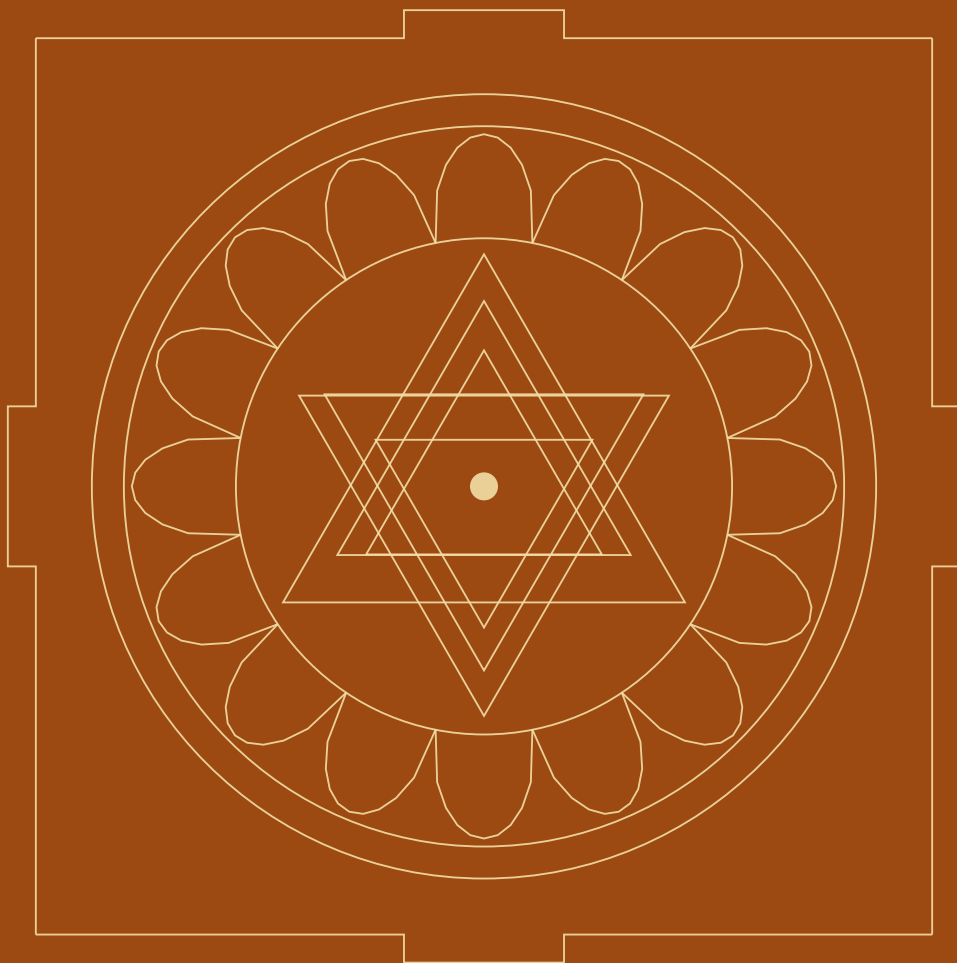


PRACTICE

Begin Yoga at Home: 30 Days

A day-by-day programme rooted in the Indian tradition, from 15 to 30 minutes a session



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ārambha

YOGIDE

Free sample

For the personal use of the buyer; sharing or reselling is not allowed. This book informs and does not replace a qualified

Contents

Before you begin	4
How to use this book	4
What "30 days" means here	5
Chapter 1. What yoga is, and what this programme is not	6
The word itself	6
Where the postures come in	6
What this programme is not	7
Why at home	7
What the texts say about who can practise	8

teacher or medical advice. Questions: administration@lacangel.fr

Before you begin

You want to start yoga, at home, and you want to start properly. Not with a random video that throws you into a headstand on day two, and not with a vague promise of transformation, but with a clear path: what to do today, what to do tomorrow, and why. This book is that path. It gives you thirty short sessions, from fifteen minutes in the first week to thirty minutes in the last, each one described step by step, with the breath counted and the easier version always at hand.

It is also a book about yoga as it was born in India. The postures you will learn are only one of the eight limbs described by Patañjali, and the classical texts of haṭha yoga never treated them as gymnastics. They are a way of making the body steady and comfortable so that the breath can settle and the mind can turn inward. You will meet that idea on day one, and by day thirty you will have felt it for yourself, which is worth more than any description.

Three promises shape every page.

First, slow and safe beats fast and impressive. Every session in this book can be done by an ordinary adult with an ordinary body, including a stiff one. Nothing asks you to force, to bounce or to push through pain. Where a posture carries a real risk for some people, the risk is named and an alternative is given.

Second, nothing is invented. When this book quotes the Haṭha Yoga Pradīpikā, the Yoga Sūtra or the Bhagavad Gītā, the verse number is given and the wording is either our own paraphrase from the Sanskrit or a public-domain translation whose edition and year are listed in the sources. This book makes no medical promises: yoga is a practice, not a treatment.

Third, the tradition is treated with respect. Sanskrit words are given in their correct form (IAST transliteration, the common spelling, and the Devanagari script for key terms), with their meaning. You do not need to be Hindu, religious or flexible to practise. You only need to be willing to show up on your mat for thirty days.

This book informs; it does not replace your doctor.

If you are pregnant, have had surgery in the last six months, live with high blood pressure, heart disease, glaucoma or a detached retina, have osteoporosis, a disc problem, epilepsy, or any condition for which a professional has given you movement restrictions, speak to your doctor before you start, and follow their advice where it differs from these pages. Stop at once and seek medical help if you feel chest pain, sudden breathlessness, dizziness that does not pass, numbness, or a sharp pain shooting down an arm or a leg.

How to use this book

Read Chapters 1 to 3 before your first session. They are short, and they will save you from the most common mistakes beginners make. Chapter 4 is a library of the postures and breathing exercises used in the programme, with a short five-minute yoga nidrā for the final rest: you will come back to it often, so

mark the page. Chapter 5 is devoted to the Sun Salutation, Sūrya Namaskāra, which becomes the backbone of your practice from week three.

Chapter 6 is the heart of the book: the thirty days, one by one. Each day lists the time it takes, the sequence, the number of breaths in each position and a short focus for the session. Chapter 7 explains how to adapt everything if you have stiff hips, sore knees, delicate wrists, a sensitive back, if you are over sixty or if you prefer a chair. Chapter 8 tells you what to do on day thirty-one.

You will find a one-page recap at the end, a short Sanskrit glossary and the full list of sources.

What "30 days" means here

Thirty days does not mean thirty consecutive days without a break. Life happens: a child is ill, a train is late, you are travelling. The programme is built in four weeks of seven sessions, plus two closing days. If you miss a day, do not skip ahead to "catch up": simply do the next session in the list when you can. If you miss three days or more in a row, repeat the last session you did before moving on. The aim is not a perfect calendar; the aim is a habit.

Chapter 1. What yoga is, and what this programme is not

The word itself

The Sanskrit word yoga (योग) comes from the root yuj, which means to yoke, to join, to harness, and also to concentrate. The same root gives the English word "yoke". In the oldest layers of Indian literature it describes the harnessing of horses to a chariot; in the Kaṭha Upaniṣad, one of the early texts that speak of yoga as an inner discipline, the image becomes a teaching: the body is the chariot, the senses are the horses, the mind is the reins, and the discerning intelligence is the charioteer (Kaṭha Upaniṣad 1.3.3-4). Yoga is the art of holding the reins.

Around the beginning of the common era, the sage Patañjali compiled the Yoga Sūtra, a collection of 195 or 196 short aphorisms depending on the edition. His second sūtra gives the definition that every serious school still quotes:

Yoga Sūtra 1.2.

yogaś citta-vṛtti-nirodhaḥ — "Yoga is the stilling of the movements of the mind." (Our rendering.)

Notice what this definition does not say. It does not mention flexibility, fitness or weight. It speaks of the mind. The postures, when they appear in Patañjali, take exactly three sūtras.

Where the postures come in

Patañjali describes an eightfold path, aṣṭāṅga (अष्टाङ्ग, "eight limbs"), in Yoga Sūtra 2.29:

Limb	Sanskrit	Meaning
1	yama	restraints in relation to others: non-harming, truthfulness, non-stealing, moderation, non-grasping
2	niyama	personal observances: cleanliness, contentment, discipline, self-study, surrender to the divine
3	āsana	the seated posture
4	prāṇāyāma	regulation of the breath
5	pratyāhāra	withdrawal of the senses
6	dhāraṇā	concentration
7	dhyāna	meditation
8	samādhi	absorption

His definition of posture is famous for its brevity:

Yoga Sūtra 2.46.

sthira-sukham āsanam — "Posture is steady and comfortable." (Our rendering.)

The next sūtra adds that posture is perfected by relaxing effort and letting the mind rest in the infinite (2.47). For Patañjali, āsana is above all the seat in which you can sit for meditation without being disturbed by the body.

The many postures that you will learn in this book belong mainly to a later tradition, haṭha yoga (हठयोग). Its best-known manual, the Haṭha Yoga Pradīpikā, was composed by Svātmārāma, usually dated to the fifteenth century. It opens by saying that haṭha yoga is a stairway to rāja yoga, the yoga of the mind (HYP 1.1-2). Of the postures, it says that they come first among the parts of haṭha yoga, and that they bring steadiness, freedom from disease and lightness of the body (HYP 1.19, paraphrased). The text then describes fifteen postures, most of them seated.

So when you practise the standing poses and sun salutations of this book, you are practising a form that has grown over centuries, much of it in the twentieth century, from these older roots. That is not a flaw: it is what a living tradition looks like. But it helps to remember what the postures are for. They prepare a body that can sit, breathe and be still.

What this programme is not

It is not a fitness challenge. You will not be asked to do a little more every day "to beat yesterday". Some days will feel easy, others stiff. Both are normal.

It is not therapy. If you live with back pain, anxiety or a long-term condition, yoga may be a good companion, and many hospitals and health services now offer it, but a book cannot assess you. See Chapter 7 and, where needed, a qualified teacher who works one to one.

It is not a religion you must adopt. Yoga grew inside Indian religious and philosophical traditions, and this book does not hide that: you will meet the syllable Om, the twelve names of the sun and the idea of offering your practice. Take them as a door you may or may not open. Many practitioners in India and elsewhere chant; many do not.

Why at home

Practising at home has a long history. The Haṭha Yoga Pradīpikā asks the yogi to practise in a small, quiet, clean room, free from stones, fire and damp, in a peaceful place (HYP 1.12-13, paraphrased). The ideal is a space of your own, without distractions, where you can return every day at the same time.

Home practice has three advantages: it costs nothing, it fits your timetable, and it teaches you to listen to your own body rather than copy your neighbour. It has one weakness: nobody is watching your alignment. That is why the instructions in Chapter 4 are detailed, why every posture has a "watch for" line, and why Chapter 8 encourages you to take at least a few classes with a qualified teacher once you have built the habit.

What the texts say about who can practise

The Haṭha Yoga Pradīpikā is encouraging on this point. It says that whether one is young, old, very old, sick or weak, one who practises tirelessly gains success, and that success does not come from reading books, wearing a yogi's clothes or talking about yoga, but from practice alone (HYP 1.66-68 in Pancham Sinh's 1914 translation, 1.67-69 in the Sanskrit text on GRETIL; paraphrased).

The same text lists six things that destroy yoga practice: eating too much, overexertion, too much talking, clinging to rigid rules, the company of crowds, and restlessness (HYP 1.15). And six that bring success: enthusiasm, courage, patience, a clear understanding of the principles, determination, and keeping away from crowds (HYP 1.16). Read the first list again before the first session. "Overexertion" is the beginner's most common mistake.

End of the sample

Thank you for reading this far. We hope these first pages already help your practice, and that they show how the rest of the book is built: clear steps, texts quoted with their source, nothing invented.

The full book has 43 pages.

Get it here: <https://yogide.com/>

One-time payment, instant PDF.