

MIND AND BODY: BIOLOGICAL, PHYSIOLOGICAL, PHILOSOPHICAL AND SPIRITUAL RELATIONSHIP**MENTE Y CUERPO: RELACIÓN BIOLÓGICA, FISIOLÓGICA, FILOSÓFICA Y ESPIRITUAL**

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ABSTRACT

Common sense suggests that the mind and body should interact. Our perceptions, thoughts, intentions, desires and emotions directly affect our bodies and our actions. Unfortunately, notions of common sense seem to imply a contradiction. It seems very clear that the brain and nervous system are part of the physical world: tangible, visible, public, extensive in space. However, thoughts, feelings, conscience and other states of mind are presented to us as mental, intangible, invisible, private, ordered in time, but not in space. If the brain and the mind are fundamentally different things and if the laws of causality require causes and effects between similar types, then it is clearly impossible for the brain to generate the mind or for the mind to affect the brain. These contradictions constitute part of the mind / body problem (that of the relationship between mind and brain). However, if the distinction between the intangible and inextensible mind and the extensive physical nature remains, the mind / body problem is also that of the mind's relationship with the world around us. The natural environment, after all, is a physical entity in the same way as the brain is, and the problem of explaining how we become aware of the environment is no less difficult than the relationship of consciousness to the functioning of the nervous system. Most of the history of psychology has passed in the attempt to come to understand the problem of the relationship between the mind and the body. Currently, as we shall see, scientists are concerned with finding relationships between brain states and mental states.

Keywords:

Body, breath, mind, energy, balance, harmony

RESUMEN

El sentido común nos sugiere que la mente y el cuerpo deben interactuar. Nuestras percepciones, pensamientos, intenciones, deseos y emociones afectan directamente a nuestros cuerpos y nuestras acciones. Desafortunadamente, las nociones del sentido común parecen implicar una contradicción. Parece muy claro que el cerebro y el sistema nervioso forman parte del mundo físico: tangible, visible, público, extenso en el espacio. Sin embargo, los pensamientos, sentimientos, conciencias y otros estados de la mente se nos presentan como mentales: intangibles, invisibles, privados, ordenados en el tiempo, pero no en el espacio. Si el cerebro y la mente son cosas fundamentalmente diferentes y si las leyes de causalidad requieren causas y efectos entre tipos semejantes, entonces es claramente imposible para el cerebro generar la mente o que la mente afecte al cerebro. Estas contradicciones constituyen parte del problema mente/cuerpo (el de la relación entre mente y cerebro). No obstante, si la distinción entre la mente intangible e inextensa y la naturaleza física extensa se mantiene, entonces, el problema mente/cuerpo es también el de la relación de la mente con el mundo que nos rodea. El medio natural, después de todo, es una entidad física del mismo modo que lo es el cerebro, y el problema de explicar cómo llegamos a ser conscientes del entorno no es menos difícil que la relación de la conciencia con el funcionamiento del sistema nervioso. La mayor parte de la historia de la psicología ha transcurrido en el intento de llegar a comprender el problema de la relación entre la mente y el cuerpo y viceversa. Actualmente, los científicos se ocupan de encontrar relaciones entre estados cerebrales y estados mentales.

Palabras clave:

Cuerpo, respiración, mente, energía, equilibrio, armonía

INTRODUCTION

Confucius said: *“Primero debes estar tranquilo; luego, tu mente podrá estar serena. Una vez que tu mente esté serena, estarás en paz. Sólo cuando estés en paz, serás capaz de pensar y progresar finalmente”*.

Living beings come from a set of particles that traveled through space for millions of years without a pre-established course, until chance and the force of gravity gathered certain groups of them on planet Earth. Some of those atoms came to compose a complex and highly organized structure: the brain. Particularly, in the human case, a mass of approximately 1400 grams of weight, composed of about 100,000 million interconnected neurons, some with the appearance of gray matter and others of white matter, which is able to reflect on its own nature and its role in the Universe from which they come.

The brain of animals is the main organ that regulates the survival of the species. For this, the brain has sensors, something like a web cam that inspects the external environment (the environment in which it lives) and the internal environment (its own body). The brain, through perceptual processes, represents inside (cognitively, that is, symbolically) the information that these sensors capture in what we call cognitive maps.

According to Damasio (2010), the maps describe patterns of occurrence of events and objects in space and time, as well as their spatial and temporal relationships (movement of objects). The process of the mind is a continuous flow of these maps that correspond to images of the exterior, of the interior, real, remembered or imagined. These images are arranged in sequences and some have greater prominence than others do in the mental current (thought current), according to the value they have for the subject. This value comes from the original set of provisions that guide the regulation of life, as well as the values assigned to the maps acquired through experience.

The maps are based on changes that occur in the body and in the brain during the physical interaction of the body with the objects of the world. The neural signals (action potentials) sent by the sensors (from the sensory organs) construct neural patterns (patterns) that capture these subject-world interactions on maps. These neural patterns (maps) are dynamic and are intended to help manage and control the organic life process efficiently. (Elorduy, 1983).

Our mind uses multiple maps of different sensory modalities and creates a representation of the external world that serves to respond more accurately to objects and events. Once the maps are committed to memory, and can be revived through imaginative memory, it is possible to plan and invent better answers.

There is no simple way to master the secrets of the world, continuous training and the fervent discipline of the body, reveal the hidden knowledge paving the way to discover the secret of things. Innate way, our mind has exquisite tactics that demonstrate complete control. With our eyes open, we will be able to perceive the impermissible and get to know what dominates the Universe. “The perception is strong and you see that where the view is weak.”

Things should be viewed from a different perspective than normal. Nearby things should look as if they were far away and things far away as if they were close. This means that you must always look for the right approach to understand things. It must be seen without turning the eyes, which is, developing peripheral vision. Look carefully and without distractions ... (Musashi. The five rings).

According to Plato, the Idea of Good is the very principle of all other Ideas. In one of its dimensions (intelligible character), Good is an idea, object of philosophy.

For Plato in the world of ideas there is no duality or change; it is the world of what it really is ($\tau\omicron\ \delta\upsilon$, *Phaedo* 78d). In opposition to this, we find the sensitive world, or apparent reality, which is a reflection of the first and in which we find ourselves, which it is not; however, it has something real about its participation in the intelligible.

The forms are concepts, intelligible, immutable, individual and eternal: they are, therefore, the true beings. They are also the cause of the sensitive world. Sensitive entities (materials) are nothing more than reflections of forms. However, simple forms are limited by the cognitive capacity of individuals.

Everything that is limited by form, appearance, color, sound; it is called an object. Among all of them, only man is more than an object. Although, like objects, it has form and appearance, it is not limited to form. It is more. It can be formless. Tse. 6th century BC. (Lao, 2012)

DEVELOPMENT

Consciousness (from Latin, “shared knowledge”, and this one from scientia, “with knowledge”, the same origin that has consciousness, being aware of it) is defined, in general terms, as the knowledge that a human being has of himself and his environment, in general terms, the immediate knowledge that the subject has of himself, of his acts and reflections, of seeing and recognizing himself and of judging on that vision and recognition.

Psychology. (Awareness is the quality or state of knowledge of external objects or something internal to oneself. It can be defined as “ability to feel,” “subjectivity,” “ability to experience or feel,” or “executive control of the mind”.

As a psychic phenomenon, consciousness is the object of study of psychology and cognitive science). (In philosophy, Subject refers to a being who is an “actor of his actions”, provides a bonus of originality that responds to what we usually understand by decision or will, capable of knowing reality as an object, that is, as it is, regardless of the conditions of subjective knowledge. This is the concept of cognitive subject).

The problem is that many people identify and confuse the perceived world (internal or psychic) with the physical world. René Magritte knew how to capture this idea in his painting entitled “The human condition” (1935). It is characteristic of this species to confuse reality with its representation ... From a conventional point of view, what we consciously handle of this reality is nothing other than its mere mental representation.

Man is, because he is not and wants to be, a motivation of the human that leads him to overcome himself, by virtue of a common good that is perfection. (Aristotle). Thus, the idea of a spontaneous order of nature is what Taoism expresses as a model of behavior for humanity, and then serving all Taoist concepts to apply to the different branches of human knowledge. The Tao, as a concept, is an order that unifies man and nature. According to the Tao, the body of men and women reflects nature, so caring for oneself creates the natural order. That is, it gives a longer life, individual prosperity and the closest social circle.

Buddhism is a practical philosophy, a religion and, unquestionably, a psychology based on the teachings of Gautama Buddha, who lived in India probably in the middle of the sixth century or the beginning of the fifth century BC. C. When used in a generic sense, Buddha is one who discovers the true nature of reality after years of cultivation of the spirit (mind), study of different religious practices and meditation.

The Four Books of Confucianism (Traditional Chinese: 四書, Simplified Chinese: 四, Pinyin: Sishū), are the texts of classical Chinese literature selected by Zhu Xi, in the Song dynasty, as introductory texts to Confucianism (Confucio, 2002).

The Great Knowledge has become a chapter of the Classic of Rites.

Main teachings

Achieve a state of balance and perfect our own morality to be a reflection of the Tao (Way).

- Ample rest and reflection to achieve peace of mind. When one is calm and thoughtful, the path will be revealed.
- We must bring our affairs and relationships in order and harmony. If one expects to achieve order in society, one must first bring his own family and personal life in order through self-education and the expansion of our knowledge and the “investigation of things.”

The Doctrine of the mediation (in Chinese: 中庸, pinyin: zhōng yōng) is a Confucian book that develops the concept of the mediated (or middle term) attributed Zisi (or Kong Ji), the only grandson of Confucius. The Doctrine of mediation is a text rich in symbolism and self-improvement orientation. In the English translation of James Legge, the goal of mediation is to maintain balance and harmony to direct the mind towards a state of constant equilibrium. (Bruce, 1963)

The doctrine of the medium conforms to the tradition of Taoist philosophy that believed in the balance of nature Yang, (2016) through moderation in all things.

Zazen (坐禪 zuochan in Chinese) is a type of meditation of the Chán schools adopted in Japan by the Japanese Sōtō School. Zazen is the practice in the classical posture of the Buddha sitting in the lotus position. Constant but calm attention is required from the practitioner. Thought is released, neither thinks nor stops thinking. It lets pass.

Philosophical Inheritance

In all reference to the beginning and development of the article, we have referred to what the different philosophical schools of different eras have contributed.

Taoism influenced numerous areas of knowledge such as medicine and certain schools of meditation, and even martial arts. For example, the Neigong also spelled nei Kung, neigung or nae gong, which refers to any of a set of disciplines of Chinese breathing, meditation and spiritual practice associated with Taoism and especially with Chinese martial arts. Neigong practice is normally associated with the so-called “soft style”, “internal” or neijia 內家 Chinese martial arts. When referring to spiritual practice, in all martial arts they refer to what we, martial artists, call as cultivation of the mind; Confucius said: “First you must be calm; then, your mind can be serene. Once your mind is serene, you will be at peace. Only when you are at peace will you be able to think and progress finally” (Kazumi, 2003).

Historically there has been a mutual influence of several schools dedicated to martial arts and the distinction between them differs from one school to another. Few direct their attention more to the body than to the mind (Suárez, 1997).

Martial Arts are more than a procedure of body dynamics, they are the “essence of Zen in motion”, since in their practice, mind, body and action converge on purpose and time. (Master Jorge Horacio Doglioli. Musashi Gym. January 4. 3331. Santa Fe).

Finding the balance between body and mind has been a goal sought by man for centuries. All already know the “Mens Sana in Corpore Sano” principle. Martial arts practice can bring you closer to this goal. By spending a few hours a week, you will be able to leave behind daily stress by gaining an excellent physical shape.

In addition, one of the advantages of the multiplicity of these arts is that they can be adjusted to all types of people, regardless of age or sex. An example of this are Tai Chi or Yoga, beneficial for all types of people and highly recommended especially for those of more advanced ages.

Internal Martial Arts

The martial arts of China constitute a numerous variety of martial arts systems originating in this country. Such systems or styles can also be called Wushu (武術), Kung-Fu (功夫): 1 Kuo-shu (國術) or Chuan-fa (拳法), depending on the group of people who practice them.

Martial arts are normally used as forms of self-defense. Martial arts are also beneficial for mental health. They relax and teach concentration and domain. Tibetan monks say there are two types of exercise:

1. External focused on strengthening and developing the body.
2. Internal focused on the development of inner strength. This type of exercise is calm, as well as it helps to have calm and inner health.

Almost all martial arts are according to monks a form of internal exercise.

Paradoxes of Internal Training

- The origin of the Movement lies in Stillness
- The origin of the Force lies in the Softness
- The origin of the Speed resides in the Slowness

Intention

- Use the mind and not muscle strength
- The intention guides the Qi (Energy)
- The Qi produces the movement

Regarding the issue of hard and soft, teacher Wang Ch'iao Yu once gave an explanation: "If you only want to cultivate a healthy body, practice softly. It will provide vitality and benefit both body and mind if you want a martial art, on the one hand, you must know how to be gentle to neutralize the enemy, and on the other hand, you must know how to be hard to attack the enemy. "The hard and the soft must be combined to achieve this application. The path to success in Tai-Chi is to be able to distinguish between Form, Method and Goal.

Nevertheless, this is not all, students can also see for their internal development, how to train without harming themselves, how to improve postures. Tai Chi teaches this."

These words about the benefits of an internal martial art for a Karate practitioner are from Hirokazu Kanazawa 9th Dan in the Shotokan style (Kanazawa, 1995).

Neigong

Neigong, also spelled Nei Kung, Neigung or Nae Gong, refers to any of a set of Chinese breathing, meditation and spiritual practice disciplines associated with Taoism and especially with Chinese martial arts (the so-called "soft style," "internal" "or neijia 內家).

Some well-known examples of martial neigong are the various breathing and focus training taught in some traditional schools of Taijiquan, Baguazhang and Xingyiquan (known as mind / will boxing).

Neigong and internal martial arts.

Neigong exercises that are part of the Neijia tradition include the cultivation of physical stillness and conscious (deliberate) movement, designed to produce relaxation or release muscle tension combined with special breathing techniques such as "turtle" or "methods. Reverse "The fundamental purpose of this process is to develop a high level of coordination, concentration and technical skill; it is known in the world of martial arts as neijin (內勁). The ultimate purpose of this practice is for the individual to become one with heaven or the Dao. As Zhuangzi said, "Heaven, earth and I are born of one, and I am one with all that exists (天地與, 萬物與我)".

The benefits of internal styles

The main benefits of practicing the styles of the Chinese internal school "nei chia" are:

Develop internal power. One way to achieve this is possibly to train particular exercises regularly, where breathing corresponds to blood movements or to effect the movement of blood throughout the body. With the body moving freely and excess blood moving to a particular area with little or no effort, the professional can develop many benefits. These benefits may include:

1. Ability to relax deeply, both physically and mentally
2. Breathing control, with all the benefits that this entails
3. Increase of physical and mental health.

Oriental spirituality in martial arts

For the martial artist, Energy manifests within each individual as spirit, and the spirit in each individual manifests as the mind. This Energy or "Chi", as it is known in China, or "Ki" in Japan, permeates everything, and hence it is both the strongest connection of the martial artist with his enemy as well as his strongest weapon against it: "the warrior polishes his heart and mind, to the point of not falling into the darkness of a confused heart."

The mastery of this energy is a central element of all traditional forms of Martial Arts practice. Two widely recognized expressions of this ideal are the Chinese art of Tai Chi Chuan, and the Japanese art of Aikido.

In Eastern spirituality, and in the martial arts of China and Japan by extension, an essential aspect of spiritual practice is the unification of body and mind. In addition, although it refers to Neigong, the internal cultivation of energy in Chinese martial arts, we believe it is fully applicable to other internal arts, such as Aikido.

After a few years of training in internal martial arts, several of them training Taekwondo and learning Tai chi, we were able to truly meet the direct and highly effective martial art that is Tai Chi Chuan. The power of energy and the type of movement characteristic of this art was something I had not seen before.

The movement can often be conceptualized in two ways, the mechanical process of articulating our body, or the ability of the mind to create those mechanical processes. However, there is an important third part in the movement process that includes both elements, and it is the way in which the mind transmits and receives information from the tissues involved in it. This "link" is what I define as Intention. It is the relationship between mind and body (Kim, 1995).

In the internal arts we combine these two processes in a very refined way, first using and constructing intention or intentionality, and then with physical action. When we compare the movement with its imagined or visualized counterpart, they are really extremely similar. Both are based on the activation of neurons in a specific sequence to achieve movement, over time the practice will reinforce and optimize the organization of these neurons, whether or not the resulting movement has been performed.

Mind / body balance

Given the intention of the original philosophers, thinkers and martial artists already mentioned in their different related

thoughts, we will refer to the subject of our article based on its references; to everything related to the benefit of balance and harmony between the mind and body, as something objective in the usual practice of man as a biological being.

Koichi Tohei, teacher of Aikido and an outstanding student of O-Sensei Ueshiba, directed a seminar at the Fullerton College of California (1974), about Ki (in Japanese) or vital energy, raised its development as a bridge between psychology (concerning to the mind) and physical education (which deals only with the body); The mind is the polished body and the body, the raw mind. In his presentation, he distinguishes the relationship between them, their inseparable unity; biological harmony. It is foolish to consider them as two different things.

In his seminar was Dr. Lau San Tsai, from the department of Psychology of the school, who raised together a dog, a cat and a mouse, whose experiment was very successful. Master Tohei commented on the irony that, ...human beings cannot live in harmony that those animals enjoyed.

The unification between the mind and the body is not accidental, but the cause in the search for harmony in ourselves, with the universe and nature. They are not different terms; they can be when people continue to believe it, when they continue to think that they cannot harmonize.

Man is more than an object

Greek philosophers understood nature as a permanent and primordial substance that is maintained through the changes suffered by natural beings. In his Tao Te King; Lao-Tsé postulated a philosophical treatise where he raised the causes of man's hostile behavior and compared them with the natural behavior of nature, showing how the natural cosmic cycles, the different elements of the ecosystems and the animals themselves, lived in a perfect harmony that should serve as an example to transfer this prosperity to the life of man.

We are the center between the Universe and the Earth and part of the changes that originate in them. The causes of man's behavior are the result of nature's natural behavior and natural cosmic cycles.

According to Tao, the body of men and women reflects nature, so caring for oneself creates the natural order. That is, it gives a longer life, individual prosperity and the closest social circle. Taoism excludes the concept of law and replaces it with that of order. That is, things are a certain way, because their position in a universe in permanent movement gives them a nature that forces them to that behavior. Dong Zhongshu, 2nd century BC C.

The more you understand about yourself, the more you will understand about the world. Paulo Coelho.

Man is a plot of the universe; his soul and his body form an inseparable whole. He lives on earth in an environment, where he experiences the influences of the day, of the night, is not the same in the morning, or at noon, or in the afternoon, or the effects of the different seasons of the year:

Spring: The increase in light, caused by the increase in solar radiation, brings about important hormonal changes in

the emotional state of people, with an increase in melatonin and serotonin, which in turn increase vitality, joy, energy, sexuality and therefore fertility. In some people, the mood rises and in others, it is altered. In certain students, their intellectual performance decreases because they have more vitality and desire to spend more time outdoors. Annex 4

Summer: When we are exposed to high temperatures for a long time, our body works hard to maintain its "climatic comfort" As a result, we experience a state of decay, apathy and low energy. To this, the alterations in the dream are added: the heat makes difficult the restful sleep; therefore, we can be less energetic and more irritable. Annex 5

Autumn: With the arrival of autumn the days are getting shorter and begin to give way to longer and longer nights, there are fewer hours of light and the leaves of the trees fall to the ground and can leave us feeling nostalgic and melancholy, the cold and the rain replace the sun, constituting an abrupt change after the summer. Annex 6

Winter: Science has found a link between winter and depression, especially in patients suffering from seasonal affective disorder. This could be attributed to several reasons, such as that the decrease in sunlight can disrupt the body's internal clock, leading to feelings of depression or that the change of season can disrupt the balance of melatonin levels in the body, which plays a key role in sleep patterns and mood. Annex 7

We live under seasonal change, heat and cold, on clear days and on rainy days, and experiencing nature means being natural and knowing joy and anger, happiness and sadness. When we resist nature or ignore it, we find ourselves unable to truly feel that whole range of human emotions.

It is thought that an excess of emotions usually causes diseases; a depressive state leads to indigestion and ulcers in the stomach, cholera leads to a disorder of the liver, sadness compresses and retracts the lungs, fear disrupts the kidneys and bladder. That is why the Chinese advocate the control of their emotions: you have to regulate the mind to keep calm. (Chinese traditional medicine). Estrategia de la OMS sobre Medicina Tradicional, (2005)

It is therefore necessary to preserve and make life last, to abandon the world and its problems. It is in the tranquility of an orderly existence, in the peaceful communion with nature, where there is a resurgence of vitality, a renewal of life. Here is the fruit of the intelligence of the meaning of life.

What is the mind?

It is the set of cognitive (i.e., mental) faculties that encompass processes such as perception, thinking, consciousness, memory, imagination, etc., some of which are characteristic of the human and others are shared with other life forms.

Some scientists suggest the idea that the mind is a result of brain activity. However, the current dominant conceptions, both materialistic, are encompassed in the theory of mind-brain identity and functionalism (Ross, 1993).

Through an inner creative power, external things are forged, and all we see on the outside is the product of this inner life.

Duality of mind

Aristotle defined the Psyche (Latin myth, personification of the soul) as “specific form of a natural body that potentially has life”. (From *Anima*, 412 a20.) He also understands it as “the essence of such a body type” (412b10). The form or essence is what makes an entity what it is. By this, we understand that the soul is what defines a natural body. For example, if the ear were an animal, its soul would be listening and its matter itself the organ of the ear. An ear that did not have the function of hearing would be an ear only of speech. In this case, the soul configures matter in an organized natural body.

We really understand that they are simply two spheres of activity within a mind. The objective and the subjective mind; the superficial self and the deep self; the voluntary mind and the involuntary mind; the masculine and the feminine and many other terms.

We can simply compare it with the iceberg. Our attention is reduced only to the part we can see and is only 0.05 portion of what he represents; (conscious mind) the rest is under the surface; (subconscious mind) Annex 8

Your conscious mind is the reasoning mind. It is the phase of the mind that is responsible for choosing; you make all your decisions with your conscious mind. Your subconscious mind accepts what is printed on it or what your conscious believes: it does not reason like your conscious mind and does not argue with you as a controversy. For example, if you are firmly believing that something is true, even if it is false, your subconscious mind will accept it as true and proceed to obtain results, which will necessarily come because your subconscious accepted them as true.

Every thought is a cause and a condition and every condition is an effect. For this reason, it is essential that you take responsibility for your thoughts to bring them in desirable conditions. It is the inner world, so called the world of your thoughts and your feelings that makes the world around, the one that creates the outside world. When your mind thinks correctly, when you understand the truth, when the thoughts deposited in your subconscious are harmonious and full of peace, the working power of your subconscious will respond and bring harmonious conditions, pleasant environments that surround you and best of all. The good things for you.

If you wake up grumpily, make your breakfast, go to work, go back home and continue all other activities without having your mood gone, they mean that you have stabilized your mind in what caused the bad mood, I cannot leave it in bed not even ignore it, which has led to a bad day.

The mind must always be in the state of ‘flow’, because when it stops, this interruption is pernicious to the well-being of the mind. In the case of a swordsman, it means death. When the swordsman confronts his opponent, he does not think of the opponent or himself, or the movements of the opponent’s sword. He only remains there with his sword, which, forgetting all the techniques, is prepared to follow the dictates of the subconscious. Man has ceased to be the bearer of the sword. When it strikes, it is not man, but

the sword in the hand of the subconscious of the man who strikes.

Musashi in his literary work “The Five Rings” thus describes the battle with the Void manuscript: “You reason (what you have learned) and one separates from that reason freely. The Path of the strategy consists in fighting with freedom and in a natural way”. With this phrase, Musashi conceptualizes the Void in the mind, that is, we must fight without stopping to think about his teachings, rather we must fight almost naturally, this “not thinking” is precisely when “one separates from that reason freely “from what has been learned, this is the Void.

We could address this manuscript with the following example: When we are in our class, it is the students who determine it, not the teachings that we are going to convey because we own them, they rest in our subconscious. Our conscious mind cannot interfere, we cannot allow it. Our conscious care must be directed in the attention of our students to our discourse of conversion of knowledge into teachings without paying attention to them, looking equitably and without distractions with a peripheral vision, combining the eye of sight with the eye of perception (Merleau-Ponty, 1985).

The need to win

In any activity in daily life, you should always visualize the goal, which cannot be in any way a prize; if it is not visualized it will never reach that goal. Always act in mind, what are the true objectives. A project without defined objectives does not lead to anything.

Using methods to achieve the proposed objectives by resorting to certain positions, that lead to the inclusion of the student in the process, techniques such as to wield the correctly knowledge, would be the means of transmitting it, moving the body, not remaining static so that the mind traveling and exploring the concentration of each student’s attention, different techniques of intention of knowledge, the handling of rhythms, times and how to observe several students at the same time, but interchangeably.

Taking Musashi’s pedagogical intentions as a reference, in his strategy lessons for combat in the art of the sword, focus on what he wants the practitioner to learn to move properly by acquiring a natural flexibility, adapting to the circumstances with a fluidity such as water that adapts to the shape of the container or the channel that contains it, also the teacher’s mind must be moved in context, so that it is never stagnant and with it, the process of the transmission of knowledge that personifies the vehicle to reach the goal, its fundamental objective. We cannot depart from the true path; keeping an open spirit, clear and without confusion. “The warrior polishes his heart and mind, to the point of not falling into the darkness of a confused heart.”

The warrior also exercises sight and perception in daily life without becoming cloudy and when the sky of uncertainty becomes clear, “there is the true Void.”

When an archer shoots because he is in possession of all his ability. If you are shooting for winning a bronze buckle, you are already nervous. If the prize is gold, he blinds or

sees two targets ... He has lost his mind! His ability has not changed. Nevertheless, the prize divides it. He is busy. Think more about winning than shooting... Moreover, the need to win takes away power.

It is not possible to have two thoughts simultaneously, although if one happens to happen to the other. We have only one thought. The expression is popular: everything in its time. The mind flows freely from one object to another, not stopping at any singular concern. In this process, the mind is free and performs every required function of it.

The accumulated experiences in the sport and martial practice have made us see that when we fight our concentration will be related to combat, not to the result, it is fought to fight, there are no winners or losers, nor opponents, observers, judges, etc., only combat occurs at that time.

Be "one thing"

Dr. Candace Pert indicates that the mind does not dominate the body, but becomes a body, which makes it important to understand that body and mind are one.

The main idea of his studies is that what we think has a huge influence on our health. The mind, ideas and emotions affect our physical health since there is always a psychological aspect in every disease.

"If you think only of hitting or touching the enemy, then you probably won't cut it. Rather, it is important to think about the need to cut it." In other words: if it is attacked without thinking or without visualizing cutting the adversary, then it will probably never be cut. That is, that one must always act with the mind in mind, what are the true objectives. A project without defined objectives does not lead to anything. According to Domenec Bemaiges Fusté, author of several self-improvement books, it is important to provoke in our mind positive emotions to dominate our body, for example, thoughts of overcoming, keep the mind free for a moment and concentrate on one thing or activity. Concentration is the process of the mind that consists in voluntarily focusing attention on an objective. Through concentration, the person shortly neglects everything that can interfere with their attention span.

Unify your mind and body

People have the misconception that the tongue tastes food and the legs walk. The mind moves the body: the mind tastes food through the tongue and walks by operating the legs. Thus, they believe that the tongue tasted food properly, even though their eyes are busy reading a newspaper. Consequently, they will never know what they eat, because their mind is concentrated in another direction.

Relaxation

Relaxation, therefore, is associated with reducing physical and / or mental stress. It is known as relaxation techniques to the methods, procedure or activity, which allow the individual to achieve calm and reduce stress, anxiety or anger. These techniques imply various benefits for physical and mental health, as they help reduce muscle tension, blood

pressure and heart rate, closely related to the joy, calm and personal well-being of the individual.

Meditation

Meditating, according to Zen, is the natural condition of human consciousness, capable of understanding on its own the meaning of its existence, even if this occurs at the level of the unconscious. Some Zen teachers say that meditating is "touching the heart" of the human being, or "talking with the mind." According to scientists at the University of Kentucky, meditating is better than a nap because it improves mental agility.

Harmony of mind / body

For the martial artist, Energy manifests within each individual as spirit, and the spirit in each individual manifests as the mind. An unconscious mind of itself is a mind that is not disturbed at all by affections of any kind.

Men develop or get involved, whether or not they are integrated into the changes, if they find the BALANCE, they need to move any obstacle; It is the HARMONY between the Universe and the Earth.

- If there is white, it is because there is black. If there is life it is because there is death. If there is day, it is because there is night. We must seek harmony, the balance of the two.

- What is harmony? Tranquility, silence.

- Where are the tranquility and silence?

Within oneself

Tai Chi, Aikido and other internal martial arts, teach us to find this silence and tranquility within ourselves: HARMONY, The calm mind.

A few days ago, we commented on a publication in our Aikido-Support Material group; This was the text: I think very modestly that not only does Martial Art show the principles that Aikido applies, I believe in God, but I am sure that relaxation, breathing control and consequently peace of mind are the basis for that any physical activity is beneficial to, in the first place, improve health and then to have the desired success, not only in Martial Arts, also in everyday life, in personal life, in decision making etc. It is a natural Tai Chi or Aikido, regardless of whether or not we are performing any defense and attack technique.

Breathing, center and balance are the foundation, even without fighting. If all our actions, gestures, simple or complex movements were carried out under this context, we would witness a HARMONY never lived, capable of seeing life from another perspective, we could hardly be controlled, we would see the danger with extraordinary anticipation, appreciating almost exactly the space between life and death, in every step we take, every decision we make or every time we use the error at our will.

CONCLUSIONS

Achieve a state of balance and perfect our actions, so that it is a reflection of the Tao (Book of the Way and its virtue or power: Tao the King).

Ample rest and reflection to achieve peace of mind. When one is calm and thoughtful, the path will be revealed.

The origin of all actions is within our being. If, reflecting on our own actions, we discover that they conform to our rational nature; we will experience the most intense satisfaction. When our spirit has been disturbed for any reason, we look and do not see, we hear and we do not hear, we eat and we do not taste.

The universe is governed by the principle of change and the dialectical relationship between opposites. There is no situation in which the principle contrary to the rector of the sign is not included, which will lead to a new state. The changes occur cyclically, such as the seasons, days and nights, etc., all of which influences the behavior of men, being the antagonist, their own mental preparation.

We must direct our affairs and relationships in order and harmony. If one expects to achieve order in his functions, one must first bring his personal life in order through self-education and the expansion of our knowledge and the "investigation of things." It is to maintain BALANCE and HARMONY to direct the mind towards a state of constant equilibrium.

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ANNEXES

Annex 1



Annex 2



Annex 3



Annex 4



Annex 5



Annex 9



Annex 6



Annex 10



Annex 7



Annex 8

