

# Meditation-Induced Tinnitus

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... last couple of weeks, there is constant ringing in my ears. It emanates within me & is all pervasive at all times. Cannot escape it even during activity. During quite moments - it is intense.

I guess this is "purification, opening & correction". But I would most grateful for any opinions, views, comments, etc. Perhaps with some advice on how to proceed to the next stage - in terms of clearing the current Kundalina shakti blockage & so on.

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It's meditation induced tinnitus. The Buddhists even have a name for it; Dibba-sota.

I have this tinnitus for quite some time now. I found that once when I took a long hiatus from meditation it all but disappeared. When I started up meditating again it came back! It can be annoying at times but oh well. To me it just means that my meditation and it's effects are real.

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Just about every yogi I know that reaches Samadhi (meditative absorption) gets this ringing in the ears. It's been a constant companion to me for several years now. I sometimes use it as an object of meditation to great effect.

As LittleTurtle was saying, it's meditation induced tinnitus. And, it's known by a number of different names in various

**traditions.**

**During those times when it's quite intense, during your normal day-to-day activities, you may want to go off and meditate to see what happens. I've done so during such times and have found that my meditations were incredibly deep.**

**From:**

**[http://www.aypsite.org/forum/topic.asp?TOPIC\\_ID=3556](http://www.aypsite.org/forum/topic.asp?TOPIC_ID=3556)**

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**clairaudience**

**i found some articles on clairaudience that might be of interest to a few of you out there :)**

**Clairaudience or the Divine Ear  
(Dibba-sota) and meditation induced tinnitus**

**May 9, 2004**

**By the contemplative recluse monk Sotapanna Jhanananda  
(Jeffrey S, Brooks)**

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**What the Buddha called "Dibba-sota" (Pali) is generally translated as "Divine ear" which is clairaudience. Clairaudience is primarily a hypersensitivity of the brain lobes that are related to hearing. This hypersensitivity can give someone uncanny hearing ability, it can also produce meditation induced tinnitus, as well as meditation induced**

**vertigo.**

**If you have tinnitus or vertigo it is wise to see a doctor or an audiologist just to make sure the problem is not organic, however I do not believe doctors and audiologists are qualified to comment on meditation induced tinnitus and vertigo.**

**The key in knowing whether an individual's tinnitus is meditation induced is first and foremost to ask the person whether they have a contemplative practice. If not, then the tinnitus is most probably not a charismatic manifestation. Occasionally however there are individuals who manifest "spontaneous" charisms who have charismatic tinnitus, and other manifestations, without having been engaged in a contemplative practice. Spontaneous occurrences of charisms are, however, unusual.**

**If the individual does have a meditation practice, then one should ask if the individual sustained a head injury or severe head cold prior to the emergence of the tinnitus. If there is a head injury or sickness effecting the hearing or sinuses, then this is most likely the cause.**

**Finally if there is not a medical explanation for the tinnitus and the individual has a meditation practice, then the key deciding factor would be to ask the individual, "Does the tinnitus occur on one side only?" If the tinnitus is omnidirectional, which means it seems to come from everywhere or from the center of the head, then the individual probably has meditation induced tinnitus.**

**At this point, we do not call it tinnitus, but the charismatic manifestation of clairaudience, or the "Divine Ear" (Dibbasota) in Buddhism, and we say this individual is blessed and**

**do continue your practice with diligence. And, do not resist the manifestation, nor should you endeavor to objectify it.**

**In the case of a "spontaneous" charismatic, then these people are a special case. Again if the sound originates from everywhere or no where then it might be charismatic.**

**Another way of telling whether an individual is a "spontaneous" charismatic is to find out if they have any of the other charisms, such as lucid dreaming, OOBs, etc.**

**There is another way to tell if an individual is a "spontaneous" charismatic, introduce them to meditation. If the symptoms become pronounced from the practice of meditation, and if other charisms, such as charismatic vertigo, emerge then again we can suggest with reasonable assurance that the individual is a "spontaneous" charismatic.**

**Charismatic vertigo often accompanies meditation induced tinnitus and goes by the name euphoria. So, anyone with these manifestations is blessed, and they should just keep practicing meditation and to arrange their life so that they are fully committed to their spiritual journey. Because, as the charisms emerge and become more profound, that individual's life will be transformed into a truly blessed one, as long as they do not resist the transformation. But, this transformation is likely to render that individual incapable of providing a subsistence for themselves.**

**Lohicca Sutta DN 2.83, n.130**

**(Clairaudience) Divine ear, Dibba-sota (Pali)**

**"With his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability, he directs & inclines it to the**

**divine ear-element. He hears -- by means of the divine ear-element, purified & surpassing the human -- both kinds of sounds: divine & human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, & tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, & bright, unblemished, free from defects, pliant, malleable, steady, & attained to imperturbability -- the monk directs & inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified & surpassing the human -- both kinds of sounds: divine & human, whether near or far. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, unfactual, unrighteous, & blameworthy.**

**[www.accesstoinsight.org/canon/...12.html](http://www.accesstoinsight.org/canon/...12.html)**

**May you become enlightened in this very lifetime,**

**Sotapanna Jhanananda (Jeffrey S. Brooks):**

**This article may be retrieved at this URL:**

**[www.greatwesternvehicle.org/clai...e.htm](http://www.greatwesternvehicle.org/clai...e.htm)**

**From:**

**<http://www.dogswithamissionusa.com/clairaudience.htm>**



## **The Sound Of Silence -- by Ajahn Sumedho**

**As you calm down, you can experience the sound of silence in the mind. You hear it as a kind of high frequency sound, a ringing sound that's always there. It is just normally never noticed. Now when you begin to hear that sound of silence, it's a sign of emptiness — of silence of the mind. It's something you can always turn to. As you concentrate on it and turn to it, it can make you quite peaceful and blissful. Meditating on that, you have a way of letting the conditions of the mind cease without suppressing them with another condition. Otherwise you just end up putting one condition over another.**

**This process of putting one condition on top of another is what is meant by making 'kamma'. For example, if you're feeling angry, then you start thinking of something else to get away from the anger. You don't like what is going on over here, so you look over there, you just run away. But if you have a way of turning from conditioned phenomena to the unconditioned, then there is no kind of kamma being made, and the conditioned habits can fade away and cease. It's like a 'safety hatch' in the mind, the way out, so your kammic formations, "sankharas", have an exit, a way of flowing away instead of recreating themselves.**

**One problem with meditation is that many people find it boring. People get bored with emptiness. They want to fill up emptiness with something. So recognise that even when the mind is quite empty, the desires and habits are still there, and they will come and want to do something interesting. You have to be patient, willing to turn away from boredom and from the desire to do something interesting and be content with the emptiness of the sound of silence. And you have to be quite determined in turning towards it.**

**But when you begin to listen and understand the mind better, it's a very realisable possibility for all of us. After many years of practice, gross kammic formations fade away, while the more subtle ones also start to fade away. The mind becomes increasingly more empty and clear. But it takes a lot of patience, endurance and willingness to keep practising under all conditions, and to let go even of one's most treasured little habits.**

**One can believe that the sound of silence is something, or that it is an attainment. Yet it is not a matter of having attained anything, but of wisely reflecting on what you experience. The way to reflect is that anything that comes**

**and goes; and the practice is one of knowing things as they are.**

**I'm not giving you any kind of identity — there is nothing to attach to. Some people want to know, when they hear that sound, 'Is that stream-entry?' or 'Do we have a soul?' We are so attached to the concepts. All we can know is that we want to know something, we want to have a label for our 'self '. If there is a doubt about something, doubt arises and then there is desire for something. But the practice is one of letting go. We keep with what is, recognising conditions as conditions and the unconditioned as the unconditioned. Is's as simple as that.**

**Even religious aspiration is seen as a condition! It doesn't mean that you shouldn't aspire, but it just means that you should recognise aspiration in itself as being limited. And emptiness is not self either--attachment to the idea of emptiness is also attachment. That also is to be let go of !  
The practice then becomes one of turning away from conditioned phenomena, not creating anything more around the existing conditions. So whatever arises in your consciousness--anger or greed or anything--you recognise it is there but you make nothing out of it. You can turn to the**



emptiness of the mind--to the sound of silence. This gives the conditions like anger a way out to cessation; you let it go away.

We have memories of what we have done in the past, don't we? They come up in consciousness when the conditions are there for them to come. That is the resultant kamma of having done something in the past, having acted out of ignorance and having done things out of greed, hatred and delusion, and so forth.... When that kamma ripens in the present, one still has the impulses of greed, hatred and delusion that come up in the mind as the resultant kamma. Whenever we act on these ignorantly, when we aren't mindful, then we create more kamma.

The two ways we can create kamma are with following it or trying to get rid of it. When we stop doing these, the cycles of kamma have an opportunity to cease. The resultant kamma that has arisen has a way out, an 'escape hatch' to cessation.

From: <http://www.4ui.com/eart/188eart1.htm>

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I noticed a difference straight away - including ears ringing and a deep meditative state. Although I have stated

elsewhere that I don't meditate that much, over the Summer I've developed meditative tinnitus, I have it now, when I do relax and go into a state, it's much easier to connect into no think now, I'm grateful for all these configurations that have occurred during the Summer.

From:

<http://www.quantumlightconnections.com/forum.html#nabble-td5502004>

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Blocking out sound is a resistance and aversion. meditate on the sound. Let it come to you, don't fight it, and instead, pick it to pieces... discern every single different note making up that sound. Let it be an aid to meditation, not a hindrance. I have constant tinnitus in my ears. I am never in complete silence, ever. Ever. Occasionally, it is extremely intrusive, but I've learnt to live with it, and use it to my advantage.

From: [federica](http://newbuddhist.com/discussion/8755/meditation-with-ear-plugs/p1) - <http://newbuddhist.com/discussion/8755/meditation-with-ear-plugs/p1>