

## *Hoesimgok* (悔心曲, 回心曲, Regretting song) may affect peace of mind through distinct musical interaction

Kyung-Ja Ko<sup>1\*</sup>, Hyun-Yong Cho<sup>2</sup>

<sup>1\*</sup>Research professor, Department of Pharmacology, College of Korean Medicine, Kyung Hee University, Seoul, Republic of Korea. <sup>2</sup>Professor, Korean Language Education, Kyung Hee University, Seoul, Republic of Korea

### ABSTRACT

The purpose of this study is to propose a role as healing music through *Hoesimgok*'s interaction. The song "*Hoesimgok* (悔心曲, 回心曲, Regretting Song)" means a song that expresses regret. There's nothing more desperate than my parents in a song of regret. Your heart for your late parents must be the thing you regret the most. We always think that we should be filial to my parents, but we can't. We are under a lot of stress due to situations and environments that are unintentionally not filial. Audiences who show self-reflection on their filial piety become emotional identities with those who sing with the lyrics and actions of songs and music. Therefore, *Hoesimgok* is a song and a prayer. Music exerts a range of powerful biological effects beyond nice sound and furthermore, it is expanding to music therapy. It can also bring about peace of mind by regulating sympathetic nervous system excitation. Our results suggest that *Hoesimgok* can have the effect of making listeners as well as singers happy.

**Keywords** *Hoesimgok* (悔心曲, 回心曲, Regretting Song), self-reflection, sympathetic nervous system, music therapy

### INTRODUCTION

Music therapy can include listening to and singing music, playing, composing, and even interacting with music.<sup>1,2</sup> Music interaction is used not only for the formation and maintenance of daily human activities, but also for entertainment and relaxation such as self-awareness and mood improvement.<sup>3,4</sup> Therefore, it can be said that not only musical characteristics (tempo changes, etc.) but also the degree and differences of

interpersonal relationships play a role in music's activities.<sup>5</sup> Music offers a variety of functions, including intellectual stimulation, problem coping, exercise synchronization and well-being, loneliness, overcoming distractions, and definitions of personal and social identity.<sup>6,7,8</sup> Music appreciation, a musical interaction, is associated with low subjective stress,<sup>9,10</sup> low state anxiety,<sup>11,12,13</sup> and higher perceived relaxation.<sup>12,14,15</sup> It was also concluded that listening to music is a time- and cost-effective way to facilitate daily stress recovery, and that music-based interventions have a positive effect on physiological and psychological stress-related results to some extent.<sup>1</sup> Music therapy is not only interdisciplinary in art and medicine, but also a form of science, interpersonal processes, or

\*Correspondence: Kyung-Ja Ko

E-mail: [sono-1004@hanmail.net](mailto:sono-1004@hanmail.net)

YouTube; K-culture pangpangtongtv

([https://youtu.be/SSenbSwI\\_5c](https://youtu.be/SSenbSwI_5c))

Received Feb 09, 2023; Accepted Feb 22, 2023; Published Feb 28, 2023

doi: <http://dx.doi.org/10.5667/CellMed.2023.001>

©2023 by CellMed Orthocellular Medicine Pharmaceutical Association

This is an open access article under the CC BY-NC license.

(<http://creativecommons.org/licenses/by-nc/3.0/>)

therapy.<sup>16</sup> Music therapy improves the psychological quality, physical and mental health of college students,<sup>17,18</sup> as a method of rehabilitation after stroke, it can relieve breathing difficulties, negative moods and aphasia, improve cognitive and motor functions, and help neurological recovery.<sup>19</sup> In addition, if even professional caregivers who did not receive formal music education sing to dementia patients, the usual reactions such as aggression, combativeness, and confusion were replaced by strengthening understanding and communication.<sup>12,20,21</sup> For those who have difficulty speaking after a stroke, music can stimulate the speech center of the brain, which promotes singing ability, and for those who have difficulty breathing, singing can improve oxygen saturation.<sup>22</sup>

As such, singing, one of the music interactions, helps develop pronunciation, rhythm, and breathing control, and singing on a group stage can improve social skills and develop greater awareness of others.<sup>23</sup>

You can watch it by linking the *Hoesimgok* YouTube address. For reference, the authors of the paper participate.

#### **What is *Hoesimgok*? ([https://youtu.be/w5ue1JYx\\_5A](https://youtu.be/w5ue1JYx_5A))**

The song "*Hoesimgok* (悔心曲, 回心曲, Regretting Song)" means a song that expresses regret. It does the word "reflect." Looking back is reflection. So regret is essentially looking back.

What do you regret the most in your life?

The answer to this is probably different. Nevertheless, the title of the song is called "*Hoesimgok*" because we all regret something in common. What do you regret and regret?

There is a part in the *Hoesimgok* that is called "My Parents." Exactly, the 'mother~' gets longer. Longer

means desperation. We often think that a short note represents surprise, and a long note represents desperation. That's mainly the case with exclamations. Making a short and long 'Ah!' sound is completely different. There's nothing more desperate than my parents in a song of regret. So your heart for your late parents must be the thing you regret the most.

Regret contains longing along with sorry. We're determined not to do it again if we have another chance. Regret is appreciated along with longing. It's this complicated feeling that we feel while thinking about our parents. The other way to say it's complicated is that emotions are connected. No distinction or separation is possible. Being grateful and sorry are the same feelings. Sadness and longing are the same feelings. Being thankful, sorry, sad, and missing is all one emotion. Regret brings tears. Tears don't come from one emotion either. These are tears of gratitude, tears of apology, and tears of sadness and longing. And it's also a happy tear because I could think of my parents.

*Hoesimgok* is said to have been based on the Buddhist scriptures (一名 父母恩重經). However, it's right to say that it encompasses all the religions of the time. It's not just the virtue of Buddha. In the song, in addition to the *Seokgasejon*, it is said that he prayed for the blessing of *Jeseok* and the command of *Chilseong*. All religions, including shamanism, Buddhism, and Confucianism, talk about filial piety, which is the basic principle of human beings, in one mind. The singer puts the *kkwaenggwari* in front of our chest and makes a sound as if we were praying. This hand gesture is a traditional Korean prayer. Put your hands together and slightly twist and pray. It's a prayer

that feels warm. The way you hit the *kkwaenggwari* looks just like this. It's a song and a prayer. The sound of *Kkwaenggwari* and *Piri* (Korean pipe) fill the gap between the repeated rhythm and rhythm. It seems to tell you that filial piety should always be done without rest. So, the listener holds hands together without even realizing it and copies the song. And we pray. Just as we pray to the *Chilseong*, we pray to the Buddha or *Jeseok*. It's the moment when the person playing the *Kkwaenggwari* and *Piri* and the listener become one. It is said that postponing is regrettable because you don't know what will happen in *Hoesimgok*. We advise you to be filial when you realize it. "When you're young, you don't know how to grow up and your parents pay you back." In the part of "Who pays back their parents' grace in a life that lives less than 40 years" the part of "parent" is synonymous with "regret".

Thus, the audience shed tears at the word "parents". You may have already shed tears in the first part of "My Parents." In the song, in addition to the *Seokgasejon*, it is said that he prayed for the blessing *Jeseok* and the command of *Chilseong*.

## RESULT AND DISCUSSION

Psychological stress is an established trigger for negative cardiovascular events, although the underlying mechanism is not yet fully clear.<sup>24,25</sup> So our body's physiological rhythms, such as respiration, cardiovascular activity, and brain wave activity, can be fully or partially synchronized with the rhythmic elements recognized in music.<sup>26,27,28</sup> Prominent musical features such as tempo, pitch, and volume are constantly tracked by the

brainstem, and this rhythmic entertainment process is thought to occur through a bottom-up process originating in the brainstem.<sup>29</sup>

Audiences who show remorse for their unfilial become emotional identities with those who sing in the lyrics and actions of songs and music. We always think that we should be filial to my parents, but we can't. We are under a lot of stress due to situations and environments that are unintentionally not filial.

At least, we think we can hug my heart and calm my mind while singing and listening to *Hoesimgok*. Let's do what we need to do by being filial to our parents instead of wasting our time. The ending part emphasizes that action is more important than regret. 'Let's do what we need to do if we've listened to the regiment. Let's be good to our parents so that we won't be late.' This is the lesson of healing that the heart of the song tells. You have to move if you don't. And pray like the conclusion of a congregation. We hope you live longer than 100 years old.

In *Hoesimgok*, the *piri* (Korean flute or pipe) expresses sorrow, the *jing* (large gong) symbolized by the wind is this song and the desire for prayer to spread widely according to the wind, *buk* sound (barrel shaped drum), like the beating of the heart, is a prayer for comfort.

Although the process is not clear, it is said that mental stress activates the sympathetic nervous system and has a great influence on cardiovascular disease.<sup>24,25,30</sup>

It is suggested that music interaction through *Hoesimgok* will be a way to give peace to many people.

## ACKNOWLEDGEMENT

For those who participated in the concert and contributed,  
Sing: Kyung Ja Ko, Hyun Yong Cho, Soo Ran Park.  
Jing (large gong): Young Hee Tak.  
Buk (barrel shaped drum): Seo Hyun Park  
Piri (Korean flute, pipe): Hyung Min Kim

### CONFLICT OF INTEREST

The authors have no conflicting interests.

### REFERENCES

- 1 De Witte, M., Spruit, A., van Hooren, S., Moonen, X. & Stams, G.-J. J. H. p. r. Effects of music interventions on stress-related outcomes: a systematic review and two meta-analyses. **14**, 294-324 (2020).
- 2 Leubner, D. & Hinterberger, T. J. F. i. p. Reviewing the effectiveness of music interventions in treating depression. **8**, 1109 (2017).
- 3 Schäfer, T., Sedlmeier, P., Städtler, C. & Huron, D. J. F. i. p. The psychological functions of music listening. **4**, 511 (2013).
- 4 Groarke, J. M. & Hogan, M. J. J. P. o. M. Enhancing wellbeing: An emerging model of the adaptive functions of music listening. **44**, 769-791 (2016).
- 5 Duman, D., Neto, P., Mavrolampados, A., Toiviainen, P. & Luck, G. J. P. o. Music we move to: Spotify audio features and reasons for listening. **17**, e0275228 (2022).
- 6 Greb, F., Schlotz, W. & Steffens, J. J. P. o. M. Personal and situational influences on the functions of music listening. **46**, 763-794 (2018).
- 7 Van Goethem, A. & Sloboda, J. J. M. s. The functions of music for affect regulation. **15**, 208-228 (2011).
- 8 Ter Bogt, T. F., Mulder, J., Raaijmakers, Q. A. & Nic Gabhainn, S. J. P. o. m. Moved by music: A typology of music listeners. **39**, 147-163 (2011).
- 9 Sandstrom, G. M., Russo, F. A. J. M. & Medicine. Music hath charms: The effects of valence and arousal on recovery following an acute stressor. **2**, 137-143 (2010).
- 10 Khalfa, S., BELLA, S. D., Roy, M., Peretz, I. & Lupien, S. J. J. A. o. t. N. Y. A. o. S. Effects of relaxing music on salivary cortisol level after psychological stress. **999**, 374-376 (2003).
- 11 De la Torre-Luque, A., Diaz-Piedra, C. & Buena-Casal, G. J. P. o. M. Effects of preferred relaxing music after acute stress exposure: A randomized controlled trial. **45**, 795-813 (2017).
- 12 Burns, J. L. *et al.* The effects of different types of music on perceived and physiological measures of stress. **39**, 101-116 (2002).
- 13 Knight, W. E. & Rickard, N. S. J. J. o. m. t. Relaxing music prevents stress-induced increases in subjective anxiety, systolic blood pressure, and heart rate in healthy males and females. **38**, 254-272 (2001).
- 14 Labbé, E., Schmidt, N., Babin, J., Pharr, M. J. A. p. & biofeedback. Coping with stress: the effectiveness of different types of music. **32**, 163-168 (2007).
- 15 Stratton, V. N. J. P. & Skills, M. Influence of music and socializing on perceived stress

- while waiting. **75**, 334-334 (1992).
- 16 Ettenberger, M. *et al.* COVID-19: implications and considerations for NICU music therapy in Italy, Japan and Colombia. **13**, 112-123 (2021).
- 17 Hou, J. J. J. o. H. E. Effective ways for college students' mental health education based on music therapy. **2022** (2022).
- 18 Cho, H. K. J. F. i. m. The effects of music therapy-singing group on quality of life and affect of persons with dementia: a randomized controlled trial. **5**, 279 (2018).
- 19 Xu, C., He, Z., Shen, Z., Huang, F. J. O. M. & Longevity, C. Potential benefits of music therapy on stroke rehabilitation. **2022** (2022).
- 20 Götell, E., Thunborg, C., Söderlund, A., Heideken Wågert, P. J. M. & Medicine. Can caregiver singing improve person transfer in dementia care. **4**, 237-244 (2012).
- 21 Hammar, L. M., Emami, A., Engström, G. & Götell, E. J. S. j. o. c. s. Communicating through caregiver singing during morning care situations in dementia care. **25**, 160-168 (2011).
- 22 Truong, T. P. A., Applewhite, B., Heiderscheid, A., Himmerich, H. J. I. J. o. E. R. & Health, P. A systematic review of scientific studies and case reports on music and obsessive-compulsive disorder. **18**, 11799 (2021).
- 23 Van der Steen, J. T. *et al.* Music-based therapeutic interventions for people with dementia. (2018).
- 24 Matthews, K. A. *et al.* Blood pressure reactivity to psychological stress predicts hypertension in the CARDIA study. **110**, 74-78 (2004).
- 25 Dimsdale, J. E. J. J. o. t. A. C. o. C. Psychological stress and cardiovascular disease. **51**, 1237-1246 (2008).
- 26 Ellis, R. J. & Thayer, J. F. J. M. p. Music and autonomic nervous system (dys) function. **27**, 317-326 (2010).
- 27 Thaut, M. *Rhythm, music, and the brain: Scientific foundations and clinical applications.* (Routledge, 2013).
- 28 Trost, W., Vuilleumier, P. J. T. e. p. o. m. M. p. o. m. a., expression, & control, s. Rhythmic entrainment as a mechanism for emotion induction by music: a neurophysiological perspective. 213-225 (2013).
- 29 Juslin, P. N. J. P. o. l. r. From everyday emotions to aesthetic emotions: Towards a unified theory of musical emotions. **10**, 235-266 (2013).
- 30 Muller, M. D., Sauder, C. L. & Ray, C. A. J. P. r. Mental stress elicits sustained and reproducible increases in skin sympathetic nerve activity. **1** (2013).