

“Sound Moralism” and Sound Harm Treatment in Soundscape Research

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Abstract

This article combines the concept of "sound landscape" proposed by R. Murray Schafer, the father of ecological soundscape, and the "sociological imagination" presented by American sociologist C. Wright Mills, which aims to connect everyone's situation to public social issues. Dig deep into the whole process of inquiry. In the public space where we live together, ordinary people take things for granted, such as the sound of motor vehicle horns on the city's streets and the white noise of living and residential spaces. However, when life falls into the logic of the vicious circle of "some people have problems, many people talk more," the different sounds of the city's high and low decibels are "invisible killers" that bring people to health. From the "sound moralism" of public space, the article allows us to examine the general environment where people are not friendly, the living conditions are not suitable for living, whether people ignore the noise environment that they are accustomed to, but it has become exceptionally valued by the people in developed countries. The primary conditions of a livable environment and the overall feeling of living, as R. Murray Schafer once said, "Our ears are not plugged, and we are always destined to listen, but this does not mean that we have open ears." At the end of the article, the research team shared the sound damage treatment process and clinical experience from the 10 cases of Misophonia (Misophonia) patients tracked in the past three years from the mental and psychological levels.

Keywords: Soundscape Research; Sound Moralism; Sound Harm Treatment; Retreat; Sound Phobia

Introduction

1. Definition of Soundscape

Soundscape literally means sound plus landscape and scenery. Schafer proposed that soundscape not only includes artificial sounds and natural sounds but also includes "historical memory". Professor Wang Junxiu of Tsinghua University in Taiwan pointed out another meaning of soundscape, which covers memory sound, image sound, cultural sound, and social sound. The author believes that soundscapes can be subdivided from neuropsychological auditory memory into, The sensory memory of the old environmental sounds. These subconscious sounds focus on the spiritual and psychological, the state of the experience and feelings in the sound field environment, the collective subconscious touch

and the popular meaning expression of the sound behavior, and the current stage voice behavior performance of regional people's quality public morality, etc. Among them, the difference between voice and tone is subdivided as follows:

1.1. Different natures: as long as it is a sound, it is a voice; the tone is issued according to a certain amplitude frequency.

1.2. Different meanings: Voice generally refers to the loudness of the sound; tone generally refers to the characteristics of the sound.

1.3. Different production: Voice is produced when the vocal organ is activated, and it can be heard when the vocal organ is activated. The tone is produced when the vocal organs are closed and can be "felt" or "feeling" when the vocal organs are closed. There is a Chinese idiom, "overtone," which means that the ear

receives the sound and transmits it to the temporal lobe and the brain nerve center. The emotional feeling and cognitive understanding of sound is the difference between noise and musical sound.

1.4. Different natures: Generally speaking, as long as a sound is emitted, it can be regarded as a voice, and a tone must have a specific amplitude and frequency before it can be emitted, so it also represents music.

Compared with the so-called "sound research" in addition to the soundscape, the difference between the sound and the soundscape is that the sound is "heavy sound and light scene," while the soundscape is "leading the sound with the scene." That is to say, what kind of sound should appear in the place, pay more attention to the sense of suitability and coordination. The observation of soundscape can better integrate into the overall social development context, observe the behavioral motives of people making their voices, and examine the diagnostic indicators of modern moral civilization between self and others from the perspective of public space.

From the definitions and classifications of soundscapes by the scholars mentioned above, what soundscapes discuss is not just the presentation of simple sounds and landscapes but also to understand the environmental, cultural imagery, and historical past stories of sounds appearing in a specific place. Therefore, we will discuss them in depth from characters, events, time, space, and behavioral activities. In addition, from the nature of the sound presentation and what meaning it represents, it can be analyzed one by one from the above-defined phonetic symbols, what information is conveyed, the tone, or the tonic. To sum up, the soundscape is a research discussion full of perceptual emotions. The cognitive research with the content of the five senses is a significant issue from the development of modern and contemporary humans and society to the advanced civilization.

2. Soundscape and sound research

The difference between soundscape research and acoustic research is that the central axis of auditory research is sound measurement. In contrast, soundscape research focuses on the three dimensions of the sound mark, signal, tone, or keynote. The formulation of this distinction dimension is based on the "ecological triangle" proposed by urban sociologist C. Tilly in 1974. This theory refers to people, space, and activities and can be used to analyze the overall social structure of a city. Based on this concept, M. Schafer proposed the "soundscape triangle" in 1978, which pointed out that it includes sound marks, signal, tone, or keynote. It is the three dimensions of soundscape judgment. Among them, the noun of sound mark comes from a landmark, which refers to the source of a unique sound that will be connected or thought of by people, such as church bells, school bells, etc. To convey information signal is a "foreground sound" that attracts attention and is perceived by the brain's mental awareness and hearing. "Sounds" are often organized into phonetic codes and convey some message^[1]. On the other hand, the keynote or keynote highlights the representative tones in a string of sounds. Although the keynote may not necessarily be noticed by conscious hearing, it has summarised the

good summary or condensed it into the basics of the string of sounds feature. In addition, because the sound brings people a variety of "adapted to human conditions," different touches and feelings. And then cause different emotional, psychological, and behavioral reactions. This is already the late stage of soundscape research. It is ready to cross disciplines and enter the micro-level sound recognition. There are three significant watersheds: cognitive psychological analysis, soundscape anthropology field investigation at the mesoscopic level, policy research on human behavior and urban soundscape environment at the macro level, and the protection of intangible cultural heritage.

3. Soundscape research and "sound moralism"

Soundscape research extends acoustic study and focuses on social and cultural aspects. Schafer regards soundscape as the music of the environment and the Noise of the environment, so he integrates the characteristics of music into sound. The scene, with particular emphasis on the effect of an ensemble (orchestration). Based on Schafer, the author believes that the soundscape's image and cultural sound are defined as the sound suitable for the environment and the Noise that is not suitable for the environment. Aesthetically primary normative sound effects. Starting from sonography, Laske developed the concept of "sonological competence," or "sonological quotient." Combining the aforementioned environmental sound and the concept of cognitive psychology, the author attaches great importance to maintaining and maintaining the soundscape, just like environmental protection. The soundscape behavior of people in the environment can further judge whether they have the qualifications and conditions to live in this environment. Alternatively, whether people around them have "adaptation syndrome" due to the appearance of "soundscape destroyers (surrounding phenomenon)." Moreover, use this theory to infer that different countries, societies, economies, cultures, and public morals will have different "sound intelligence quotients" and "soundscape moral values" judgments. The author also tried to propose a "soundscape ecological crisis," similar to the theory of "sound symbolism" proposed by Schafer, which advocates that the soundscapes appear or disappear in different time and space backgrounds. It is necessary to explore their symbolic meanings. For example, after industrialization, Urbanization, and the emergence of humans, many mechanical noises, vehicle noises, and much white Noise from dense buildings, Schafer cited the massive reduction of churches as an example. In the past, the bells represented the disappearance of "sacred sound," which was transformed into the symbolic meaning of industrial Noise. Schafer's "sound imperialism" suggested that the high homogeneity of various cities, Noise, and white noise products, such as aircraft, ships, vehicles, 3C products, and other sounds, are flooding all corners of the world, making humans and the earth's species never peaceful. The author uses this to extend "sound bullying" to support Schafer's "sound imperialism" point of view. When an undeveloped country originally belonged to a quiet and undeveloped country, as the giant wheel of industrial development crushed countries, many undeveloped areas appeared in the undeveloped area. The voice of existence, Urbanization, and industrial and commercial development has made the originally undeveloped, uncontaminated natural environment again regarded

as a precious and rare wealth. For example, ecological houses with mountains facing the sea have become a model of a beautiful life in wealthy areas. Before it was destroyed by human development, it was a natural environment readily available and enjoyed by everyone. With the gradual deepening of environmental damage in undeveloped countries, the so-called "modernization process" has entered developing countries. The control of human beings to make meaningful and meaningless voices fall into the hands of everyone. In addition, in densely populated areas, once there are quality problems in terms of hardware conditions. Poor house quality, sound insulation, wrong moving lines, poor location, and improper sound objects, timing, places, and environments, can easily cause "sound pollution." In developed countries, the term "soundscape hell" has appeared, which refers to a small number of people doing things at inappropriate times and places to disturb the tranquility of the public and become noise pollution. Although this does not constitute a crime, it is selfish and inappropriate. Acting for the sake of others has violated the rules of public morality and order. It also refers to the uncivilized behavior caused by a minority of people who ignore the quality of life and bad behavior in an environment full of Noise and White Noise. Instead, influence others to be disturbed, distracted, and frightened^[2]. The author believes that the soundscape research is going to the later stage, and the "sound moralism" and the urban soundscape environment are bound to be regarded as the core evaluation indicators of whether human society is civilized or not.

4. Sound Transmission and Environmental Noise Standards in Acoustics

4.1. Frequency: The number of times the periodic change is completed per unit time, and it is also a quantity that describes the frequency of periodic motion. The symbol for ν usually represents it, the unit is one-second, and the symbol is s-1.

4.2. Wavelength: The distance a wave travels in one vibration period. Along the propagation direction of the wave, the distance between two adjacent points whose vibrational phase differs by 2π .

4.3. Period: The time for a moving object to repeatedly return to its original position after a certain period.

4.4. Speed of sound: Also known as the speed of sound, it is the propagation speed of weak pressure disturbances in the medium, and its magnitude varies with the nature and state of the medium. The speed of sound in air is about 340 m/sec at one standard atmosphere and 15°C.

4.5. Relevant calculation formula:

Frequency = 1/Cycle.

Speed of sound = $(331 + 0.6 * T)$ m/s where T is the air temperature in °C.

Wavelength = Period x Wave Speed = Wave Speed/Frequency (in sound waves, wave speed refers to the speed of sound).

4.6. The standard for the environment noise: In order to protect the health of people and the living environment, it should be based on the protection of human hearing, sleep and rest, conversation and thinking, and the basic standard for environmental noise is the primary basis for environmental noise standards. More substantial noise will have adverse effects on human physiology and psychology. For example, in daily work and living environments, noise mainly causes hearing loss and interferes with talking, thinking, rest and sleep. Most countries refer to the base recommended by the International Organization for Standardization (ISO) (sleep 30 decibels). According to the ISO survey, working in an environment with a noise level of 85 decibels and 90 decibels for 30 years, the probability of deafness is 8% and 18%, respectively.

The conversation is difficult in an environment with a noise level of 70 decibels. According to the survey results of residents around the factory, the noise level threshold for disturbing sleep and rest is 50 decibels during the day and 45 decibels at night. The U.S. Environmental Protection Agency (EPA) proposed noise standards to protect health and tranquility in 1975.

China's current national standards are "GB 3096-2008," "Acoustic Environment Quality Standard," and "GB 22337-2008" "Social Living Environment Noise." Among them, the "Acoustic Environment Quality Standard" stipulates the environmental noise limits and measurement methods for five types of acoustic environment functional areas, which apply to the evaluation and management of acoustic environment quality. The "Environmental Noise in Social Life" stipulates the noise emission limits and measurement methods at the boundary of equipment and facilities that may generate environmental noise pollution in commercial, cultural places, and commercial business activities, which apply to the management evaluation and control of noise generated. According to the monitoring object and purpose, the following three measurement point conditions (referring to the location of the microphone) can be selected for environmental noise measurement:

4.6.1. General outdoor: measure at least 3.5 m away from any reflective object (except the ground) and at least 1.2 m above the ground. If necessary, it can be placed on high-rise buildings to expand the monitoring sound range. A monitoring vehicle is used for measurement. It should be fixed at the height of 1.2m on the vehicle's top.

4.6.2 Outdoor noise-sensitive buildings: outside noise-sensitive buildings, 1 m away from walls or windows, and more than 1.2 m above the ground.

4.6.3 Indoor noise-sensitive buildings: at least 1 m away from walls and other reflective surfaces, about 1.5 m away from windows, and 1.2 m to 1.5 m high from the ground.

4.7. Outdoor criteria: Ambient noise annoys people as it interferes with conversation, thinking, sleep and rest. Particular residential areas in China's environmental noise standards refer to residential areas that require unique quietness, such as recuperation areas, high-end hotel areas, etc. Residents, cultural and educational

areas refer to pure residential areas and cultural, educational, and institutional areas. The second-class mixed area refers to the diverse area of industry, commerce, a small amount of traffic, and residents. The central commercial area refers to a prosperous area with concentrated commerce. Moreover, the concentrated industrial area refers to the industrial area designated by the local government. The two sides of the main traffic line refer to the two

sides of the road with a traffic volume of more than 100 vehicles per hour. The listed common values are outdoor permissible noise levels. The peak value of noise that frequently occurs at night shall not exceed the standard value of 10 decibels. The peak value of noise that occasionally occurs at night shall not exceed the standard value of 15 decibels.

Table 1: Standard values of 5 types of urban environmental noise^[3]

Category	6am to 10pm	10pm to 6am(next day)	Urban functional zoning
0	50 dB	40 dB	It is suitable for convalescent areas, high-end villa areas, high-end hotel areas, and other areas that require quietness. This area in the suburbs and rural areas is strictly enforced by 5 decibels, which is stricter than the standard 0 categories.
1	55 dB	45 dB	It is suitable for areas mainly living, cultural and educational institutions. The rural living environment can refer to the implementation of such standards.
2	60 dB	50 dB	It is suitable for mixed residential, commercial, and industrial areas.
3	65 dB	55 dB	Suitable for industrial areas.
4	70 dB	55 dB	It is suitable for the areas on both sides of the road traffic trunk lines in the city and the areas on both sides of the inland waterway passing through the urban area. In addition, the background noise (the noise level when the train does not pass through) in the areas on both sides of the central and secondary railway trunk lines passing through the urban area also implements this type of standard.

4.8. Indoor standard: It can be divided into two types: residential and non-residential. The residential indoor noise standard is formulated according to the requirements of a quiet life and the environmental noise standard of the area where it is located, with reference to the conditions of residential windows. Generally, it should not be lower than the ambient noise standard of the area by 20 decibels. The indoor standard of residential buildings in China is set to be 10 decibels lower than the ambient noise standard in the area because there are many small factories close to the residential buildings in Chinese cities. Indoor noise standards for non-residential homes are specified according to the use of the room^[4]

1.

Environmental noise is more harmful to people's work and rest. China's environmental protection department has also proposed the allowable range of domestic environmental noise, which should not exceed 30 decibels at night (10:00 pm to 6:00 am the next day) and 40 decibels during the day (6:00 am to 10:00 pm). Once people encounter environmental noise problems or feel that their residence may exceed the specified decibel value, they should protect their legal rights. The testing application can be submitted to the

relevant units qualified for testing and arbitration, and the relevant units will also refer to the testing according to the national standards. It is also possible to first ask a relevant testing agency with national qualifications to conduct systematic and scientific testing on environmental noise or indoor noise. After obtaining a legally binding test report, if it is found that the noise exceeds the standard, you can file a complaint with the property management company or the local department specializing in dealing with noise pollution (Environmental Protection Bureau). The environmental protection department will deal with the noise exceeding the standard according to the national environmental protection standards and relevant laws.

5. Subjective identification and detection formula of "Misophonia" environmental noise source

"Misophonia" sufferers have a lower tolerance and tolerance for sounds than the average person. Many ordinary people are accustomed to or do not care about voices that cause patients to become distracted and distracted, and even the situation is so severe that they are frightened, disturbed, and bored to the point of unbearable. From the perspective of sound moralism, subjective sound phobia differs significantly from the objective ambient noise

criteria described above. The following four sets of formulas and algorithms are suitable for relatively simple and easy-to-understand calculation methods for the subjective perception and cognition of environmental noise in patients with "Misophonia":

5.1. Subjective noise perception and detection formula of "Misophonia" patients

The larger the following value is, the more noise the space environment emits that is not suitable for "Misophonia" patients. The more numerical measurements there are, the more subjective noise sources the environment has that are unbearable for the patient. It must be emphasized here that the calculation formula is entirely based on the patient's subjective identification criteria. It does not apply to the sound experience of normal people and the standard of "environmental noise in social life" recognized by the environmental protection department.

The number of decibels that occurs at the moment when the sound discomfort occurs (Intensity) × The total number of occurrences of the uncomfortable sound received by the person in the space environment (Frequency) × The sum of the noise duration (seconds)

It is emphasized here that the "number of decibels (intensity)" in the subjective noise perception formula of "Misophonia" patients does not necessarily correlate with the "sound peak" of the noise standard, such as a string of firecrackers. Recording of continuous blasting sound after ignition, this section of sound contains many peak sound signals, try to analyze and calculate the number of blasting sound only through this recording. However, the subjective perception of noise with "Misophonia" is not the same as the physical calculation of sound peaks. Some patients have a great common intersection between sound sensitivity and sound peaks, but some patients' fear of sound does not necessarily correlate with sound peaks. It's just that this unique sound attracts the patient's attention, but it is not the most obvious or loudest sound in the space environment. In clinical manifestations, there are differences with auditory hallucinations. People with auditory hallucinations hear sounds that cannot be detected with sound measuring instruments. The voices pointed out by "Misophonia" patients do exist in real-life environments, but others don't care so much about the effects of the voices on them.

5.2. Test criteria for whether a noisy environment is livable

When living on the street at the intersection of the city or near the noise source of the factory, it is often unbearable and even impossible to sleep. The state has issued the above-mentioned "Acoustic Environmental Quality Standards" and "Social Living Environmental Noise" to monitor and detect the normality of environmental noise, but some clinical cases show that patients with "Misophonia" have a normal mechanical operation. sound, fan sound, buzzer sound, and whistle sound), there is a phenomenon of high tolerance and strong tolerance. This may be due to the predictability of the normality of the sound made by the patient in the environment, the amplitude and wavelength of the sound, and the frequency and time. Even if it has been in a noisy environment that does not meet the national regulations for a long time, it can adapt to it. The only thing that makes "Misophonia" patients

intolerable is the unpredictability of the sound. Especially in a very short time, the decibel value of the sound is too large, so you are frightened, or you are forced to be distracted and distracted, so you can't meditate and concentrate. That is to say, "Misophonia" patients are not afraid of noise, but are afraid of unpredictable, sudden, and unorganized sudden noises. The unpredictability of the overall sound perception of the environment in a short period is the most unbearable for patients. The patient reported that the sudden sound was the same as the sudden start of a kitten. The noise is like a needle piercing the brain, and the whole head rattles, making people feel anxious. According to the author's comparative analysis of different patients, the clinical behavior of "Misophonia" patients towards noise is like autism patients do not like to change their living habits, and autistic people's attitude towards living space and environmental layout is unbearable to change. Same reason. The following formula is suitable for living in a relatively noisy environment space and is used to detect whether patients with "Misophonia" are suitable for living in this environment for a long time.

The subjective perception of noise in the environment where the "Misophonia" patient lives (test standard for livability) = (The decibel intensity that occurs at the moment when the sound discomfort occurs ÷ The average sound decibel intensity of the environment) × The discomfort received by the space environment where the person is located Total frequency of occurrence of noise × Sum of noise duration in seconds

5.3. Simple calculation formula for home living space

The following algorithm is suitable for a relatively quiet home living environment, and is a relatively simple calculation method for patients with "Misophonia":

The calculated ratio of whether the space environment is suitable for residence = [1 - (Total number of times of sound discomfort × Total time of sound discomfort (seconds)) ÷ Total time of residence in this space environment] × 100%

The calculated numerical percentage is the percentage of whether the environment is suitable for "Misophonia" patients to live in the place for a long time. The higher the percentage value, that is, the place is a veritable "soundscape hell". It is also not suitable for "Misophonia" patients to stay for a long time. It is necessary to explain why the occurrence of "spatial ambient sound" should be counted by the total number of times instead of seconds? Clinical studies have found that a major factor in this is that "Misophonia" patients also have inconsistencies in subjective identification of noise sources with people, events, times, places, and objects. The environmental noise detection in "GB 3096-2008", "Acoustic Environment Quality Standard" and "GB 22337-2008", "Environmental Noise in Social Life" originally recognized by the Ministry of Environmental Protection is not necessarily applicable to "Misophonia" patients on the body. The patient's sensitivity to sound depends on the intensity, frequency, and whether it causes distraction or difficulty falling asleep or resting. Some cases suggest that hypersensitivity to sounds in people with

"phonophobia" originates from sounds made by humans and animals or movement. For the sound of normal mechanical operation (motor sound, fan sound), there is a phenomenon of high tolerance and endurance. When patients first arrive in this environment, they will initially pay more attention to the location of the sound and the reasons behind the sound. But over time, the sounds of normal mechanical operations are regarded as predictable by most "Misophonia" patients. The sound loudness and sound frequency are fixed, which is the sound that the patient's hearing can adapt to and tolerate, and most of them do not care about it or feel too distracting and distracted [5]. Conversely, the sounds that bother people with "Misophonia" are mostly unpredictable. The sound is loud and sometimes small, and is abnormally sharp and harsh, especially the patient will pay special attention to the content of the sound made by humans. Once meaningless and aesthetic, "Misophonia" will attack at any time with mood and emotion. According to the long-term interviews with "Misophonia" patients, most of the symptoms occur when the patients are in two extreme states. One is when they are ready to rest or just wake up and have a dim state of consciousness. The other is that the patient has nothing to do, and has more time and energy to pay attention to the changes in the surrounding environment, people, and things.

5.4. Simple calculation formula for an initial consultation

In a relatively noisy environment, the patient's subjective perception of the degree of sound sensitivity is inconsistent. However, in clinical diagnosis of "Misophonia" patients, it is difficult to quantitatively analyze with scientific data only based on the patients' complaints. Therefore, once the patient's work and rest time intersect with the noisy urban environment or during the day, it is recommended to adopt the following simple "Misophonia" patient's subjective determination of the noise environment. Simple calculation formula", the calculation method is as follows:

$$\frac{\text{Accumulated Time of Sound Discomfort (seconds)}}{\text{Total Time of Sound Perceived by the Patient (seconds)}}$$

It is necessary to emphasize the simple calculation formula for the subjective identification of noise environment by "Misophonia" patients." The denominator "the total time of the sound perceived by the patient (seconds)" refers to the total duration of the sound produced by the spatial environment. It is not the total duration of the sound that makes the patient feel uncomfortable. According to "Misophonia" patients' subjective identification of "fear of sound", there is a certain behavioral logic. Therefore, the measurement of the number or cumulative duration of the ambient sound source in the denominator cannot use the patient's subjective cognition but needs to rely on the objective monitoring data of the sound monitoring instrument. In short, there is a certain degree of gap between the "Misophonia" patients' perception of sound in the spatial environment and the subjectively identified so-called "uncomfortable noise." That is, the patient does not tend to fear and dislike all sounds in the literal sense. It is just that a certain sound that the patient pays attention to is "unaccustomed to" and reacts with disgust. This is what needs to be paid attention to in the

clinical mental and psychological diagnosis of "Misophonia" patients.

In summary, the total time (number of times) of the sound perceived by the patient, if the patient's subjective perception of the total time (number of times) of sound discomfort divided by the total time (number of times) of the ambient sound is close to 1, it means that the "fear of sound" phenomenon of "Misophonia" is more serious, and vice versa, the symptoms are relatively mild, but it cannot be ruled out that the patient is in the "Misophonia" obstacle for a long time. Additional psychotic symptoms and associated behavioral manifestations ensue.

6. A new type of sound-harm mental illness induced by "Misophonia"

Over the past three years, my research team screened 10 patients with "Misophonia." This symptom type has not been specifically described in the psychiatric literature. The author's team found that the hearing test of "Misophonia" patients did not show any underlying defects, but was more sensitive than ordinary people [6]. Impulsive reactions and avoidance behaviors occur when patients hear sounds related to sounds, accompanied by feelings of unease, disgust, anxiety, and anger. What's more, patients with "Misophonia" will have characteristics such as distraction, difficulty concentrating, and obsessive-compulsive personality with sound because of long-term sound interference. Although this type of case report is completely absent from the psychiatric literature [7], multiple case reports have been described worldwide in audiology and psychosomatic medicine. The symptoms and avoidance behavior of these cases lead to social dysfunction, and Marks has also described the patient's stress response to various human vocal stimuli [8]. The symptom pattern of "Misophonia" shares many features with other DSM-IV-TR and ICD-10 diagnoses, and we will conduct the following analysis based on psychiatry:

6.1. Social Disorders: Both social phobia and "Misophonia" sufferers experience stress or anxiety in social situations and do everything they can to avoid social situations. The core of social phobia is a very negative evaluation of other people, such as unbearable words and deeds, and reckless etiquette in life. However, the difference between "Misophonia" patients and social disorders is that the sensitivity to vocal irritability is derived from the fear of people in social situations. Among them, the harsh sounds all come from the overstimulation brought by humans. Oversensitivity to human sounds, auditory cognitive errors, and excessive interpretation of meaningless "overtone" in social interactions are the main concerns of "Misophonia" patients. The problem lies in.

6.2. Specific fears: In a specific sound environment, based on the above-mentioned social barriers, patients will have a sense of spatial self-protection in the field of life. And began to focus on the appearance of certain specific sounds and believed that the sound was a cognition that violated the field and boundaries of their own life, and thus appeared "attention-alert-disgust-sensitivity" and other cyclic emotional states,

What's more, the patient's oversensitivity to sound and the emotional cycle will lead to the idea of attacking the sound maker [9].

6.3. Voice Obsessive-Compulsive Disorder (OCPD): As mentioned above, once "Misophonia" patients begin to pay attention to certain sounds in the living environment, they will start to activate the oversensitive attention state that is easy for ordinary people to pay attention to some specific sounds in the living space through hearing. Such clinical manifestations are similar to OCD. During the three-year observational follow-up of our samples, we found that the impulsive aggression of "Misophonia" patients was only associated with certain sounds. In addition, whether patients noticed a direct relationship between their perception of dysphonia and personality. "Misophonia" patients found in the disease consultation and clinical diagnosis report that the phenomenon of obsessive-compulsive disorder (OCPD) did not bring absolute unbearable, irreversible and irreversible pathological pain to the patients. It's just that life has been disturbed by excessive sound sensitivity for a long time, leading to distraction, insomnia, alertness, and difficulty in concentrating. Whether is "Misophonia" development of the trigger or the final result. In addition, patients with "voice phobia" have impulsive aggression and individual symptoms of voice obsessive-compulsive disorder. Potential problems such as patients' mastery of the surrounding environment and the inhibition of trying to compensate are still further explored and studied [10].

6.4. Intermittent mental disorders: Excessive aggressive impulses are found in a variety of mental disorders, most notably intermittent mental disorders. Patients with this symptom fail to suppress the idea of aggressive impulses, thus appearing to attack others, property destruction, and other behaviors. Among them, many police case reports repeatedly showed "Misophonia" patients suffering from neighbor noise for a long time and thinking of attacking the noise source. But actual action and aggressive behavior are rare. Because in "Misophonia" patients there is still common sense. Deems aggressive behavior is unacceptable. However, patients appear regularly: anxiety, anxiety, and fear. And even frequent quarrels with neighbors are not uncommon. Especially under the obvious constraints of high housing price city noise^[11], it is difficult for patients to find a suitable living environment for themselves. Once the condition of "learned helplessness" occurs, negative thoughts and aggressive impulses also occur. Its clinical emotional features are similar to those of unstable personality disorder, borderline personality disorder, and antisocial personality disorder, often impulsive and difficult to contain angry thoughts^[12], but "Misophonia" patients are particularly related to voice.

In the psychiatric analysis and diagnosis report, related clinical manifestations have also appeared in patient groups such as autism spectrum disorder (ASD) and sensory processing disorder (SPD). Some scholars believe that the dysfunction of different somatosensory patterns is characteristic of autism spectrum disorder. The concepts of sensory dysfunction and sensory processing disorder may have overlapping definitions. But sensory processing disorder is a set of challenges involving "sensory input-

regulation- integration- organization- recognition- judgment- decision- behavior." Inadequate sensory response to environmental input or disruptive emotional and behavioral decisions, while the typical auditory sensitivity of autism spectrum disorders and sensory processing disorders is behavioral resistance to sudden noises, loud sounds, etc. The clinical manifestations are significantly different from the auditory perception of "Misophonia" patients [13]. As a result, "Misophonia" patients are often misdiagnosed with autism spectrum disorders. In addition, sensory processing disorders have not been widely accepted by the academic community outside the field of special education. Therefore, further research is needed to clarify this concept.

7. Literary and Religious Treatment of Sound Harm and "Misophonia"

7.1. The sound definition of "quiet" in the literary soundscape
Sound pollution and "Misophonia" are both "civilization diseases" that often occur in residents of high-density urban buildings in the modern industrial and commercial society. Before preparing to discuss the treatment of sound harm, it is necessary to define the sound of "quiet" in the Chinese language and literature. And the classification and interpretation of the "quiet" human environment map in different states in the soundscape research. Among them, this article will focus on the analysis of the mental and spiritual perception of the recipient, the listener, and the ambient sound conveyed to the person under the "mute" state:

7.1.1. Peaceful: Focus on the human environment where people live without disturbing external harassment or turbulence, because of the stability of the surrounding atmosphere, to highlight the characteristics of people's spiritual and psychological peace.

7.1.2. Quiet: It is emphasized that in the environment of people, people do not deliberately make any loud noises, but the whole environment is relatively quiet, and there is still white noise.

7.1.3. Placid: Refers to the behavior of a person's psychological state without greed, a pure heart and few desires, and no desire for fame and fortune.

7.1.4. Tranquil: It means that people's material needs in daily life are simple. There are no excessive behavioral needs, and it is easy to meet the daily needs of the lifestyle. "Tranquil" in literary usage often refers to a quiet and quiet lifestyle and attitude.

7.1.5. Quiet and Secluded: Describes a sparsely populated environment. Due to the small number of people, let the environment and scenery produce a relaxed state with the mind. The subjective appearance of the favorable perception state of the environment is suitable for human habitation. "Quiet" is a typical antonym of "being born from the heart".

7.1.6. Silence: It is more related to the loneliness of the natural environment and has no voice. In religion, it refers to a pure and peaceful state of mind that is free from all troubles and worries.

7.1.7. Quietness: The degree is deeper than silence. It is generally used to describe people in the living environment without being disturbed or disturbed by anyone and focuses on describing

people's feelings, perceptions, and psychological states in the environment.

7.1.8. Calm: Calm and quiet, mostly refers to the stable state of people's spiritual and psychological, not disturbed by the external environment, and is synonymous with "not being happy with things and not feeling sorry for oneself".

7.1.9. Hush: Serious and silent, mostly referring to the unfriendliness of the space environment to people, focusing on describing people's subjective perception of adapting to the environment; Facilitate the continuous operation of public affairs.

7.1.10. Secluded: It refers to a sparsely populated and remote area. Compared with the relatively noisy place in a populated place, the focus is on the silent area of the space environment, not the absolute silence in the environment, but the relatively silent space state.

7.1.11. Tranquility: It is an expression of a state of mind, describing that people are in a quiet and silent environment without sound interference, which is conducive to self-reflection and introspection, to feel the appearance of tranquility.

7.1.12. Serene: refers to the psychological state of stability, comfort, calmness, quietness, and tranquility, and is mostly used to describe the state of a person's calm, composure and poise.

7.1.13. Pretend: It refers to a person's mentality of wandering in the environment peacefully and leisurely. "Wandering" refers to hesitating, restless, wandering around, hesitating, and not knowing which direction to go, and it also means restless and restless. To be immersed in something is the opposite of pretending.

7.1.14. Contemplation: It means that people can analyze and observe things calmly, not necessarily the clear decision-making ability brought by being in an environment without sound.

7.1.15. Silence: It means that people do not make any sound, but deliberately keep quiet and stand silently, so that the space remains silent.

Commonly literary works tend to focus on people, and the content is nothing more than love, war, and death. The theme of natural literature is the story of the land and the telepathy that occurs when people communicate with the earth. Natural literature, which has emerged since the second half of the 20th century, is literature that tells the story of the land and speaks for nature. It is also literature that integrates natural history with the history of human development. It is also a kind of literature that tells the story of the land and explores the map of the human mind and the geographical map. Natural literature is literature that integrates natural history with the history of human development. Terri Tempest Williams is a famous contemporary American natural literature writer and poet, and an influential figure in the fields of American ecological criticism and environmental protection. The American natural literature classic "When Their Wings Survived: Listening to Mother's Wordless Diary" refers to the cognitive narrative of the defamiliarization of the sound toward the metaphysical environment: "We understand a person's heart through his voice. Not just pronunciation, although pronunciation also has a

prompting effect; not just sentences, although sentences are also meaningfully presented. I always sense a person's mind by the tone and emotion that penetrates my body when he speaks." For a long time, people thought that nature was wild and silent. In literature, nature is also just a background board. Wanting to say something is unnaturally thwarted, unable to form words, so that silence is compelled to remain silent — what Keats calls tedious pain. Williams will "the love of nature and the kinship between human beings are integrated, extending the land ethics to social ethics, and extending the responsibility to the earth to the responsibility of society". The well-known "Walden", "The Moaning Wasteland" and "The Distant House" are representative works of natural literature. These works are either grand or fresh, like the iced mint water in summer, which can soothe the restless mind disturbed by modern civilization. But at its core, it calls for people to have an ethical sense of responsibility towards nature. It is undeniable that human beings are an accident of the long-term evolution of the universe and life, and the survival and evolution of human beings are deeply embedded in nature. The relationship between human beings and nature is not "me and it", but "us". Humans with day and night, mountains and seas, springs and wilderness, beasts and birds, flowers and birds and insects and fish are not the competition of survival of the fittest, but tolerance, balance, and symbiosis - we are all descendants of nature, all of which are stars descendants. As the natural literature writer Edward Abbey said: "People live and die, cities rise and fall, civilizations rise and fall, and only the earth lasts forever."

7.2. Religious treatment of sound harm and "Misophonia"

Humans have sound-related, psychosomatic, and medical diseases, such as anxiety, panic, misophonia, insomnia, obsessive-compulsive disorder, somatic disorders, adaptation syndrome, etc. In modern religion, because noise affects philosophical thinking, it is included in religious activities by monasteries. The following will analyze and explain the spiritual healing practice in common religious activities:

7.2.1. Devotional

Catholic spirituality began in the 4th century AD. The Roman Emperor Constantine issued the Edict of Milan, which recognized the legal status of Catholicism. This ended more than three hundred years of persecution of Catholics and changed the way Catholics believed. Catholics in the early church stage believed that martyrdom was the highest state of following Christ. However, after the legalization of Catholicism, the incidents of dying for the Lord have been greatly reduced. At the same time, secularism and political power invaded the church. Although Catholicism has developed rapidly, it has also led to the growth of bureaucracy within the church, the church is no longer pure, and heretical sects have also flourished. The book of Exodus describes how the Israelites cried out to God in their suffering in the desert and God's deliverance to them. Through the experience of being freed in the desert, Catholics are reformed in their faith. When the church was too closely associated with the secular regime, and heretical sects flourished, the devout followers imitated the book of Exodus, leaving the hustle and bustle of secular society and the interference of heresies, leaving the city and walking into the desert. Believers

see the fear of being in the desert as the fear of death. Learn to endure loneliness and live a life of abstinence in difficult circumstances. Saved from seclusion and restraint of desires. Without outside interference, meditating on God's love is another form of spiritual cleansing and life regeneration.

Catholics believe that human beings are born with original sin, which is why they were banished from the Garden of Eden to become mortal. In the world of suffering and suffering, believers need to rely on God's help to get through the difficulties. Therefore, spiritual practice is the blissful way to purify the mind and return to the kingdom of heaven. Catholic spirituality is carried out on the religious practice system of faith, hope, and love. To "believe" is to believe in the one and only God, to believe in the salvation of the Messiah Jesus Christ and the truth of the Bible. "Hope" is to hope that the blessings of this life can gain God's love and return to God after life is over. "Love" is to love God alone, realize God's truth, carry forward God's truth in the world, and imitate God's love for the world to love all people around you. The purpose is to resist doubt through faith, fear through love, and discouragement through hope.

Spiritual practice on this basis is the pursuit of life sublimation. Spiritualists maintain that visualizing God can prove that they are God's people. Only by fully dedicating one's soul to God, imitating God and perfecting oneself, and by deeply comprehending God's love for the world, can one feel the greatness of God. Therefore, spiritual practitioners believe that spiritual deficiencies should be compensated for through spiritual practice. Through reverent and devout reading the Bible, praying, getting rid of arrogance and impatience, abandoning evil for good, loving God, and loving others, to obtain spiritual purification. Among them, the revelation is obtained by contemplating God in a deserted desert away from the world. This is an expression of the desire to cleanse the soul and the pursuit of purification of the soul, and it is also an exercise that tests the will to live and strengthens inner belief.

7.2.2. Retreat

Catholic practice ceremonies include retreats, retreats, spiritual practices, retreats, forbidding speech, fasting, and spiritual exercises. This physical and spiritual practice originates from the impact and confusion of Christians' beliefs in the face of secular values or common affairs. And believers deliberately choose a quiet and peaceful environment, focus on the building of faith in body and mind, and restore a proper relationship with God. According to the Gospels in the New Testament, Jesus avoided crowds and approached God alone or with his disciples.

In Catholic retreat, rituals can be divided into two broad senses and narrow senses. Retreat in a broad sense refers to retreating to a quiet inner room and participating in spiritual fellowship activities among believers and members. Retreat in the narrow sense refers to temporarily leaving the familiar environment and work position, going to a remote and unfamiliar place, participating in the activities organized by the pastoral staff, through fellowship, spiritual practice, and life, group activities that make the life of the faith more advanced.

7.2.3. Meditate

Meditation is a way of keeping healthy. Sitting cross-legged with eyes closed, adjusting breath in and out, placing hands in a certain position, thinking about nothing, meditating is also called "cross-sit", "sit in meditation". The characteristic of meditation is "quietness for a long time, and fatigue when you move for a long time". Therefore, after meditating, the muscles and bones should be active, such as boxing, sword dancing, shuttlecock kicking, self-massage, etc., to achieve a combination of movement and stillness. In the practice of Chinese martial arts, meditation is a way to cultivate inner strength, cultivate the mind, and enhance willpower. Meditation in Buddhism is called "Zen Sitting" or "Meditation", which is a compulsory training course in Zen Buddhism. Sitting in a cross is divided into natural, double, and single. Meditation can not only maintain the body and prolong life but also improve wisdom and wisdom. The key points of meditation posture are: feet folded, spine straight, shoulders open, hands tied under the navel, head in the middle, eyes slightly closed, and tongue licking on the palate.

Eyes, ears, nose, tongue, body, and mind are our six faculties, and the Buddha's Great Situation Bodhisattva teaches that the state of meditation must "take all six faculties, and keep pure thoughts one after another." Among the six faculties, the mind and ear are the most difficult to conquer. If you close your eyes without looking at things, you can capture the root of your eyes; if you recite the mantra, you can capture the root of your tongue; you can capture the root of your nose without smelling bad smells; you can capture the root of your body without touching your body. But people's ears are the most sensitive, and they can hear sounds from far away, even across a mountain, and the noise outside can be annoying. And the root of the mind is more difficult to capture. If you don't want it to cause your heart to think, for those who do not have deep cultivation skills, thoughts will come out of your heart involuntarily. The mind root is like a monkey who is used to being restless. Only by subduing the mind and turning a deaf ear can open wisdom. The human mind is the source of various desires. It is called "intention" in the "Aga Sutra". A cultivator needs to first clear his mind and have few desires. And the only way is to use the ear to capture the mind, keep the precepts firmly in mind, and convey it through the tongue for the ear to hear. Therefore, the key to meditating is to "think, hear, hear, and listen." Capturing delusional thoughts is the beginning of meditation. Otherwise, duplicity, random thoughts, and involuntary behavior are likely to occur. Zen said, "Don't be afraid of thinking, just be afraid of being late in enlightenment". Don't be afraid when thoughts arise, just be afraid that you don't know it, and running afterthoughts is the cycle of life and death, which is the gain and loss of greed and delusion. After running for a long time with the idea, I realized that this was a precipice, and it was hindsight, and it might be possible to avoid the blow of success and failure. Therefore, cultivators should always be alert to the rise of thoughts. They would rather be discovered by themselves when they appear, but ignore them and let their delusions go away naturally. The most terrifying thing is that once a thought arises without even realizing it, the mind will turn around at will, and the limbs will be labored in the mind. Once the mind is enslaved to things, it is even more impossible to

meditate and enter into concentration. The premise of holding mantras and keeping precepts subdues delusions in the mind. That's why you need to rely on the precepts to let your mind belong, and once you get to the point where your mind is not disturbed by meditation. Mantras and precepts will naturally become invisible, and all illusions and delusions will disappear. At this time, the environment in which the mind and body are located will be empty, and the true nature of people will be revealed ^[14]. The Diamond Sutra says that "all appearances are false...the past, the present, and the future are unattainable". If you are not happy when you are in good times, you are not angry when you are in adversity, and you are not at all indifferent. Arahants with a lower level of practice can understand the mind and see nature, but their minds are easily influenced by the environment. The first fruit Arhats are clean and untainted in the mountains and forests, but when they arrive in the bustling city, they can't help but be dazzled by thoughts. Confused people tend to have thoughts about the environment, and are easily fascinated by the external appearance of things. They are confused by the environment and believe it to be true, so they are dazzled and want to possess the infatuation. Once a person has reached the state of vision, his mind is generated, and his thoughts turn around at will, he will not be able to see his nature and become enlightened. The reason why there are four fruits in the cultivation level of the Arahant path is that it is divided in the way of arousing thoughts. Therefore, to sum up, the above, the six major mental states of meditation are: let go of all delusional thoughts, the mind, ears, ears, and ears capture the mind root delusional thoughts, once the thoughts arise, they should be found immediately, meditate regularly, observe the interference of material desires in life, and be open-minded not to call it true Calculate.

7.2.3. Meditation

Meditation is also known as the Great Law of Samadhi. "Zen" and "concentration" are also called "quiet" and "contemplation". Contemplation is letting go, and contemplation is seeing through. Meditation refers to the one-pointedness of the mind, calming down the chaotic thoughts, and inner meditation, focusing on one state. Meditation must first start from "entering tranquility", and then to "perfect tranquility" to achieve the state of "silence" and self-forgetfulness, from "empty body" and "empty mind" to "emptiness". However, to enter the state of meditation, one must have a "transcendental spirit" to break through all physical, psychological, and subconscious obstacles. The nine levels of meditation are also called "nine levels of meditation". It can be subdivided into the first zen, the second zen, the third zen, the fourth zen, the concentration of emptiness and boundlessness, the concentration of boundless consciousness, the concentration of nothing, the concentration of non-thought, non-non-ideal, and the concentration of silence. There are also records of sitting and meditating during the Yellow Emperor period in China. A man named Guang Chengzi was practicing Taoism in Kongtong Mountain. The Yellow Emperor personally went to Mount Kongtong to ask Yi Guang Chengzi to practice Dafa. Guang Chengzi said to the Yellow Emperor, "Ignore and do not listen, hold your mind and be quiet, and your form will be self-righteous. You must be quiet, and you will be clear. Longevity. The eyes see

nothing, the ears hear nothing, and the heart knows nothing. Your spirit will guard your form, and your form will last forever." "Speech of the Sixth Patriarch's Altar Sutra, Zen Meditation": "For those who meditate, the use of the outside without abiding and defilement are Zen, and the clear and clear inner peace is meditation. The so-called external meditation and internal meditation are the same as meditation. Externally, facing the five Of the six objects of desire, the world's life and death cannot move the mind, it is Zen. Internally, if the mind is free from craving, it is samadhi." Buddhists believe that meditation can connect the eighth consciousness "Alaya consciousness", which is Ephraim the consciousness, preconsciousness, and subconsciousness mentioned in Lloyd's "Psychoanalytic Theory", as well as the state of the ancient Indian Akashic Record and Taoism. "Heart Sutra": "When you practice deep Prajna Paramita, you will see that the five aggregates are empty, and you will save all suffering." The so-called "deep practice" means meditation, deep concentration. In meditation, when the five aggregates are empty of "no-self", all afflictions and sufferings are liberated

7.2.4. Retreat

Originating from the supreme yoga esoteric method of ancient India, not everyone can retreat and practice, only those who have undergone special training can. During the retreat, they do not eat whole grains, only a small amount of fruits and vegetables, and a small amount of water to maintain life. minimum requirements. It is in this extreme state that human potential can be realized, so one year of retreat practice is often equivalent to several years of ordinary practice. The so-called retreat in Buddhism refers to closing one's six sense organs, body, speech, and mind, so as not to let the mind be defiled. During this period, practitioners will concentrate on their practice. In terms of life, it is normal, such as bhikkhus praying for alms and chanting sutras as usual. Lay people take the eight-view fast or go to live in shrines. The retreat is a practical method for practitioners to directly experience and understand the nature of the mind. Tibetan Buddhism calls it "Gusali Jue Gong". Only after retreat can it be regarded as a true practice in the strict definition, because only after retreat can one truly stay away from the defilements of the world. Contamination is one of the main contents of the retreat. It is the essence of listening, thinking, and cultivating. It is not affected by the outside world. Only when you have a certain basis for listening and thinking, can you practice cultivation. closed". Retreat must be continuous for a long time without interruption. During the retreat, all mundane chores should be abandoned. Except for a short sleep, the rest of the day should be used for cultivation. The mind should not be distracted to succeed. Outside disturbances will also make the retreat more effective, so choose to retreat. Location becomes an important part. According to the regulations of Patriarch Milarepa, there are three kinds of places to retreat: cemetery, cave, and snow mountain. These places are suitable for cultivating higher-level mental methods of Tibetan yoga, such as Mahamudra, Dzogchen, and dharma. The retreat is arranged by the practitioners themselves. They can read the scriptures and observe the nature of the mind. At the same time, they need to stop speaking, stop their feet, and set up a homework schedule. A retreat can be as short as three or seven days, and as long as one, three, five to thirteen years.

The content of the retreat is divided into several stages: the five-plus lines, the four-plus lines, the six-plus lines, and the ten-plus lines, followed by the practice of the birth circle, and on this basis, the Dzogchen, Mahamudra, and other supreme secrets Law.

7.2.5. Confucian practice

"Do not be happy with things, do not be sad with yourself" comes from the famous book "Yueyang Tower" by Fan Zhongyan of the Northern Song Dynasty. It is the core thought of traditional Chinese Confucian scholars and officials. It refers to not being proud of wealth and power, nor of losing wealth or power. Damage, resulting in personal frustration, downfall, and grief. No matter in the face of failure or success, we must maintain a constant indifference, do not feel happy or depressed because of temporary success and failure, and maintain an open-minded attitude no matter when and where. In addition, in the "Analects of Confucius, Yongye" "tan food and gourd drink" refers to the fact that Confucius student Yan Hui used a gourd to serve rice and drink water with a gourd. "Mencius: Dedicated Heart Chapter Sentences" "Poverty is good for one's own body, and success is good for the world." It also means that when a person is unsatisfactory, he should keep himself clean and focus on improving personal cultivation and morality; when a person is successful, he must think about it. Punish wickedness and carry forward the good. Zhuge Liang's "Book of Commandments": "Indifferent to clear ambition, tranquility to far" how to cultivate a calm state of mind? Zeng Guofan's "Treatment of the Heart Sutra" states: "The mind desires its tranquility, the qi desires its tranquility, the spirit desires its tranquility, and the body desires its tranquility." After that, the body will be stable. To strengthen his self-cultivation when he was young, Zeng Guofan specially formulated the second article of "Twelve Items for Self-cultivation" for himself. Heart, right position, and fate, like a tripod town". The habit of meditating for half an hour every day has accompanied Zeng Guofan throughout his life, and this is the key to his success in self-cultivation. Nan Huaijin, a master of Chinese studies, also mentioned in the "Great Learning": "Knowing, sedation, and then there is tranquility; after tranquility, one can be tranquil; after tranquility, one can be at ease; after tranquility, one can be concerned, De" is the seven-step and seven-government kung fu of meditation, so later Buddhists taught to cultivate meditation. The original translation of this meditation is from "knowing sedation and then being able to concentrate", so meditation is also called "quiet contemplation".

The practice of Chinese Confucianism for more than two thousand years is a very delicate derivation process. First of all, people must first reach a sufficient level of cognition in order to know the situation they should reach, and then their aspirations are firm and unshakable; when their aspirations are firm, they can do things calmly. Impatient; do things calmly and not impetuously, the mentality can be stable and peaceful^[15]; mentality is stable, can think carefully; think carefully, and finally can achieve something. In today's impetuous society where things are complicated and material desires are flowing, if we can learn from Zeng Guofan to take half an hour every day to meditate and cultivate ourselves and let ourselves go, we can be born out of stillness and wisdom. The

"Three Tranquility Doctrine" of static energy enlightenment and static energy. Zeng Guofan also realized the principles of being a person and doing things based on the Four Books and Five Classics. He repeatedly warned his brothers and sons and nephews: "Be calm and considerate, these five characters are always present, and everything is present. Without these five characters, Meng Lang does it", that is: The methodology of "knowledge, stagnation, concentration, tranquility, security, consideration, and gain" proposed in "The Great Learning" should be applied and practiced in all aspects of life. Meng Lang's people! "The Analects of Confucius Xueer" mentioned that Zeng Zi "examined my body three times a day" when he practiced. Therefore, the time to meditate and practice is basically in the morning or in the evening, because when you get up in the morning, you examine yourself and reflect on yourself. At this time, your consciousness is clear, the mind is calm, the temperament has not yet begun to sprout, and it is better to grasp the original intention and nature of oneself; when choosing to sit alone in the dead of night to examine one's own heart, only to find that the delusional mind has disappeared and the sincerity has been revealed. Interested and sincere appear and realize that there are still some delusions that I can't let go of, and I will feel ashamed and ashamed of wasting time in the dark.

8. Summary

Although the term Misophonia was first coined in 2000. Before Nienke Vulink, Damiaan Denys, and Arnoud van Loon et al., Misophonia existed only as a symptom. There are no suitable diagnostic criteria for classifying Misophonia in either the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (DSM-IV) or the International Classification of Diseases (ICD-10). Even so, Misophonia has been in clinical trials of cognitive-behavioral therapy in Misophonia patients since Nienke Vulink et al first proposed Misophonia as a separate disorder. Since the patient received three Misophonia patients for the first time in 2009, Nienke Vulink's Amsterdam Medical Center has received nearly 50 suspected patients in just over two years. To date, the number of outpatients has approached more than 1,000. A common complaint of the disease in Misophonia patients is generally an unusually sensitive exploration of specific sounds. Impulsivity, disgust, irritability, disgust, anger, and other bodily reactions caused by harsh sounds. These emotions vary with the intensity and frequency of the sound, the unknown origin of the sound, the misunderstanding of the sound source, and so on. This leads to fear and resistance to the uncontrollability of the environment, followed by irritability. Coupled with the alternate appearance of avoidance behavior and "learned helplessness", the patient is in a state of mental exhaustion, just like the symptoms of "cerebral neurasthenia" in Chinese medicine.

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