

Paramahansa Satyananda Saraswati's

INNER SILENCE

an introduction

My congratulation for the way you
present Antar Mouna. I could feel the
Spirit of Paramahansaji as I went reading
your article with special attention.

Swami Muktidharma Saraswati



Krishna Prakash

श्रीः

आत्म-समर्पणम्

स्वरूपनिरूपणहेतवे श्रीगुरवे नमः

प्रदीप - ज्वालाभि - दिवसकर - नीराजनविधिः
सुधासूते - चन्द्रोपल - जललवै - रघ्वरचरणा ।
स्वकीर्णरम्भोभिः सलिल निधि - सौहित्यकरणं
त्वदीयाभि - वीरिभि - स्तव जननि वाचां स्तुतिरियम् ॥

from Soundarya Lahari of Adi Sankara, in Sri's handwriting



Blessings

[Swami Muktidharma Saraswati](#) is one of the foremost disciples of Paramahansa Satyananda Saraswati (Bihar School of Yoga). Along with Swami Karma Karuna, every year, He led Prana Vidya & Chakra Sadhana courses at the Rikhiapeeth, the final resting place of Paramahansa ji.

Krishna was Swami Mukti's student in the batch of Oct 2009, incidentally the same year Paramahansa ji took Samadhi.

Here is what Swami Mukti observed about the Antar Mouna article that is presented in the form of this booklet.

Swami Muktidharma S. 28/01/2020 AT 12:32 AM

I like your article very much and I agree with the way you present it. I have come to the conclusion that here in the West I only train people with the first and second stage of the practice. This much only will improve the quality of human life and it will take a long time for the people to master the 2 first stages. Only very dedicated students would be able to receive more and progress well.

My congratulation for the way you present Antar Mouna, I could feel the Spirit of Paramahansa ji as I went reading your article with special attention.

Hari Om,

Namo Narayan,

Swami Mukti.

ANTAR MOUNA (INNER SILENCE)

Antar Mouna is a clear set of six stages to allow us to enter deep meditation and beyond. It was brought out by the wonderful living tradition of the Bihar School of Yoga. You might want to try it out, it starts easy. This article gives an overview what to expect.

Is Antar Mouna (Inner Silence) for me?

If you say YES to one or more to any of the below, then the process of Antar Mouna might be YOUR practice:

- I am easily disturbed by the happenings around
- I wish to sharpen my sensory perceptions
- I would like to develop the attitude of witness
- I wish to develop the ability to listen to myself and others
- I need to know safe methods to deal with the vagaries of the mind
- I wish to deepen my meditation and other spiritual pursuits.

The ability to be resilient to situations and people around, and at the same time to lead a reasonably peaceful and prosperous life is a 'need' today.



Antar Mouna practice by [Shrimath](#) students at Skandashram, Tiruvannamalai.

This is equally true for the world within. Unless we have the courage to observe, accept and know how to ‘rightly’ release and be relieved from our thoughts, they get suppressed and explode at an inopportune time as unmanageable powerful emotions, words and actions. Thus, Antar Mouna is an equally useful and beneficial practice for everyone.

Historical background

Like Yoga Nidra, it is *Swami Satyananda Saraswati* who introduced Antar Mouna to the mainstream Yoga practice. It became widely known after His talks and sessions on this subject at Bihar School of Yoga’s first international teacher training course, conducted, personally by Him in 1967.

How does Antar Mouna help?

Unfoldment of knowledge' is a virtue of the living traditions. It means that the teacher gradually unravels the principles and processes, step by step, so that the aspirants understand well, practice astutely and realize the benefits of whatever knowledge is unfolded. Keeping this virtue, Swamiji has structured Antar Mouna in six stages. His lucid explanation of each level serves as a guiding light thereby makes the job of the practitioner to understand their capacity and gradually taking up to higher levels.

The sustained practice of Inner Silence leads to Thought Management, which is a key to align as well as realize personal and professional goals. Thought Management is not only valid for those who wish to tread the path of spirituality but also those who aspire to live harmoniously with people and situations, in general. In modern terminology, it is a key to Work Life Balance.

Inner Silence is in many ways a perfect launch pad to a stable and meaningful life. Starting from external impetus, we gradually learn to manage the internal thoughts!

Apart from helping us to meditate better and deeper, the practice and perfection of Inner Silence results in emotional stability, deepens our awareness resulting in refinement of our perceptions and assists us in graduating towards taking charge of our lives.

In general, we tend to arrogate success to ourselves and ascribe failures to others, including situations, fate etc. As in any process that help us to unfold our potential, Inner Silence also allows us to progress step by step and gradually unravels the depth of our own self. When we learn this process, we gradually start to respond instead of reacting to situations, people and results. This helps us to develop a holistic perspective of life that is essential for a peaceful and prosperous living.

A brief on the various stages of Antar Mouna

The underlying theme of this practice is “awareness” and the practitioner can personally experience the deepening of it with the passage and success at each of the stages. Antar Mouna comes under the 5th limb of Yoga i.e. Pratyahara and practice of any process from this limb is clearly mentioned by Swami Satyananda as the first step to the 8th limb i.e. Samadhi.



Eight limbs of Yoga. Photo by Coni Hörler.

Stage 1: Awareness of senses and sense perception to the level where the external sense impetus no longer affects or disturbs the practitioner. The practitioner can literally experience silence of the mind, though partially. Perfection of this stage helps one to choose any place and at will engage in meditation or other deeper pursuits without trying to set right the external circumstances.

Stage 2: Reasonable perfection of stage 1 and the ability to maintain a still posture for a prolonged period of time is a prerequisite to enter this stage. Here, the practitioner strives to practice the role of a witness by allowing all thoughts (viz good,

bad and ugly!) without labelling, suppressing or judging oneself. This is technically self-introspection and has to be practiced under the watchful eyes of the teacher, preferably, in the initial days. At the end of the practice, it is ideal to note down the barrage of thoughts that well up and discuss with a close confidant or the teacher, if need be.

Stage 3: Tradition says that the cycle of birth and death is going on since ages. They call it as “anadhi” ie without a beginning. Thus it is practically impossible to exhaust all the thoughts that the sub conscious mind has. The aspirant moves into the 3rd stage when visions start to appear. This is one stage where the “will” is used to invoke a thought and dispose it as well at “will.” This way one can consciously bring forth the so called bad experiences and encounters with life, then analyse it and dispose it mercilessly. This stage also stresses the importance to keep our memory alert and open. Swami Satyananda advises not to take up more than three themes per sitting.

Stage 4: Practitioner develops the awareness as spontaneous thoughts are consciously thought of and disposed at will. This would ultimately lead to the practitioner developing premonition and mental vacuum as well. This stage is best practiced only under the watchful eyes of the teacher as many practitioners lose the sight of why they started to practice antar mouna in the first place and get entangled with psychic experiences.

Stage 5: This is an outgrowth of the first 4 stages and the practitioner can experience thoughtlessness. From here to move to the last and final stage is easy as well as a must to conclude the understanding and practice of antar mouna.

Stage 6: Awareness of the sleep state of the consciousness happens here. It is important to choose a symbol to hold as the mind would slip into drowsiness. This is also where the practitioner completes the practice of pratyahara and is ready to step into the next limb i.e. dharana (concentration). Many practitioners would not wish to practice this stage and directly enter meditation. It is enough if we know this much about this last stage as there may be a tendency to experiment without proper guidance.



Photo Courtesy: Coni Hörler

Benefits of practicing Antar Mouna

In the transactional life that we live, the polarities such as good and bad, heat and cold, happiness and sadness, day and night etc., has value. The reality is that these polarities create a myriad of thoughts in the mind, thereby retarding its optimal functioning. The polarities tend to color our mind, blur the vision of life that we have and impediment our entry and progress in meditation or other higher order inner practices. Thus, Antar Mouna is an indispensable process in today's day and age.

Where to learn?

Inner Silence must be learnt only from a source that has practiced. The result of practice is visible in the conduct of the source i.e. the teacher.

Inner Silence is generally learnt along with a systematic combination of Asana, Pranayama, Yoga Nidra, Kriya, Mudras, Mantra, and finally adapting to a right lifestyle. This is a great starting point for an atheist, theist and an agnostic because true spirituality is knowing oneself in the real sense. Unless we are comfortable knowing who we are, we can never know anything or anyone, leave alone God!

[Antar Mouna – Inner Silence – Traditional India Yoga for the world](#)

Note: **Ashrams** like The Divine Life Society, Bihar School of Yoga (BSY) and **Gurukul model Yoga** schools like Shrimath strive to keep the principles and practices embedded and enshrined in Indic Wisdom alive. The work on Yoga done by these **Ashrams** are the reference point of Teachers and Sadhakas alike.

Your DONATION to these **Ashrams** would take care of **Rishi Rna** as well.

- (1) Divine Life Society: [Welcome to Sivananda Online](#)
- (2) BSY: [State Bank Collect](#)

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Krishna Prakash is the Founder of Shrimath Yoga & Foundation for Indic Wisdom, Bangalore (India).

Since 2011, seekers from 45+ Countries have been walking along with him at their own pace in the journey of their self to Self discovery.



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