tradition calls samadhi or moksha: the dissolving of the boundary between the individual self (Jivatman) and universal consciousness (Paramatman). Even in mild, everyday doses, violet creates a sense of spaciousness, depth, and beauty that lifts ordinary experience toward the sacred.

10.5 Therapeutic Applications of Violet and White in Yoga Teaching

- Closing meditations and Savasana: Violet and white are ideal colours for the final phase of any yoga class -- the transition from practice to rest and integration. Guide students through a violet or white light visualisation as they enter Savasana to support deep relaxation, integration of the practice, and a sense of the sacred.
- Spiritual retreat and immersive programs: For meditation retreats, silent yoga immersions, or advanced teacher training programs, a violet or white studio environment supports the depth of inward inquiry and the spiritual dimension of the practice.
- Anxiety and insomnia treatment: Violet's powerful sedative properties make it one of the most effective colour interventions for anxiety-driven insomnia and states of acute nervous excitability. A brief violet-light or violet-visualisation practice before bed can significantly support the transition into restful sleep.
- Grief, loss, and life transitions: Violet holds the quality of what Jungian psychology calls the 'nigredo' -- the sacred darkness before transformation. For students navigating major life transitions, grief, or the dissolution of old identities, violet supports the alchemical process of letting go and moving into a new state of being.
- Full-spectrum white light healing: White light (full-spectrum light) therapy is a well-established treatment for seasonal affective disorder and circadian rhythm disruption. In the yoga studio context, full-spectrum lighting is ideal as a baseline, with specific colour overlays applied for therapeutic purposes.

10.6 The Rainbow Body: Integrating All Seven Colours

In both Tibetan Buddhism and the advanced Tantra traditions of India, the concept of the Rainbow Body (jalukupa in Tibetan) describes the ultimate attainment of enlightenment in which the physical body dissolves at death into pure light -- specifically, into the five elemental lights of blue, white, yellow, red, and green. This teaching is not merely metaphysical speculation -- it is a precise description of what the chromotherapy tradition observes in living practitioners: that as the chakras open, as the energy body becomes increasingly purified and refined through yoga practice, the human being literally becomes more luminous, more radiant, and more able to both transmit and receive the full spectrum of light as healing vibration.

For the yoga teacher who has studied and integrated the material of this book, colour is never again merely decoration. Every environment, every class theme, every meditation instruction carries with it the knowledge that you are working with light itself -- the primary language of consciousness, the medium through which the universe communicates with itself.

Violet and White Practice: Sahasrara Crown Meditation

Guide students into a comfortable seated or supine position. Invite them to soften all effort and to rest in stillness. Ask them to imagine, at the very crown of the head, a single point of pure violet light -- deep, rich, luminous -- like the colour of the sky in the last moment before night becomes morning. With each inhalation, this violet point expands, widening and brightening until it encompasses the entire crown of the head. With each exhalation, allow it to open further -- like the petals of the thousand-petalled lotus in full bloom -- until the entire being rests in a field of soft

violet and white light. Rest here in silence for 10-15 minutes. Allow any sense of 'I' to dissolve gently into the light. This is the practice of Sahasrara: the practice of pure being.

Chapter 11: Integrating Colour into Asana Classes

11.1 Colour as a Teaching Dimension

The most skilled yoga teachers have always understood that they are teaching with far more than words, physical adjustments, and sequencing choices. Every element of the class environment -- the lighting, the music, the scent, the props, the energy field of the teacher -- contributes to the total experience of the student. Colour is one of the most powerful and most underutilised of these environmental teaching tools. When consciously applied, colour therapy transforms a yoga class from a skilled physical practice into a multi-dimensional healing experience that addresses body, energy, emotion, mind, and spirit simultaneously.

The integration of colour into asana classes happens at four levels: the studio environment (permanent and adjustable elements of the teaching space), the teacher's own clothing and appearance choices, guided colour visualisation during practice, and explicit colour-themed class design. Each of these levels can be developed and refined as you deepen your understanding of chromotherapy.

11.2 Chakra-Themed Asana Class Design

One of the most elegant and effective ways to integrate colour therapy into asana teaching is through chakra-themed class design: structuring an entire class around the opening and activation of a specific chakra, using the corresponding colour as the unifying thread throughout the practice.

Chakra Theme	Key Asanas, Colour Application & Class Intention
Muladhara / Red	Tadasana, Virabhadrasana series, Malasana, Balasana Red lighting or cloth Intention: Grounding, safety, physical presence
Svadhithana / Orange	Baddha Konasana, hip circles, Pigeon, Goddess Pose Warm orange lighting Intention: Creativity, emotional fluidity, joy
Manipura / Yellow	Navasana, Plank, twists, Chaturanga Golden morning light or yellow candles Intention: Personal power, confidence, will
Anahata / Green	Backbends, Camel, Cow Face, supported heart-openers Natural green light Intention: Love, compassion, forgiveness
Vishuddha / Blue	Shoulderstand, Fish, Halasana, neck stretches Cool blue tones Intention: Authentic voice, truth, clarity
Ajna / Indigo	Forward folds, Balasana with forehead to earth, Trataka Deep indigo or candlelight Intention: Inner vision, intuition, meditation
Sahasrara / Violet	Sirsasana (or alternative), Savasana, silent meditation Violet or white light Intention: Transcendence, surrender, liberation

11.3 Using Colour in Guided Visualisation During Asana

Guided colour visualisation is one of the most powerful tools for integrating chromotherapy into asana practice without requiring any changes to studio equipment or environment. As students move through

poses, the teacher weaves colour-awareness instructions into the verbal cues, inviting students to experience colour as an energetic quality of each pose.

Examples of colour cueing in asana: In Trikonasana (Triangle Pose), which activates both the Svadhisthana (side body opening, hip flexion) and Manipura (lateral expansion, strength) chakras: 'As you reach upward, imagine a warm, vibrant orange light radiating from your lower abdomen, spreading through the entire side body. With your top arm reaching skyward, allow a golden-yellow light to shine from your solar plexus, expansive and bright.' In Setu Bandhasana (Bridge Pose), which opens the heart: 'As you lift the hips, feel a warm, emerald-green glow at the centre of the chest, expanding with each inhale as the heart rises toward the sky. Let any tension in the chest dissolve into that green healing light.'

11.4 Colour in Savasana Guided Relaxation

Savasana is the most receptive state of the yoga class -- the point at which the physical body is completely still, the breath is natural, and the mind is most open to the influence of colour, sound, and intention. A guided colour relaxation in Savasana can be profoundly transformative, taking students through a systematic journey through the full chakra spectrum. This is the point in the class at which chromotherapy can be most deeply received.

Guide a complete rainbow relaxation in Savasana: Beginning at the feet and moving upward, invite red at the base of the spine (earth, grounding, physical release), orange at the lower abdomen (water, creative ease, emotional softening), yellow at the solar plexus (fire, mental clarity, release of the day's stresses), green at the heart centre (air, opening and healing), blue at the throat (space, authentic release, peace), indigo at the third eye (mind, inner stillness, dreamlike clarity), and finally violet and white at the crown (pure consciousness, complete surrender, bliss).

Colour Savasana Script Example

'As you rest in Savasana, allow your breath to become natural and effortless. Bring your awareness to the base of your spine. Imagine a warm, ruby-red glow here -- like a slow-burning fire in the earth. Let it spread warmth and safety through your lower body... (pause)... Now bring awareness to the lower belly. A warm orange light glows here -- creative, joyful, at ease. Your emotions soften and release... (continue upward through all seven centres)... Finally, at the crown of your head, a vast violet-white light opens like a flower to the sky. You are held, complete, in a field of pure light. Rest here.'

Chapter 12: Colour in Pranayama & Breathwork

12.1 Prana, Light, and the Breath

In the yogic understanding, prana -- the life force -- and light are not separate. The Chandogya Upanishad describes prana as the luminous essence that animates all life, and the most ancient pranayama practices deliberately work with the visualisation of light-infused breath as a means of purifying the nadis (energy channels) and activating the chakras. This is the scriptural foundation for what we are calling colour pranayama -- the conscious integration of colour visualisation with pranayama practice.

Modern respiratory physiology confirms aspects of this ancient understanding. The brain's regulation of breathing is influenced by the same neural pathways that regulate circadian rhythm and circadian light response. Slow, deep breathing activates the parasympathetic nervous system -- the same system that is activated by cool colours (blue, indigo, violet). Rapid, energising breathing activates the sympathetic nervous system -- the same system activated by warm colours (red, orange, yellow). The physiological resonance between specific breathing patterns and specific colour frequencies makes colour pranayama a particularly potent therapeutic combination.

12.2 Colour Pranayama Techniques

Surya Bhedana (Right Nostril Breathing) with Red-Orange Visualisation

Surya Bhedana -- breathing exclusively through the right nostril -- activates the Pingala nadi (the solar, masculine, heating, right-body channel) and the sympathetic nervous system. The right nostril is associated with sun energy, heat, activity, and the Pitta-Rajas principle. Combining Surya Bhedana with the visualisation of warm red or orange light entering the body with each inhalation amplifies its energising, warming, and activating effects. Practise: Inhale through the right nostril while visualising warm red-orange light filling the entire right side of the body, from the base of the spine upward. Close both nostrils at the top of the inhale. Exhale through the left nostril without colour visualisation. Continue for 5-10 cycles. This combination is ideal for fatigue, cold conditions, depression, and Kapha-type sluggishness.

Chandra Bhedana (Left Nostril Breathing) with Blue-Indigo Visualisation

Chandra Bhedana -- breathing exclusively through the left nostril -- activates the Ida nadi (the lunar, feminine, cooling, left-body channel) and the parasympathetic nervous system. Combining it with a cool blue or indigo visualisation amplifies its calming, cooling, and introspective effects. Practise: Inhale through the left nostril while visualising cool, clear blue light entering and filling the entire left side of the body. Close both nostrils briefly at the top of the inhale. Exhale through the right nostril without colour visualisation. Continue for 5-10 cycles. This combination is ideal for overheating, fever, agitation, anger, insomnia, and Pitta-aggravated conditions.

Nadi Shodhana (Alternate Nostril Breathing) with Full-Spectrum Visualisation

Nadi Shodhana -- alternate nostril breathing -- is the most balancing pranayama, purifying and harmonising the ida and pingala nadis to promote the flow of prana through the central sushumna channel. A beautiful colour enhancement: with each right-nostril inhalation, visualise warm golden-yellow light entering and rising through the body. With each left-nostril inhalation, visualise cool blue light entering and rising. When the breath reverses sides, the colours blend and harmonise at the ajna centre (third eye) as a luminous, balanced white or violet light. This full-spectrum Nadi Shodhana is one of the most complete colour therapy practices available -- simultaneously balancing all the doshas, purifying all the nadis, and activating the full chakra column from base to crown.

Bhramari (Bee Breath) with Violet Visualisation

Bhramari -- the humming bee breath -- is one of the most powerful practices for activating the Ajna and Sahasrara chakras, calming the nervous system, and drawing prana into the subtle body. The vibration of the humming sound directly resonates with the frequency of the third eye and crown centres. Combining Bhramari with a violet or white light visualisation at the crown amplifies its effects on the nervous system and deepens access to the meditative states Bhramari facilitates. Practise: After each exhalation-hum, rest in the silence that follows and visualise a soft violet light expanding outward from the crown of the head. Notice the felt sense of stillness and spaciousness that deepens with each cycle.

Kapalabhati (Skull-Shining Breath) with Yellow Visualisation

Kapalabhati -- the cleansing, energising breath of rapid exhalations -- is primarily a Manipura practice, stimulating the digestive fire (Agni) and clearing mental fog. Combining it with yellow-gold visualisation at the solar plexus amplifies its effects on mental clarity, digestive stimulation, and personal empowerment. As the abdomen pumps with each active exhalation, visualise a golden sun at the solar plexus growing brighter and more powerful with each pump.

Pranayama	Colour Pairing & Primary Therapeutic Effect
Surya Bhedana	Red / Orange -- warming, energising, Kapha-reducing, sympathetic NS activation
Chandra Bhedana	Blue / Indigo -- cooling, calming, Pitta-reducing, parasympathetic NS activation
Nadi Shodhana	Full spectrum / Violet -- balancing, purifying, tridosha-balancing, sushumna activation
Bhramari	Violet / White -- calming, sedative, Sahasrara activation, meditative depth
Kapalabhati	Yellow / Gold -- stimulating, clarifying, Manipura activation, Agni kindling
Sitali / Sitkari	Blue / Green -- cooling, Pitta-pacifying, fever reduction, calming of anger
Ujjayi	Deep blue -- purifying, Vishuddha activation, concentration support

A Complete Colour Pranayama Session

Begin with Kapalabhati and yellow solar visualisation (3-5 minutes) to clear the mind and kindle Agni. Transition to Nadi Shodhana with full-spectrum colour visualisation (10 minutes) to balance and purify all nadis. Close with Bhramari and violet crown visualisation (5 minutes) to access meditative depth and prepare for sitting meditation or Savasana. This 20-minute colour pranayama sequence is one of the most complete self-healing practices a yoga student can develop as a home practice.

Chapter 13: Colour Meditation & Visualisation Techniques

13.1 The Power of Colour Visualisation

In the yoga tradition, the practice of dharana (concentration) involves deliberately holding a specific object, image, sound, or quality in the mind's eye with sustained attention. When that object is a colour -- a specific, vivid, living hue held with full sensory richness -- the practice of dharana becomes both a meditative discipline and a direct chromotherapy intervention. The brain does not fully distinguish between a vividly imagined colour and the actual experience of that colour in the visual field. Functional MRI studies show that imagining a colour activates the same visual cortex areas as actually seeing that colour. This means that colour visualisation is not merely metaphor or poetry -- it is a genuine and direct way to receive the physiological and energetic benefits of chromotherapy.

13.2 Foundation Colour Visualisation Practices

The Colour Breath (Varna Pranayama)

The most fundamental colour visualisation practice is the colour breath -- imagining each inhalation as coloured light, drawing that light into the body and directing it to specific areas that need healing or activation. Instructions: Choose a colour appropriate to your current need (refer to the chakra-colour-condition chart in the Appendix). Sit comfortably or lie in Savasana. As you inhale, vividly imagine that the air entering your body is suffused with your chosen colour -- not a vague impression but a rich, vivid, luminous hue. Feel, as you breathe in, this coloured light entering every cell. With each exhalation, allow the colour to radiate outward from within -- filling your energy body, your aura, your immediate environment. Continue for 10-15 minutes.

The Rainbow Body Meditation (Indra Dhanus Dhyana)

This comprehensive practice, drawing from both the Tantric chakra tradition and the principles of chromotherapy, systematically activates the entire chakra column through colour visualisation. It is one of the most complete self-healing practices available to the yoga student and is suitable for daily practice. Instructions: Lie in Savasana or sit in Padmasana. Beginning at the base of the spine, visualise a deep, rich RED light glowing at Muladhara. Breathe into this colour for 2-3 breaths, feeling its warmth and groundedness. Move upward to Svadhisthana with a vibrant ORANGE light. Then to Manipura with golden YELLOW. Continue through GREEN at the heart, BLUE at the throat, deep INDIGO at the third eye, and finally a vast, luminous VIOLET-WHITE at the crown. Allow all seven colours to exist simultaneously, from base to crown, as a rainbow column of healing light. Rest in this experience for 5-10 minutes before slowly returning awareness to the physical body.

Trataka with Colour (Coloured Candle or Object)

Trataka -- the yogic practice of steady, unblinking gazing at a fixed point -- is one of the most powerful concentration practices in the Hatha yoga tradition. Traditionally performed with a candle flame, it can be powerfully enhanced by performing Trataka on a coloured flame (using coloured candles), a coloured cloth or mandala, or a coloured object. The sustained visual absorption in a specific colour during Trataka creates a profound chromotherapy effect through the visual cortex and the neural pathways to the limbic system and hypothalamus. After closing the eyes following Trataka, the after-image of the colour continues to stimulate the visual system, deepening the meditation.

Colour Yoga Nidra

Yoga Nidra -- the practice of systematic conscious relaxation at the threshold between waking and sleeping -- is one of the most powerful contexts for colour therapy, as the deeply relaxed state of Yoga Nidra makes the system maximally receptive to chromotherapeutic influence. A colour-themed Yoga Nidra script moves through the body systematically, inviting each region to receive a specific colour of healing light. The rotation of consciousness through body parts (sharira nyasa) is enhanced by pairing each region with a colour appropriate to its associated chakra or current therapeutic need.

13.3 Colour for Specific Meditation Purposes

Meditation Purpose	Recommended Colour Visualisation
Deepening concentration	Deep indigo at the third eye; maintain with unbroken attention
Loving-kindness (Metta)	Warm, golden-pink or emerald green radiating from the heart in all directions
Releasing anger or frustration	Cool blue or violet absorbing and dissolving red-orange heat from the chest
Overcoming fear	Red at the base grounding, golden yellow at the solar plexus strengthening
Grief and heartbreak	Rose-pink and soft green at the heart; allow colour to move and change
Accessing intuition	Deep indigo at the third eye; allow images to arise in the indigo space
Spiritual dissolution (Samadhi)	Pure white or violet-white; dissolve all colour into pure, undifferentiated light
Morning energisation	Sunrise orange-gold sweeping through the body from feet to crown
Evening preparation for sleep	Indigo deepening to violet; the colours of night sky received into the body

Teaching Colour Visualisation: Practical Guidance

When guiding colour visualisation, use language that is rich, sensory, and invitational -- never forceful or prescriptive. 'Imagine', 'allow', 'invite', and 'notice' are more effective than 'see', 'feel', or 'visualise' (which can create performance anxiety in students who find visualisation difficult). Remind students that colour may be sensed as warmth, temperature, texture, or emotional quality rather than as a visual image -- all of these are valid and effective modes of chromotherapeutic reception.

Chapter 14: Colour in the Yoga Studio Environment

14.1 The Sacred Geometry of Colour

The physical environment of your yoga studio is itself a healing instrument. The colours of the walls, the quality of the light, the colours of the props, cushions, and décor -- all of these influence the physiological and psychological state of every student who enters the space, beginning the moment they cross the threshold. A consciously designed colour environment can begin the healing process before a single asana is taught, a single word is spoken, or a single breath is guided.

The most important principle in designing a yoga studio's colour environment is coherence: the colours chosen should consistently reinforce the primary intention of the teaching offered in that space. A studio primarily offering dynamic, strength-based classes will benefit from different colour choices than one primarily offering restorative, therapeutic, or meditative practices. Understanding your studio's primary therapeutic intention is the first step in conscious colour design.

14.2 Wall Colour Choices and Their Effects

White and Off-White: Purity and Spaciousness

White is the most commonly chosen colour for yoga studios, and for good reason. It reflects light maximally, creates a sense of spaciousness, and provides a neutral backdrop that allows the teacher, students, and practices to be the primary experience rather than the environment. White represents Sattvic purity and the undifferentiated quality of pure consciousness. However, pure white can sometimes feel clinical and cold. Warm off-whites (cream, ivory, warm linen tones) add the warmth of natural light while maintaining the spaciousness of white.

Earth Tones: Grounding and Safety

Warm earth tones -- terracotta, ochre, warm brown, sand -- create an atmosphere of grounding, safety, and connection to the natural world. These are particularly appropriate for studios offering practices focused on the lower chakras: grounding, body awareness, trauma-sensitive yoga, and restorative practices. Earth tones have a mild Tamasic quality that is deeply settling for overstimulated or anxious students.

Sage and Muted Greens: Healing and Balance

Muted, natural greens -- sage, celadon, eucalyptus -- create an environment strongly associated with healing, nature, and the balanced energy of Anahata chakra. These are ideal for studios with a therapeutic or wellness focus, for studios set in natural surroundings, or for spaces used primarily for restorative, heart-opening, or trauma-informed practices.

Deep Blue and Indigo: Meditation and Depth

Deep blue and indigo walls are best reserved for dedicated meditation rooms or spaces used primarily for advanced contemplative practice. These colours promote profound inward focus and can make a room feel more intimate and cave-like -- ideal for meditation but potentially oppressive for dynamic, active yoga. If using deep blue or indigo, balance with significant natural light, warm lighting, and accent elements in warming tones.

14.3 Lighting Design for Yoga Studios

Lighting is the most powerful and flexible colour therapy tool available to the yoga studio owner. Modern LED lighting technology allows precise control of both colour temperature (from warm amber to cool blue-white) and colour hue (through RGB LED systems), making it possible to create different chromotherapeutic environments for different class types without any permanent changes to the physical studio.

Colour Temperature and Circadian Alignment

Colour temperature (measured in Kelvin, K) describes the warmth or coolness of white light. Warm white light (2700-3000K) -- the quality of incandescent bulbs and candles -- is orange-amber in tone and supports evening relaxation and parasympathetic activation. Neutral white (3500-4000K) is the colour of morning daylight and supports alert, focused activity. Cool white (5000-6500K) is the quality of midday sunlight and the blue sky -- highly stimulating, suppresses melatonin, and supports maximum cognitive alertness.

A chrono-biologically intelligent studio lighting approach: Morning classes use neutral to cool white lighting (4000-5500K) to support alertness and energy. Afternoon classes use neutral white (3500-4000K). Evening classes transition to warm white (2700-3000K) to support the body's natural preparation for sleep. This single adjustment, applied consistently, significantly improves both the therapeutic value of your classes and your students' sleep quality.

Studio Space	Optimal Colour & Lighting Recommendations
Dynamic / Flow Studio	Warm white to neutral baseline; option for energising cool-white morning setting; avoid harsh fluorescent
Restorative / Yin Studio	Warm amber lighting; sage green or earth-tone walls; dimmable to near-darkness for Yoga Nidra
Meditation Room	Deep indigo or violet accent walls; very dim, warm amber baseline; candlelight optional
Reception / Entry	Welcoming warm tones (cream, soft gold, terracotta); represents first impression and transition space
Changing Rooms	Neutral to warm white lighting; green or earth-tone accents; plants if possible
Children's Yoga Space	Bright, cheerful primary colours; high natural light; energising and playful without overstimulation

Low-Cost Colour Therapy Studio Enhancement

Not every yoga studio has the budget for full LED lighting systems. Here are accessible alternatives: coloured silk or cotton cloths draped over lamps to filter light; coloured candles for meditation classes; coloured yoga props (blocks, straps, bolsters) in chakra colours for themed classes; plants and flowers bringing natural green and seasonal colours; coloured glass bottles of charged water as altar pieces; and simple coloured art or mandalas on studio walls. Even a single piece of intentionally chosen coloured cloth at the front of a class can meaningfully shift the colour environment.

Chapter 15: Colour, Nutrition & Yogic Diet -- Chromotherapy and Food

15.1 The Colours of Healing Food

In Ayurveda, food is medicine (*anna hi aushadham*). Every food substance is understood not only through its taste (*rasa*), post-digestive effect (*vipaka*), and specific action (*prabhava*), but also through its colour -- which is understood as a direct expression of its elemental composition and its vibrational frequency. The principle that 'you are what you eat' applies not only to the nutrients, proteins, and carbohydrates in food, but to the vibrational quality -- including the colour -- of what we consume. This is the foundation of what modern nutritional science calls phytonutrients and what Ayurveda calls *varna* (colour) as a therapeutic quality of food.

Modern nutritional science has comprehensively validated this ancient insight. The compounds that give plant foods their vivid colours -- the carotenoids of orange and yellow vegetables, the anthocyanins of red and purple berries, the chlorophylls of green vegetables, the lycopenes of red tomatoes -- are among the most powerfully therapeutic phytochemicals known, with documented anti-inflammatory, anti-cancer, cardiovascular protective, and neuroprotective effects. Eating a rainbow of coloured foods is one of the most evidence-based dietary recommendations in modern nutritional medicine.

15.2 Red Foods: Vitality and Circulation

Red foods derive their colour from lycopene (in tomatoes and red peppers), anthocyanins (in pomegranates, red apples, and cherries), and betacyanins (in beetroot). These phytochemicals are among the most potent antioxidants known. Lycopene, in particular, has been extensively studied for its protection against cardiovascular disease and cancer. In Ayurvedic terms, red foods kindle *Agni* (digestive fire), support *Rakta dhatu* (blood tissue), strengthen the liver, and promote vitality and physical courage -- all consistent with the properties of red described in Chapter 4.

- Key red foods: Tomatoes, red bell peppers, pomegranate, strawberries, raspberries, red cherries, watermelon, beetroot, red lentils, red onions.
- Therapeutic use: For anaemia, poor circulation, cold constitutions (*Vata* excess), physical fatigue, and conditions of depleted *Muladhara* energy.
- Caution: Red-stimulating foods should be moderated for *Pitta* types, those with inflammatory conditions, hypertension, or fever.

15.3 Orange Foods: Creativity and Hormonal Balance

Orange foods derive their colour from carotenoids -- particularly beta-carotene (the precursor to Vitamin A) and other carotenoids including alpha-carotene, zeaxanthin, and beta-cryptoxanthin. These compounds are essential for eye health, immune function, skin health, and reproductive health. In Ayurvedic terms, orange foods are generally warming, sweet, and building (*brimhana*) -- nourishing to *Vata*, moderately stimulating for *Kapha*, and used with care in acute *Pitta* conditions.

- Key orange foods: Carrots, sweet potatoes, pumpkin, butternut squash, oranges, mangoes, papaya, apricots, turmeric (golden-orange root).
- Therapeutic use: For immune support, eye health, skin conditions, reproductive health, creative block, and seasonal depression.

- Special note on turmeric: Turmeric (Haridra) is one of Ayurveda's most celebrated medicines. Its bright orange-gold colour signals an extraordinary concentration of curcumin, one of the most well-researched anti-inflammatory compounds in existence.

15.4 Yellow Foods: Intellect and Digestion

Yellow foods contain carotenoids, flavonoids, and other compounds that support cognitive function, digestive health, and immune function. In Ayurvedic terms, yellow foods are associated with Pitta's positive qualities: digestive fire, mental clarity, and transformative capacity. They are generally warm, light, and stimulating to Agni.

- Key yellow foods: Bananas, yellow bell peppers, yellow squash, corn, lemons, ginger, saffron, yellow lentils (moong dal), mustard seeds.
- Therapeutic use: For sluggish digestion, low mental energy, cognitive support, and immune strengthening.
- Saffron note: Saffron (Kumkuma) is the most revered of all yellow-golden substances in the Ayurvedic tradition -- a potent Sattvic food and medicine that supports ojas (vital essence), emotional wellbeing, and mental clarity.

15.5 Green Foods: Healing and Detoxification

Green foods are among the most nutritionally dense substances available. Their green colour comes primarily from chlorophyll -- the molecule that directly captures solar energy in photosynthesis. Chlorophyll is structurally almost identical to haemoglobin (the oxygen-carrying molecule in human blood), differing only in having a magnesium atom at its centre rather than iron. This structural kinship may underlie the well-documented blood-building and oxygenation-supporting properties of green vegetables. Green foods are also rich in folate, iron, calcium, vitamins K and C, and a vast array of anti-inflammatory flavonoids.

- Key green foods: Spinach, kale, broccoli, cucumber, wheatgrass, moringa, peas, avocado, green apples, mint, coriander, amla (Indian gooseberry).
- Therapeutic use: For liver detoxification, blood building, immune support, cardiovascular health, heart chakra healing, and Pitta-pacification.
- Special note on amla (Amalaki): Amla is Ayurveda's supreme Rasayana (rejuvenative tonic) -- a small green fruit with the highest natural concentration of Vitamin C and extraordinary antioxidant properties, deeply cooling and Pitta-balancing.

15.6 Blue, Indigo, and Violet Foods: Neuroprotection and Longevity

Blue and violet foods contain anthocyanins -- among the most powerfully neuroprotective phytochemicals known. Research demonstrates that regular consumption of anthocyanin-rich foods significantly reduces the risk of cognitive decline, improves memory and learning, reduces cardiovascular disease risk, and has potent anti-inflammatory and anti-cancer effects. In Ayurvedic terms, these foods tend to be Sattvic in quality -- light, cooling, and supportive of the higher cognitive and spiritual functions associated with the upper chakras.

- Key blue-violet foods: Blueberries, blackberries, purple grapes, red cabbage, black elderberries, figs, purple sweet potatoes, eggplant, black rice, mulberries.
- Therapeutic use: For cognitive health and neuroprotection, cardiovascular support, anti-ageing, lymphatic stimulation, and the support of meditative and spiritual practices.

The Rainbow Diet Practice

Encourage students to include at least one food from each colour of the spectrum in their daily diet. A practical tool is a 'rainbow food journal' in which students track their colour consumption for one week, noting how their energy, mood, and mental clarity correlate with colour patterns in their diet. This simple practice translates the principles of colour therapy directly into everyday nutritional choices and gives students a tangible, embodied experience of chromotherapy as a living practice rather than an abstract concept.

Chapter 16: Colour Therapy for Common Student Conditions

16.1 A Therapeutic Reference for Yoga Teachers

This chapter provides a practical reference for applying colour therapy in response to the most common conditions and complaints that yoga teachers encounter in their students. It is organised by condition and provides colour therapy recommendations alongside complementary yoga practices. Important reminder: the guidance in this chapter is offered as a complementary support within the scope of yoga teaching. It does not replace medical diagnosis or treatment. Always encourage students with significant health concerns to work with qualified healthcare providers.

Condition	Recommended Colour(s)	Complementary Yoga Application
Anxiety and stress	Blue, Green, Violet	Restorative classes; Chandra Bhedana pranayama; blue-toned Savasana guided relaxation
Depression and low mood	Orange, Yellow, Red (mild)	Morning dynamic classes; Surya Bhedana; orange-themed creative movement; yellow light environments
Insomnia	Indigo, Violet	Evening Yin or Yoga Nidra; Bhramari pranayama; violet Savasana visualisation
Chronic fatigue	Red, Orange	Gentle grounding sequences; Surya Bhedana; red and orange Manipura-Muladhara practices
High blood pressure	Green, Blue	Gentle, restorative classes; Chandra Bhedana; green heart-opening in a cool environment
Digestive issues	Yellow, Orange	Twists, core work, abdominal massage; Kapalabhati; yellow-lit morning classes
Hormonal imbalance	Orange, Green	Svadhithana-focused hip openers; orange-lit creative classes; green restorative heart openers
Chronic pain	Green, Indigo, Blue	Gentle therapeutic sequences; indigo-visualised Yoga Nidra; full spectrum pranayama
Headache / migraine	Indigo, Blue	Forward folds; Chandra Bhedana; indigo cooling visualisation at third eye and crown
Low self-esteem	Yellow, Red	Empowering standing poses; Manipura-activating sequences;

		golden morning light environment
Grief and loss	Green, Pink-Rose	Heart-opening restorative practice; Metta meditation; green Anahata healing visualisation
Creative block	Orange	Hip-opening movement; expressive dance yoga; orange-lit afternoon creative classes
Difficulty meditating	Indigo, Violet	Trataka; Nadi Shodhana with colour; Bhramari; dedicated meditation room in cool tones
Immune weakness	Green, Orange	Anahata-focused practices; green foods diet; orange Svadhithana immune support practice

16.2 Colour Therapy for Common Seasonal Conditions

Many student conditions are seasonally patterned, reflecting the seasonal rhythms of the doshas described in Ayurveda. Understanding the seasonal colour needs of your students allows you to proactively adjust your studio environment, class themes, and colour therapy recommendations to support the community's health through each season.

- Late summer (Pitta season, heat, inflammation): Cool blue and green dominant in the studio; cooling foods and pranayama; Chandra Bhedana; heart-opening in cool environments.
- Autumn-early winter (Vata season, dryness, anxiety, cold): Warm earth tones and orange-red in the studio; warming foods and pranayama; Surya Bhedana; grounding Muladhara practices.
- Deep winter (Kapha season, heaviness, depression): Bright yellow-gold and orange; warming, energising morning practices; Kapalabhati; dietary support with warming spices and orange-coloured foods.
- Spring (Kapha clearing season): Green and yellow; detoxifying twist sequences; lighter diet with green foods; Nadi Shodhana for cleansing.

Creating a Colour Therapy Class Card

For each student with a specific health concern, consider creating a simple personalised colour therapy card: their primary therapeutic colour, one pranayama to practise with colour visualisation, one dietary colour recommendation, and one lifestyle colour therapy suggestion (a colour to wear, a candle to burn, or an environment to spend time in). This simple tool extends your therapeutic impact far beyond the yoga class.

Chapter 17: Seasonal Colour Therapy & Ayurvedic Alignment

17.1 The Ritu-Charya: Seasonal Regimen in Ayurveda

Ayurveda's ritu-charya (seasonal regimen) describes how the qualities of each season -- corresponding to the relative predominance of different doshas -- require specific adjustments in diet, lifestyle, practice, and environment to maintain optimal health. This seasonal intelligence extends naturally to colour therapy: the colours that heal and balance in summer may aggravate in winter, and vice versa. A yoga teacher who incorporates seasonal colour awareness into their teaching is working in profound alignment with the ancient Ayurvedic wisdom of living in harmony with nature's rhythms.

17.2 Spring (Vasanta Ritu) -- The Season of Kapha

In Ayurveda, late winter through spring is Kapha season -- characterised by cold, damp, heavy qualities as the accumulated Kapha of winter begins to melt. Students commonly experience heaviness, mucus, lethargy, mild depression, and sluggish digestion. The therapeutic colours for spring are those that counteract Kapha's heavy, cool, damp nature: bright, warm, and light.

- Primary therapeutic colours: Bright yellow (stimulates Agni and clears Kapha dullness), orange (energises and uplifts), bright green (spring green, the colour of new growth -- clearing, cleansing, lightening).
- Studio colour adjustments: Bring fresh green plants into the space; use brighter, warmer lighting; introduce yellow and orange props and cloths.
- Class themes: Detoxifying twists, energising pranayama (Kapalabhati, Bhastrika), Surya Namaskar, Manipura activation.
- Food colours: Emphasise green (bitter leafy greens for liver cleansing), yellow (digestive spices, lemon, turmeric), and light, dry foods.

17.3 Summer (Grishma Ritu) -- The Season of Pitta

Summer is Pitta season -- characterised by heat, intensity, and the potential for excess fire to accumulate in the body and mind. Students commonly experience inflammation, irritability, skin conditions, acid reflux, and intensity of emotion. The therapeutic colours for summer are those that counteract Pitta's hot, sharp, intense nature: cool, soft, and spacious.

- Primary therapeutic colours: Cool blue (the most directly Pitta-pacifying colour), green (cooling and healing), white and silver-tones (pure, cool, spacious), pale violet (calming, anti-inflammatory).
- Studio colour adjustments: Cool the studio environment visually with blue and green accents; use cooler white lighting; avoid red and orange in the environment; fresh flowers in white or lavender.
- Class themes: Moon salutations, heart-opening restorative, Chandra Bhedana pranayama, cooling pranayama (Sitali, Sitkari), gentle Yin practices.
- Food colours: Emphasise cool green foods, white foods (coconut, cucumber, fennel), blue-violet foods (blueberries, grapes), avoid red and orange spicy foods.

17.4 Autumn (Sharad Ritu) -- Vata Season Begins

Autumn marks the beginning of Vata season -- characterised by dry, light, cold, mobile qualities. Students begin to experience anxiety, scattered thinking, dry skin, constipation, and the restlessness of the Vata mind. The therapeutic colours for autumn are warm, grounding, and stabilising.

- Primary therapeutic colours: Deep red (grounding, warming, stabilising for Vata's coldness), earthy orange (warming, comforting, nourishing), golden yellow (warming and stabilising for the Vata mind), deep earthy browns and terracottas.
- Studio colour adjustments: Introduce warm, deep earth tones in clothing and décor; use warm amber lighting; bring in warm-coloured props; reduce cool blues.
- Class themes: Grounding Muladhara practices, slow and warming Vinyasa, Surya Bhedana pranayama, Nadi Shodhana for Vata balance.
- Food colours: Emphasise warm, moist, nourishing orange-yellow foods: sweet potatoes, pumpkin, carrots, warm golden milk (turmeric latte), dates, figs.

17.5 Winter (Hemanta/Shishira Ritu) -- Deep Vata-Kapha Season

Deep winter intensifies Vata and begins to accumulate Kapha. This is the season of the deepest inward turning -- the darkest days call for both the fire of warming practice and the depth of contemplative stillness. Colour therapy in winter walks a careful line between warming enough to counter cold and dark without overstimulating the nervous system into the kind of agitated winter anxiety that many students experience.

- Primary therapeutic colours: Deep, rich red (warming, strengthening), warm gold (Sattvic warming), amber and orange (comfortable warmth without excessive stimulation), deep violet-blue for evening practices (supporting melatonin and restful winter sleep).
- Studio colour adjustments: Maximum warmth of lighting in cold months (2700-3000K warm white); candles, warming earth tones; reduce cold whites and blues in the main practice environment; consider violet or deep blue in a dedicated meditation area.
- Class themes: Sun salutations to kindle Agni; warm restorative practices; Yoga Nidra to support deep winter rest; Bhramari for inner warmth.

Seasonal Class Theme Calendar

Consider designing your annual class calendar around seasonal colour and chakra themes: Spring -- Green Anahata cleansing and renewal; Summer -- Blue Vishuddha cooling and communication; Autumn -- Orange Svadhithana creativity and harvest joy; Winter -- Red Muladhara grounding and deep Violet Sahasrara contemplation. This creates a teaching programme that is therapeutically coherent, seasonally intelligent, and deeply aligned with both Ayurvedic wisdom and natural rhythm.

Chapter 18: Colour Therapy Tools -- Crystals, Cloth, Water & Light

18.1 Beyond Visualisation: Tangible Colour Tools

While colour visualisation and studio environment design are powerful and accessible tools for any yoga teacher, the colour therapy tradition also includes a rich range of tangible, physical tools for delivering chromotherapy: gemstones and crystals, coloured fabrics and silks, colour-charged water (solarised water), coloured light sources, and colour-infused natural elements such as flowers, plants, and seasonal materials. Each of these tools carries the vibrational quality of its colour in physical form and can be used to enhance the therapeutic environment of the yoga class and to support students' home practice.

18.2 Crystals and Gemstones as Colour Therapy Tools

Gemstone therapy (Ratna Chikitsa in Ayurveda, or crystal healing in Western practice) is based on the principle that crystalline minerals carry stable, coherent vibrational frequencies that interact with the human energy field in measurable ways. While the scientific evidence for gemstone healing is limited, the tradition is ancient and consistent: the Brhat Samhita and other Vedic texts describe in detail the therapeutic properties of specific gems, their elemental affiliations, and their correspondences with the planets and chakras.

Crystal / Gemstone	Colour & Chakra Correspondence and Therapeutic Use
Red Jasper / Garnet	Red -- Muladhara -- grounding, physical vitality, courage, circulation support
Carnelian / Orange Calcite	Orange -- Svadhisthana -- creativity, emotional balance, reproductive health
Citrine / Yellow Calcite	Yellow -- Manipura -- confidence, digestive health, mental clarity, abundance
Green Aventurine / Rose Quartz	Green-Pink -- Anahata -- heart healing, compassion, love, emotional release
Lapis Lazuli / Blue Lace Agate	Blue -- Vishuddha -- communication, truth, thyroid support, calm clarity
Sodalite / Azurite	Indigo -- Ajna -- intuition, meditation depth, mental clarity, dream work
Amethyst / Clear Quartz	Violet-White -- Sahasrara -- spiritual connection, sleep, anxiety relief, purification
Black Tourmaline / Obsidian	Black -- Grounding -- energetic protection, Vata grounding, psychic boundary

In yoga class applications, crystals can be placed at the corners of the practice space to create a colour-energetic field, offered to students to hold during Savasana or meditation, placed on the body at specific chakra points during restorative practices, or arranged on a teaching altar as colour-symbolic focal points for class intention-setting.

18.3 Coloured Fabrics and Silks

Coloured cloth has been used as a colour therapy tool in both Eastern and Western traditions. Natural fibres -- particularly silk, cotton, and wool -- are considered in Ayurveda and in many healing traditions to carry and transmit the vibrational quality of their colour more effectively than synthetic materials. Silk, in particular, is regarded as a conductor of pranic energy and is used in advanced meditation practices and altar settings.

Practical applications of coloured cloth in yoga teaching: draping a specific colour of cloth at the front of the room as a visual focus and colour-intention holder; offering students to choose a colour of cloth to lie under during Savasana (as a personalised colour therapy intervention); using coloured bolster covers and blankets aligned with the class's colour theme; and creating a colour altar with cloths, flowers, candles, and objects in the therapeutic colour of the day's practice.

18.4 Colour-Charged Water (Solarised Water)

Solarised water -- water that has been placed in a coloured glass vessel and exposed to sunlight for 4-8 hours -- is one of the oldest and most accessible colour therapy preparations. The principle, as described in the Ayurvedic and chromotherapy traditions, is that glass of a specific colour filters sunlight so that only the therapeutic wavelengths corresponding to that colour pass into the water, infusing it with a specific vibrational quality. The water is then consumed or applied topically.

Method for making solarised water: Select a clean glass bottle of the appropriate colour (blue glass for Vishuddha-calming water, green glass for Anahata-healing water, amber for Manipura-strengthening water, violet for Sahasrara-meditative water). Fill with pure, clean water. Place in direct sunlight on a windowsill or outdoors for 4-8 hours. Do not use metallic caps during solarisation. Consume the solarised water slowly and mindfully, with awareness of the colour's healing intention.

18.5 Coloured Light Sources for Studio and Home Use

Beyond full studio lighting systems, several accessible coloured light tools are available for yoga teachers and students: coloured LED bulbs in standard fittings (available in all chakra colours); coloured gels or filters placed over existing lights; Himalayan salt lamps (warm amber-pink light, grounding and warming); coloured candles for meditation altars and class ambience; and coloured light therapy boxes (particularly relevant for seasonal depression and circadian support).

Building a Colour Therapy Teaching Kit

A complete colour therapy kit for a yoga teacher can be assembled gradually and affordably: 7 small crystals (one per chakra colour); 7 squares of coloured silk or cotton cloth; one coloured glass bottle of each major colour for solarised water; a set of 7 coloured candles; a rainbow of coloured LED bulbs for studio lighting; a selection of coloured essential oil blends; and this book as the theoretical foundation. Begin with the tools that resonate most strongly and build organically over time.

Chapter 19: Teaching Colour Therapy -- Ethics, Safety & Scope of Practice

19.1 The Yoga Teacher as Colour Therapist: Scope of Practice

A yoga teacher who has studied chromotherapy and integrated it into their teaching is practising colour therapy within the scope of yoga instruction. This is both meaningful and valuable -- and it is not the same as practising as a clinical chromotherapist, a medical professional, or an Ayurvedic practitioner. Understanding and honouring this distinction is essential for ethical practice, for the protection of your students, and for the integrity of your teaching.

Within the scope of yoga teaching, colour therapy includes: adjusting studio colour environments with therapeutic intention; offering colour visualisation guidance within asana, pranayama, and meditation practices; making general educational recommendations about colour-conscious food choices; supporting students' self-practice with colour therapy tools (crystals, solarised water, coloured cloth, lighting); and offering colour-themed class designs aligned with chakra principles and Ayurvedic wisdom. Outside the scope of yoga teaching, colour therapy includes: diagnosing medical conditions based on colour assessment; prescribing specific clinical chromotherapy treatments for diagnosed conditions; replacing medical or psychological treatment with colour therapy; making clinical claims about colour therapy's ability to cure specific diseases.

19.2 Informed Consent and Student Communication

When introducing colour therapy elements into your classes, particularly in contexts where students have not specifically enrolled for colour therapy, it is important to communicate clearly about what you are offering and why. A brief verbal introduction at the beginning of a colour-themed class -- explaining the chakra focus, the colour of the day, and the intention of the practice -- serves both as informed consent and as an educational invitation that deepens students' engagement.

For students with specific health conditions who may be receiving clinical colour therapy, always encourage coordination with their treating practitioners. Your yoga teaching is a complementary modality that supports but does not replace conventional or specialist care.

19.3 Contraindications and Precautions

While colour therapy is a gentle, non-invasive modality, the following specific precautions should be observed:

- **Photosensitivity:** Students with conditions involving photosensitivity (certain medications, skin conditions, or medical treatments such as chemotherapy with photosensitising drugs) should be assessed before any light-based colour therapy and should work with bright coloured light only under appropriate medical guidance.
- **Seizure disorders:** Rapidly changing coloured lights or high-intensity flashing light should be strictly avoided for students with epilepsy or known seizure disorders.
- **Psychosis or severe mental health conditions:** Intensive colour visualisation or strong chromotherapy stimulation (particularly with violet or indigo) should be used cautiously or avoided with students experiencing active psychosis, dissociation, or severe depression.
- **Pregnancy:** While gentle colour therapy is generally safe during pregnancy, avoid intensive red light therapy (particularly at clinical intensities) and very strong stimulating practices. Gentle green, pink, and blue practices are generally well-tolerated.

- Cardiovascular conditions: Avoid strong red and orange colour therapy with students who have uncontrolled hypertension, serious heart disease, or acute cardiovascular conditions.

19.4 The Ethics of Authentic Representation

As yoga teachers who practice and teach colour therapy, we carry a responsibility to represent this modality honestly, accurately, and within the limitations of our training and knowledge. This means: making clear that colour therapy is a complementary practice and not a medical treatment; being transparent about the state of scientific evidence (strong for some applications, limited for others); not making exaggerated claims; referring students to qualified practitioners when their needs exceed your scope; and continuing to deepen your own training in colour therapy, Ayurveda, and related healing arts to ensure your teaching remains current, accurate, and effective.

19.5 Continuing Education in Colour Therapy

The material in this book represents a comprehensive foundation in colour therapy for yoga teachers. For those who wish to deepen their training, further study directions include: formal training in Ayurvedic medicine and Panchakarma (the Ayurvedic cleansing system that includes colour therapy as part of its protocol); training in clinical chromotherapy through certified institutions; study of the Vedic gem and colour sciences (Ratna Chikitsa and Varna Chikitsa); and training in related modalities such as sound therapy and vibrational medicine that complement and amplify the effects of colour therapy.

Professional Standards for Colour Therapy Teaching

As you develop your colour therapy teaching, maintain these professional standards: always prioritise student safety and wellbeing above therapeutic ambition; be transparent about what is scientific evidence and what is traditional wisdom; document significant colour therapy applications and their outcomes; build a referral network of qualified Ayurvedic practitioners and integrative health professionals; and approach your colour therapy teaching with the same ethical grounding, humility, and care that defines the best of the yoga teaching tradition.

Chapter 20: Creating Your Personal Colour Therapy Practice

20.1 Beginning with Yourself

The most profound and authentic colour therapy teaching always flows from the teacher's own living experience of the modality. Before you can guide students through colour visualisation practices with genuine authority, you must have traversed these landscapes yourself -- repeatedly, deeply, and with the willingness to be surprised by what you find. Before you teach the healing power of green to open the heart, your own heart must have been opened by it. Before you guide students through indigo into the stillness of the third eye, you must have sat in that indigo silence yourself, perhaps many times.

This chapter offers a framework for developing a personal colour therapy practice as an ongoing dimension of your yoga sadhana (spiritual practice). It is not a rigid programme but a living invitation -- one that you will customise, deepen, and refine over the years as your relationship with light and colour matures.

20.2 Daily Colour Awareness Practice

The most fundamental level of a personal colour therapy practice is cultivating moment-to-moment colour awareness -- the habit of noticing the colours in your environment and their effects on your experience. This requires no special equipment, no allocated time, and no formal practice. It simply requires the decision to pay attention to colour as a living, responsive force in your daily experience.

Practices for cultivating daily colour awareness: Begin each morning by noticing the quality of the daylight -- its colour temperature, its hue, its intensity -- and how it affects your mood and energy. Notice the colours you are drawn to wear each day and ask what these choices may be communicating about your current energetic needs. When you enter different environments, notice how the colours affect your felt sense of wellbeing, alertness, or calm. Keep a colour journal, recording significant colour experiences, dreams involving colour, or colour cravings and aversions.

20.3 A Daily Personal Colour Therapy Sadhana

For a more structured personal practice, consider the following daily colour therapy sadhana, adapted to fit your current schedule and needs:

1. Morning sun-gazing (surya trataka): Spend 3-5 minutes in the early morning sunlight (within the first hour of sunrise, when UV levels are safe), consciously receiving the full spectrum of morning light through the eyes. Set an intention for the day in alignment with the colour energy of the rising sun.
2. Colour pranayama: Choose a pranayama practice appropriate to your constitution and condition (from the framework in Chapter 12) and practise for 10-20 minutes with conscious colour visualisation.
3. Rainbow meditation: Practise the Rainbow Body Meditation from Chapter 13 (full chakra colour activation) for 15-20 minutes, either as a stand-alone meditation or at the end of your asana practice.
4. Colour-conscious diet: At each meal, take a moment to notice the colours of your food and to receive them with awareness -- allowing the colours to be as much a part of nourishment as the nutrients.

5. Evening colour transition: In the last 30-60 minutes before sleep, consciously shift your environment to warm amber and violet tones (candles, warm lighting, coloured lamp), signalling to your nervous system and circadian clock the transition from day to night.

20.4 Colour Therapy and the Seasonal Sadhana

In alignment with the Ayurvedic ritu-charya (seasonal regimen) described in Chapter 17, allow your personal colour practice to shift with the seasons. Spring's detoxifying greens and energising yellows; summer's cooling blues and healing greens; autumn's warming oranges and grounding reds; winter's deep, rich violets and warming ambers -- let nature's own colour palette guide your sadhana through the wheel of the year, and you will find your practice naturally aligned with the deepest intelligence of the living world.

20.5 The Teacher's Own Colour Journey

As you develop your personal colour therapy practice, you will inevitably discover which colours call to you most strongly -- and which you resist. Both attraction and resistance are instructive. The colour you love may be one your system craves because it is deficient in your energy field. The colour you resist or find uncomfortable may be pointing to a shadow dimension of your experience that is seeking integration. Use your personal colour therapy practice as a form of ongoing self-inquiry in the spirit of svadhyaya -- the yogic practice of self-study that is one of the Niyamas of Patanjali's eight-limbed path.

A teacher who has done this inner work with colour -- who has sat in the red light of their own primal fear and found the courage there, who has breathed in the blue of their own truth and spoken it honestly, who has rested in the violet of their own transcendence and touched, however briefly, the stillness beyond all colour -- brings a quality of lived wisdom to their colour therapy teaching that no amount of book knowledge can replace.

"Tat tvam asi" -- That thou art. You are, at your deepest nature, pure luminous consciousness. Every colour is a face of that light. Every healing practice with colour is a return to the recognition of who you truly are.

Your Colour Therapy Teaching Commitment

As you complete this book, make one specific commitment to integrating colour therapy into your teaching in the coming month. It may be as simple as adjusting your studio lighting for one class per week, or as ambitious as designing a complete chakra-colour series. Write this commitment down, share it with a teaching partner or mentor, and hold yourself to it. The wisdom of colour therapy becomes real only when it is lived, taught, and offered in service of the healing and awakening of those who come to your mat.

Appendix: Quick Reference Charts & Practice Templates

A.1 Complete Chakra-Colour Reference Chart

Chakra / Colour	Properties and Therapeutic Use	Yoga & Pranayama Applications
Muladhara / Red	Grounding, vitality, survival, physical security, adrenal support	Standing poses, Mula Bandha, Surya Bhedana, extended exhale
Svadhithana / Orange	Creativity, joy, emotional fluidity, reproductive health, hormonal balance	Hip openers, pelvic movements, Svadhithana visualisation with movement
Manipura / Yellow	Personal power, self-esteem, digestion, will, mental clarity	Core work, twists, Navasana, Kapalabhati, Uddiyana Bandha
Anahata / Green	Love, compassion, heart healing, immune function, balance	Backbends, heart openers, Metta meditation, restorative chest openers
Vishuddha / Blue	Communication, truth, authentic expression, thyroid, calm	Shoulderstand, Fish, chanting, Brahmari, Ujjayi pranayama
Ajna / Indigo	Intuition, perception, meditation, headache relief, neural calming	Trataka, forward folds, Bhramari, Yoga Nidra, silent meditation
Sahasrara / Violet-White	Transcendence, liberation, neurological calming, sleep, sacredness	Headstand or alternatives, Savasana, Rainbow meditation, silence

A.2 Colour Therapy Quick Reference: Conditions and Colours

Condition / Need	Primary Colour(s) -- use in environment, visualisation, and diet
Anxiety and nervous tension	Blue, Green, Violet -- cooling, calming, parasympathetic
Depression and low mood	Orange, Yellow -- warming, uplifting, serotonin-supportive
Insomnia	Indigo, Violet -- sedative, melatonin-supportive, deeply calming
Fatigue and low energy	Red, Orange -- ATP stimulation, adrenal, warming, activating
High blood pressure	Green, Blue -- hypotensive, cooling, parasympathetic
Digestive weakness	Yellow -- Agni-kindling, liver-stimulating, nerve-supporting
Inflammation and fever	Blue, Green -- cooling, anti-inflammatory, Pitta-reducing
Grief and heartbreak	Green, Pink -- Anahata healing, compassionate, softening

Low self-esteem	Yellow, Gold -- Manipura activation, confidence, solar power
Hormonal imbalance	Orange, Green -- Svadhisthana support, thymus and thyroid balance
Creative block	Orange -- Svadhisthana activation, creative life force, joy
Difficulty meditating	Indigo -- Ajna deepening, mental stilling, inner perception
Chronic pain	Green, Indigo, Blue -- analgesic, anti-inflammatory, sedative
Vata imbalance (anxiety, cold, dry)	Red, Orange, Warm Yellow -- warming, grounding, nourishing
Pitta imbalance (heat, irritability)	Blue, Green, White -- cooling, calming, Pitta-pacifying
Kapha imbalance (lethargy, depression)	Orange, Yellow, Red -- stimulating, warming, activating

A.3 Seasonal Colour Therapy Summary

Season / Dosha	Primary Therapeutic Colours and Practice Focus
Spring (Kapha)	Bright Yellow, Orange, Spring Green -- detox, energy, lightness, Surya practices
Summer (Pitta)	Cool Blue, Healing Green, White -- cooling, calming, Chandra practices, Yin
Autumn (Vata)	Warm Red, Orange, Golden Earth -- grounding, warming, nourishing, Muladhara
Winter (Vata-Kapha)	Deep Red, Amber, Evening Violet -- warming by day, meditating at night

A.4 Colour Pranayama Summary

Pranayama	Colour Pairing and Effect
Surya Bhedana (Right Nostril)	Red / Orange -- warming, energising, Kapha-reducing
Chandra Bhedana (Left Nostril)	Blue / Indigo -- cooling, calming, Pitta-reducing
Nadi Shodhana (Alternate)	Full spectrum -- balancing, purifying, tridosha-harmonising
Bhramari (Humming)	Violet / White -- deeply sedative, Sahasrara-activating, meditative
Kapalabhati (Skull-Shining)	Yellow / Gold -- stimulating, Manipura-activating, Agni-kindling
Sitali / Sitkari (Cooling)	Blue / Green -- cooling, Pitta-pacifying, anti-inflammatory
Ujjayi (Ocean Breath)	Deep Blue -- purifying, Vishuddha-activating, concentration

support

A.5 Colour Therapy Foods by Colour

Colour	Key Foods and Primary Therapeutic Properties
Red	Tomatoes, beetroot, pomegranate, red berries -- antioxidant, circulatory, adrenal support
Orange	Carrots, sweet potato, pumpkin, mango, turmeric -- immune, reproductive, Vitamin A
Yellow	Bananas, yellow peppers, corn, lemon, saffron, moong dal -- digestive, cognitive, nerve
Green	Spinach, kale, broccoli, amla, cucumber, mint, moringa -- liver, immune, heart, detox
Blue-Violet	Blueberries, blackberries, purple grapes, black rice, figs -- neuroprotective, cardiovascular, anti-ageing
White-Cream	Coconut, fennel, white sesame, cauliflower, rice -- cooling, ojas-building, Pitta-pacifying

A.6 Recommended Further Study

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-- End of Text --

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Prepared with love in service of the healing of all beings.