Manabu 学

Issue 7

Welcome to your seventh edition of our newsletter!

We’re back with more news, techniques, and event information to keep you connected.
This issue we have a special article from our friend Marco Rescigno, karate master and practitioner of Chinese medicine.

Just like last time, we'll be diving into our three main sections:

Events & Seminars: Information on upcoming opportunities to train and learn together.

Insights & Techniques: A deep dive into the principles and practices of nanbudo.

YouTube Channel News: The latest videos, updates, and announcements directly from our new channel.

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Upcoming nanbudo seminars led by Leo Rafolt:

Summer Nanbudo Training - Shochugeiko (暑中稽古), Biggar, Scotland

Date: 28.8.2026-30.8.2026

Instructor: Leo Rafolt

Description: Detailed information available on event link.

Marco Rescigno

Energetics of Living Systems – The Phenomenon of Life

1. Vital Periodicity

Every form of life in our universe is characterized by the notion of a cycle. Whether plant or animal, the phenomenon of life is a cyclic phenomenon, from whatever point of view one takes. Our universe itself, as a whole, is subject to this same characteristic: all cosmic movements are periodic and can be traced back to a circular movement or, more precisely, to either a

spiral, a spherical, or an elliptical one. Thus, whatever level one considers, the notion of periodic variation is constantly encountered.

The only parameter that could be considered linear is, perhaps, time. But this linearity can be debated: the notion of time has no meaning except in relation to a reference point. And the latter can be periodic; therefore, it is very likely possible to determine a cyclic oscillation of time in relation to the chosen reference. However, the linearity of time is a constant of our universe: and it can be assimilated to the electrical axis of a whole, in which the phenomenon of life will be part of the magnetic gravitation around this electrical reference axis.

At the cellular level, the notion of periodicity is an established fact: all intracellular metabolism, and even exchanges through membranes, can all be traced back to constants of back-and-forth movement. It is this notion of movement that is inseparable from the phenomenon of life. What is true at the cellular level is even more so at the level of the constituted organism: it possesses a physiology, a set of metabolisms that are all cyclic, the result of which defines the overall physiology of the organ in question. Biological rhythms, which we are beginning to know well, are a demonstration of this.

But limiting oneself to the organic level is a mistake: the organ is the "center" of an overall function, and the latter can therefore only be cyclic, as it depends on a center that is equally so. This same "center-organ" depends on other periodic functions; it therefore experiences their rhythm, and its own periodicity influences one or more other "centers-organs".

All of this constitutes and explains the complexity of physiology. As a whole, a living being is made up of an infinity of periodic systems, starting from its unit-cell up to its entire body. If considered as a unit itself, this being shows its subjection to the cyclic law: birth, maturation, and decline are its basic biological laws. Its physical activity itself obeys the same laws: daytime and nighttime activities, states of waking and sleeping, activity and rest, seasonal variations, etc. Everything is cyclic.

In parallel, this unit-being obeys external vectors that surround it and constitute its environment. These external vectors, whether telluric, meteorological, or cosmic, are all cyclic and therefore likewise induce cyclic

variations. Lunar, solar, and seasonal influences are obvious and simple examples of this, which have been recognized by all medicines of all civilizations.

The notion of a unit-being is perhaps valid from a social point of view, but if extended to the life-phenomenon, such a definition is imprecise and can lead to confusion: this unit-being is itself composed of an infinity of biological units, first and foremost the cell. Even at the level of the cell, this definition can be insufficient or inaccurate: cellular life itself involves a large number of exchange mechanisms.

This leads us to a dilemma: is it possible to dissociate a "biological" unit on a molecular scale, enabling or defining the electrochemical mechanism? Or is it possible to distinguish the cell as a life-unit properly speaking? In any case, whatever opinion is chosen, there is a common fact, a constant parameter: the notion of periodic variation, at whatever level one stops.

This leads to a broader notion: whether on a cellular scale or a universal scale, we are constantly in the presence of an energetic whole. Extracting one of the gears of the whole in question undoubtedly allows for its study and knowledge; however, this can only be an approximate knowledge, since extracting it from a whole changes all the data regarding interferences, relationships, and conjunctions with the other parameters of that whole. This leads us to consider the life-phenomenon not as a phenomenon in itself, but as a phenomenon with two aspects: the life-whole itself, on one hand, and its relationships with the universe-whole, on the other.

2. The Life-Whole

This latter term encompasses all the data and components that surround the life-whole, meaning both the material physical support – for example, the earth – and the broader notion of the cosmic or galactic environment. This brings us to the need to clarify the notion of the "life-whole".

It is therefore practically impossible to define a "life-unit", at least from a biological point of view. Indeed, we do not know where to fix the limit, the zero point, whether at the level of the cell, of electrochemical exchanges, or rather at the level of the DNA molecule. It is, however, certain that the life-phenomenon is made up of an infinity of electrochemical exchanges. All these exchanges naturally imply at least two "moments", two levels: that is, the characteristic of these exchanges is constant energetic movement.

Considering only two "moments" is certainly insufficient; for there to be exchange and movement, at least two different levels are required to allow for energetic translation, on whatever scale it occurs; the result of this first stage can be one of the components of another movement. This leads us to the notion of constant movement, in a cascade, passing constantly from "moment" to "moment", from level to level, and capable of returning to the moment of origin.

This same movement, along its trajectory, can naturally give rise to other vectors, which will be just as many moments, just as many differences in level, causing or allowing for other movements that will provoke still others.

Like a particle hitting another, causing the deviation of the first trajectory and creating a second one or more; the same phenomenon can recur for each new trajectory. This means we will have a particular notion, which is that of the distribution of energy: we will return to this topic later.

The important thing is that the infinity of exchanges, on one hand, and the fundamental notion of movement, on the other, lead us to consider the life-phenomenon not according to the notion of a unit, but according to that of an energetic whole. This whole will therefore be composed of an infinity of trajectories, differently oriented and, above all, differently distributed.

Another inevitable aspect arises from this: this energetic whole, composed of an infinity of vectors, will present a problem of energy distribution: on one hand linear, along each of the theoretical trajectories, and on the other hand spatial or volumetric, which we could provisionally define as being "of the height" of the energy or, more precisely, of the level of the energy.

Before proceeding, it is worth clarifying this aspect of the life-whole. A living being, of whatever nature it may be, is therefore composed of an infinity of energetic "trajectories", diverse in their directions and their levels. It nevertheless constitutes a physical whole. It therefore presents an absolute requirement; being itself an energetic whole, and being integrated into its environment, it cannot create its own energy.

If, in fact, a life-whole functioned in total autonomy, it would have neither end nor beginning. It would then be a linear being that could not destroy itself, as it would endlessly reconstitute itself from itself. It would thus be assimilable to time and would never stop. This is a first hypothesis that leads to the impossibility of a "time-being", since the time vector can be considered – as we have already seen – the only linear parameter of our universe.

The second hypothesis is that, if a life-whole could function in total autonomy, its instantaneous creation from a unit formed by two energetic "moments" would be necessary, but in a random way. Furthermore, this being could develop only from its own manufacturing. Consequently, it would tend toward infinity or toward zero, because it would consume energy

without being able to either renew or eliminate it. In both cases, one arrives at an absurdity, an impossibility.

This means, and it is evident, that a life-whole must be integrated into another, universal energetic whole, from which it draws energy, or receives it, and to which it returns energy in the form of "waste". In other words, a life-whole would therefore be a particular phase integrated into the universal energetic field.

This leads to two facts; first of all, to be "valid" – that is, to last for a certain time – this life-whole must be in equilibrium. This equilibrium, however, can only be dynamic, since it is subject to a 3-step economy: input of energy, utilization, and elimination. Dynamic equilibrium is therefore established during the phase of relative autonomy, which is to say, utilization. But this same "internal" dynamic equilibrium, however, requires "external" equilibrium, meaning the equilibrium of the whole with respect to the universal energetic field. We will return to this notion of equilibrium later.

On the other hand, this life-whole involves a physical phase, which is to say, a material support. This implies not only manufacturing a materialization, but also maintaining it. This maintenance and renewal imply an inevitable wear and tear of the material support, not only due to the slowing down of energetic exchanges, but equally due to "physical wear"; progressive hypotonicity of the tissues and progressive poor elimination of waste. We will see later the relationship between this notion and entropy.

To this must be added external wear factors, meaning those connected to the environment, which lead to the notion of "fatigue", "intoxication", and "disturbances"; and which are just as many parameters of disruption to the internal dynamic equilibrium. This leads to what we call physical death.

And we find again the cyclic notion of the physical support, of the unit-being: birth, maturation, and decline, which correspond to the three inevitable major chapters: manufacturing potential, relative phase of equilibrium, then wear and tear that leads to blockage, to stoppage.

In reality, these notions of "wear" and "fatigue" are only relative; they are consequences of a parameter added to the "materialization" vector. We have seen, in fact, that the only constant parameter is time, with the notion

of life being a phase of particular materialization within the universal energetic field. This means that this phase of materialization constitutes a "moment" of relative equilibrium, integrated into a field in constant equilibrium.

This phase of materialization can therefore be viable only if its equilibrium is dynamic: depending on time, it cannot be immobile, static; it can only be in movement. Being materialized, this energetic phase must nevertheless maintain its energetic movement. It must therefore use its "outside" as an energetic contribution, and metabolize this energy to maintain its impulse.

If this utilization were total, this materialized phase would never stop and would end up first becoming equal to the universal energetic field, then would "surpass" it to become the universal field itself. If, in fact, this phase of materialization did nothing but take energy from the universal field, without ever returning it in one form or another, it could only lead to the total transfer of universal energy into the materialized phase.

So much so that we could have only two solutions: either the total disappearance of the universal energetic field and its total transformation into materialization; or the identification of the materialization with the universal field, which brings us back to the notion of the universal energetic field.

In fact, these are certainly two extreme hypotheses; and the law of conservation of energy gives the true direction: the materialization phase is only a "moment", only a materialized time of the universal energetic field, which "lends" energy to the materialized phase, which can only return it. This leads to a piece of evidence: the phase of materialization can only be limited in time; it is only a particular form of constant linear time.

All these concepts, as one can see, revolve around the notion of time.

Heiwa YouTube channel updates!

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Advanced nanbudo: Kaeshi waza - nanbu sotai take kiri kaeshi/ude garami

Buki practice: Bo kaiten nage

Ippon shobu experiments

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