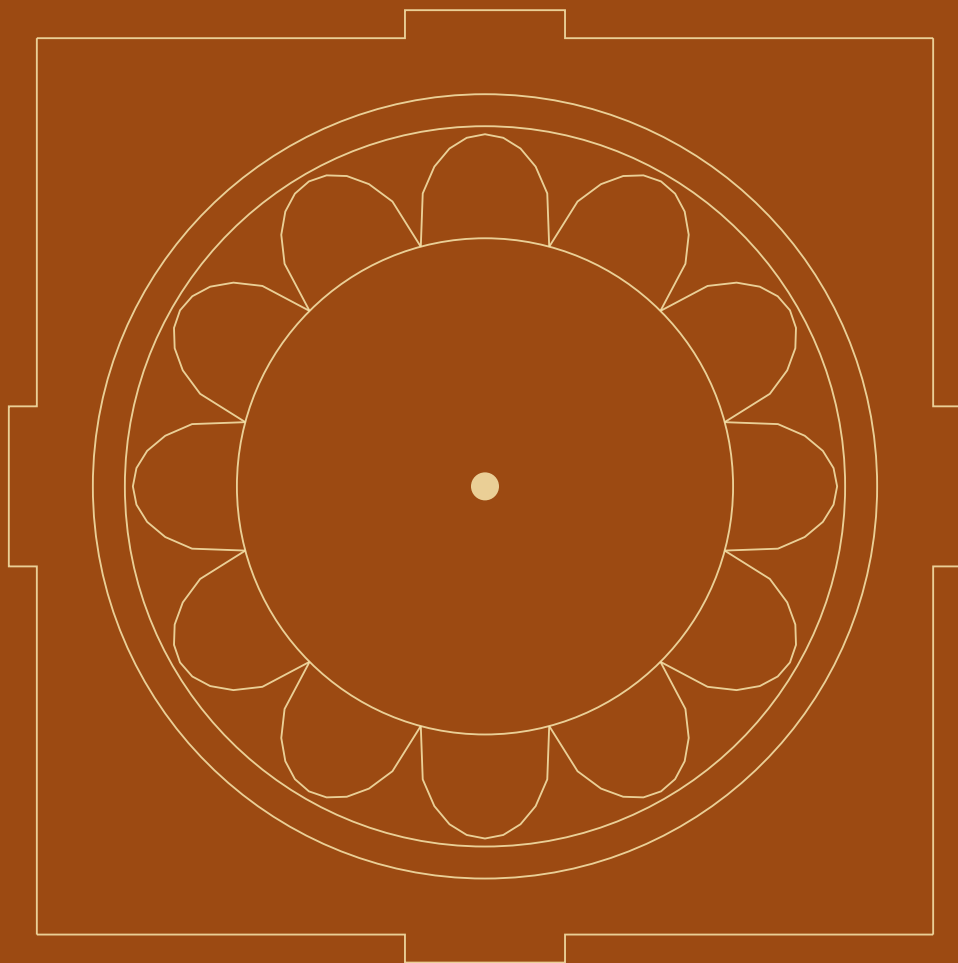


PRACTICE

The 40-Day Mandala Journal

Opening rite, forty pages to fill, check-ins at days 10, 20 and 30, closing rite, wall calendar and saṅkalpa card



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yoga

YOGIDE

Free sample

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

Before you begin

This journal is the backbone of a forty-day cycle of practice. It does not teach you a new technique. It gives a shape to the ones you already have: the same sādhanā, at the same hour, every day for forty days, opened by a resolve and closed by a rite, with a page to fill each morning.

In India, a vow of practice is often kept over a fixed number of days, and many teachers today call such a cycle a maṇḍala, a circle. Chapter 1 tells you, honestly, what is old in that idea and what is modern. What matters for you is simpler. Forty days is long enough for a practice to stop being an effort of will and become part of the morning, like brushing your teeth or making tea. It is short enough to be seen from the first day: you can hold the whole circle in your mind.

What you need

- **This journal**, printed or on a tablet. The day pages are made to be written on; print them on A4 and keep them in a folder or have them bound at a copy shop.
- **The sādhanā you will repeat**. If you have Yogide's The Morning Sadhana, choose one of its three versions (20, 45 or 90 minutes). Chapter 2 helps you choose and shows how the other books of the Mandala pack fit in: Pranayama: The Breath Manual for the breath, Sacred Mantras: Text, Meaning, Sound for Om, the Gāyatrī and japa, Meditation for Beginners: 21 Days for the sitting.
- **A fixed place and a fixed hour**. A corner of a room is enough. Chapter 4 explains how to prepare it.
- **A pen, and if you wish a mālā** (a string of 108 beads) for japa.

How the forty days are built

The forty days are divided into four decades of ten days. The heart of the practice never changes: your chosen sādhanā, every day. What changes is a small emphasis, added on top, which gives each decade its colour. The four decades follow the movement of the morning practice itself, from the outer to the inner and back to the world.

Days	Decade	Sanskrit	Emphasis added to your sādhanā
1-10	Purify	śodhana	longer nāḍī śodhana, cleanliness of the place, a regular hour
11-20	Stabilise	sthiratā	one posture held longer, ujjāyī, the Gāyatrī, two more minutes of sitting
21-30	Turn inward	antarmukhatā	bhṛāmarī, one round of japa, three more minutes of sitting
31-40	Offer	arpaṇa	a verse of the Bhagavad Gītā, one act of service a day, a closing blessing

Each day page gives you a "seed": a Sanskrit word or a verse, with our translation and a few lines on how to carry it into the day. You read it before or after your practice. Then you tick what you did and write a few lines. That is all. On days 10, 20 and 30 a longer check-in helps you see the road travelled. On day 40, a

closing rite ends the circle.

This journal informs; it does not replace your doctor or a teacher.

The breathing practices and postures it mentions come with precautions, given in Chapter 2 and in the books they come from. Do not practise forceful breathing (kapālabhāti, bhastrikā), breath retention or head-down postures if you are pregnant, have high blood pressure, heart disease, glaucoma, epilepsy, a hernia or have had recent surgery, without your doctor's agreement. Trāṭaka (steady gazing at a flame) is not for people with epilepsy or eye disease. Stop and seek help immediately if you feel chest pain, sudden breathlessness, faintness or a sudden severe headache: call your local emergency number (911 in the United States and Canada, 999 or 112 in the United Kingdom, 112 in the European Union and in India). A forty-day vow is never a reason to practise when you are ill: a day of rest counts, and Chapter 6 tells you how.

Who this is for

For the practitioner who already has a daily practice, short or long, and wants to give it depth and continuity. For the beginner who has finished a first programme, such as Begin Yoga at Home: 30 Days, and wants the next step to be regularity rather than difficulty. For anyone who has stayed in an ashram, in Rishikesh or elsewhere, and wants to keep the rhythm of those mornings at home.

Chapter 1. What a maṇḍala is

The word

Maṇḍala (मण्डल) means a circle, a disc, a ring, and by extension anything that forms a complete whole: the disc of the sun or the moon, a territory, a circle of people. The ten books of the Ṛgveda are called its ten maṇḍalas. In art and ritual, a maṇḍala is a circular diagram that represents a complete world.

When teachers in India speak of practising "for one maṇḍala", they use the word in this sense of a complete cycle: a period of days that forms a whole, with a beginning and an end, after which a practice is considered established.

How long is a maṇḍala?

There is no single answer, and it is better to say so than to pretend otherwise.

- **Forty-one days in Kerala.** The best-known public example is the pilgrimage to the shrine of Ayyappa at Sabarimala, in Kerala. Its first season is called the Maṇḍala season and lasts forty-one days; it ends with the Maṇḍala pūjā at the shrine. Many pilgrims keep a period of vows before climbing to the temple: simple food, celibacy, prayer, dark clothes. The Malayalam press reports the dates every year.
- **Forty to forty-eight days today.** The Isha Foundation, a contemporary organisation founded by Sadhguru, describes a maṇḍala as a cycle of forty to forty-eight days and asks those who learn its practices to keep them daily for a maṇḍala; its practice app counts forty days. The physiological explanation it gives for this cycle comes from the organisation's own teaching; we know of no independent research that confirms it, so we do not repeat it as a fact.
- **Forty days elsewhere.** The number forty marks periods of retreat, fasting or vow in many religious cultures, inside and outside India. It is a human number for "long enough".

This journal uses **forty days**: four decades of ten, easy to count and easy to hold. If your teacher or your tradition counts forty-one or forty-eight, follow them; simply add the extra days at the end on blank pages.

What the texts say about practice

The classical texts of yoga do not prescribe forty days. What they describe is the quality of practice that a forty-day cycle is meant to build. The key verse is in Patañjali's Yoga Sūtra:

Yoga Sūtra 1.14

· स तु दीर्घकालनैस्त्यसत्कारासेवितो दृढभूमिः ॥ sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ "That practice becomes firmly grounded when it is cultivated for a long time, without interruption, and with care." (Our translation.)

Three conditions: dīrgha-kāla, a long time; nairantarya, without interruption; satkāra, with care, respect, devotion. Forty days do not make "a long time" in Patañjali's sense, which is a lifetime. But they train the other two conditions perfectly. For forty days you practise without a gap, and you practise with care: you prepare, you begin with a resolve, you end with an offering, you write. A maṇḍala is a school of nairantarya and satkāra. When it ends, the long time can begin.

Patañjali defines practice just before, in two short sūtras:

Yoga Sūtra 1.12-13

· अभ्यासवैराग्याभ्यां तन्निरोधः ॥ तत्र स्थितौ यत्नोऽभ्यासः ॥ abhyāsavairāgyābhyāṃ tannirodhaḥ / tatra sthitau yatno
'bhyāsaḥ "They are stilled by practice and by letting go. Of these two, practice is the effort to remain steady." (Our translation.)

Abhyāsa, practice, is not doing a lot. It is the effort to remain: to come back to the same seat, the same breath, the same silence. That is exactly what the forty days ask.

What a maṇḍala is not

It is not a challenge in the sporting sense. You are not trying to do more every day; the heart of the practice stays the same from day 1 to day 40, on purpose. The emphasis of each decade is small.

It is not a promise of results. This journal does not tell you that forty days will transform your body, cure anything or awaken anything. What you can expect is modest and real: you will know, at the end, that you can keep a practice. Many people find that this knowledge changes how they see themselves.

It is not a test you can fail. Chapter 6 explains what to do when a day is missed, and why the circle is not broken by one gap.

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 73 pages.

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

One-time payment, instant PDF.