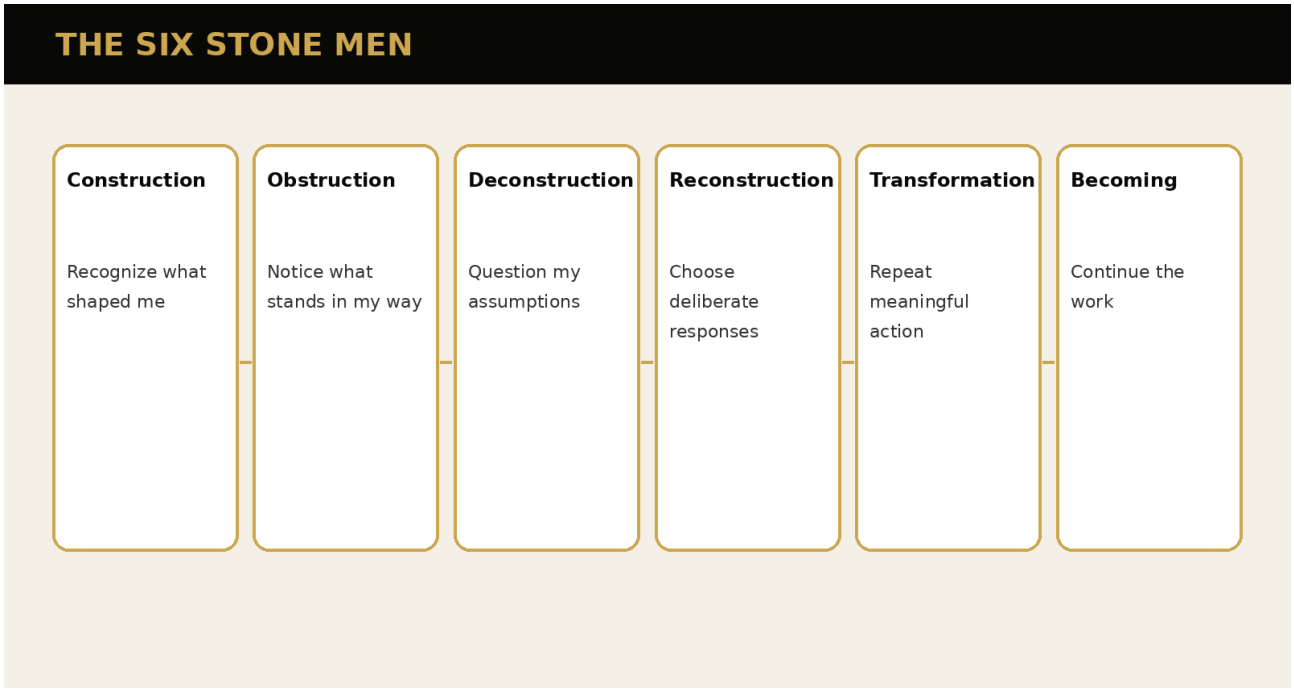
CON360MASTERY™

THE BIOLOGY OF BECOMING

My Daily SAROTTU™ Discipline and the Six Commitments of Human Becoming



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The World Is My Classroom. My Life Is My Laboratory.

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AUTHOR'S OPENING DECLARATION

At seventy-one years of age, I begin each morning with a remarkable opportunity: to participate deliberately in the continuing construction of my life. I cannot choose the year of my birth, erase the experiences that formed me, or command my body to become the body I possessed decades ago. I can, however, examine what I do today. I can decide whether the actions I repeat serve my values. I can learn how movement, attention, breathing, reflection, and responsible practice work together. I can report for training, not to defeat time, but to use the time available to me with greater purpose.

I call this undertaking my Daily SAROTTU™ Discipline. SAROTTU means Small Actions, Repeated Over Time, Transform Us. I do not regard that statement as an invitation to repeat any action blindly. I regard it as a call to select meaningful actions, practice them consistently, observe their consequences, and refine them as life changes. My daily mantra supplies the moral and philosophical direction. My physical routine supplies a practical field of observation. The biology of repetition helps explain why those ordinary actions matter.

PART I — THE MORNING I CHOOSE TO BECOME

1. My First Declaration: I Am Still Under Construction

I have been an athlete, a soldier, a martial artist, an investigator, a teacher, and a Grandmaster. Those descriptions speak to experiences and responsibilities, but none can replace a present-day examination of the man who answers to my name. I am still constructed by the choices I make, the relationships I maintain, the thoughts I entertain, and the activities I repeat. The human being is never merely a finished monument to past achievement. He is a living organism, learning and responding within changing circumstances.

The first act of self-mastery is therefore an act of attention. Before I judge my performance, I examine it. Before I demand improvement, I establish what is happening. Before I declare that an old practice must remain unchanged, I ask what purpose it serves. This is the meaning of my laboratory: I turn ordinary life into an opportunity for disciplined observation and practical learning.

2. Why I Begin at Four O'Clock

My morning begins around four o'clock. I empty my bladder, drink a glass of water, sit in a chair, and begin a sequence of movements that has become familiar through years of practice. I move systematically from the toes toward the head, then perform selected standing movements. I attend to the household, meditate before my altar for approximately twenty minutes, read for approximately thirty minutes, and prepare for breakfast around seven. After breakfast and washing, I turn toward writing. This is not an imaginary regimen. It is a lived arrangement of actions that I have sustained over time.

I do not claim that four o'clock is a magical hour or that my precise schedule should become everyone's schedule. Its importance is personal: the morning gives my intentions a recognizable place in the day. My task is to align that structure with recovery, health, and meaningful activity, so that consistency remains an instrument of self-governance rather than a demand for rigid performance.

3. The Biology of Repetition: What Happens Inside Me

When I move my toes, flex my ankles, contract my calves, lift my shoulders, or press against a surface, electrical messages travel from my nervous system to muscle fibers. A muscle contraction is not simply a visible movement. It is a coordinated event involving nerve signaling, chemical transmission at the neuromuscular junction, and interactions among proteins inside muscle cells. Repeated contractions also influence the movement of blood through nearby tissues. In the legs, rhythmic muscular activity can assist venous return—the movement of blood back toward the heart—through what physiologists call the skeletal muscle pump.

My cells are not asleep before I begin and do not literally awaken when I exercise. They are continuously active. What changes during movement is the pattern of their activity. Mechanical forces can trigger biochemical messages, a process called mechanotransduction. Nerve receptors communicate joint position, movement, and muscular effort. The cardiovascular and respiratory systems adjust to bodily demands. Over time, when activity is suitable and recovery is sufficient, repeated practice can contribute to improved coordination, muscular capacity, and confidence in ordinary movement.

I find this explanation profoundly encouraging. A small movement is not a small event simply because it looks modest from the outside. It is part of an integrated conversation among my muscles, nerves, blood vessels, senses, and brain. My role is not to imagine that every repetition produces a dramatic transformation. It is to recognize that purposeful practice provides opportunities for useful adaptation.

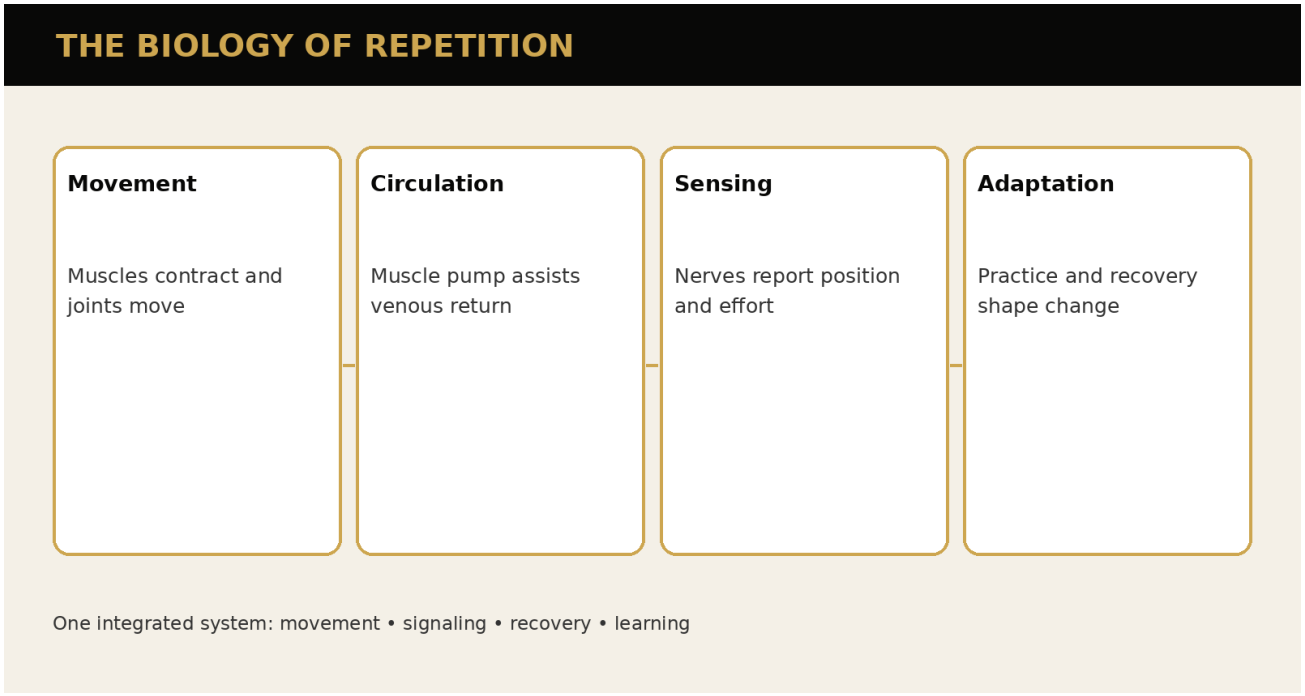


Figure 1. A conceptual view of movement, circulation, sensing, and adaptation.

PART II — THE BODY IS MY FIRST MORNING CLASSROOM

4. From My Toes to My Head

I begin with twenty-five alternating toe movements and corresponding holds. I continue through ankle pumps, knee flexions and extensions, seated hip lifts, and calf movements. I then attend to the waist and trunk, hands, shoulders, neck, and facial muscles. The sequence invites me to notice the body as a connected whole rather than treating movement as the responsibility of only a few large muscle groups.

This toe-to-head order has an educational value for me. It creates a map of attention. As I move from one region to another, I can observe ease, resistance, stiffness, comfort, and change. Joint mobility means the ability to move a joint through a useful range. Proprioception means sensing the position and movement of my body. These are distinct processes, yet deliberate movement brings them into the same field of awareness. My routine gives me repeated opportunities to notice how my body functions at the beginning of a day.

5. The Power of Twenty-Five: Movement and the Isometric Hold

The number twenty-five gives my routine an organizing rhythm. I use repetitions followed by holds in many of its components. Dynamic movements change joint position while muscles work. Isometric contractions generate muscular tension while a position remains relatively stable. Both can have a place in conditioning. Dynamic work offers opportunities to practice movement; isometric work offers opportunities to practice producing and sustaining force in particular positions.

Twenty-five is my chosen structure, not a universal formula for biological change. I teach the underlying idea rather than insisting upon the exact number: an action should be deliberate, observable, and repeatable. I also distinguish a relaxed stretch from a forceful muscular hold, because they are not the same physiological task. The purpose of counting is to support attention and consistency, not to replace judgment.

6. From Sitting to Standing

After my seated sequence, I have traditionally performed deep knee bends, toe and calf raises, and inclined pushups, often using twenty-five repetitions and selected holds. These movements shift my attention toward weight-bearing activity and the everyday functions of rising, supporting body weight, and using the upper and lower limbs together. Standing exercise also makes posture and stability more immediately relevant.

I want my teaching to emphasize function rather than display. The most meaningful outcome is not the impressive appearance of a movement but whether my conditioning helps me participate in daily life. The ability to rise comfortably, move with confidence, complete household responsibilities, and preserve useful independence matters more than a ceremonial repetition count.

7. The Invisible Work of Recovery and Adaptation

The work I perform is only one side of physical conditioning. Recovery is the other. Muscles respond to activity through changes in energy use and cellular signaling; longer-term improvements emerge through a relationship among stimulus, nourishment, rest, and repeated practice. Protein contributes building materials used throughout the body, including muscle tissue. Sleep supports processes involved in recovery, learning, and attention. My breakfast and the rest of my day therefore belong in the story of my morning discipline.

I am learning to respect recovery as a form of disciplined participation. The strongest practice is not always the practice that asks the most of me in a single morning. It is the one I can integrate into a life that includes rest, relationships, intellectual work, and continuing responsibility.

PART III — THE MIND THAT DIRECTS THE MOVEMENT

8. The Nervous System: My Internal Communication Network

When I lift an arm, extend a knee, or change position, the nervous system coordinates a remarkable exchange of information. The motor cortex contributes to the planning and initiation of voluntary movement. The cerebellum contributes to timing, accuracy, and coordination. The basal ganglia participate in selecting and organizing practiced actions. Sensory pathways carry information from muscles, joints, skin, and other tissues. None of these structures works alone. Their cooperation makes ordinary movement possible.

Repeated practice can make familiar movement sequences easier to organize. This is one aspect of motor learning. Neuroplasticity is the nervous system's capacity to change with experience, and it includes processes involved in learning skills and refining behavior. My morning routine gives me a practical opportunity to attend to the relationship between intention and action. It does not require that I imagine a single brain region controlling the whole person. The lesson is integration: I move through a network, not through an isolated muscle.

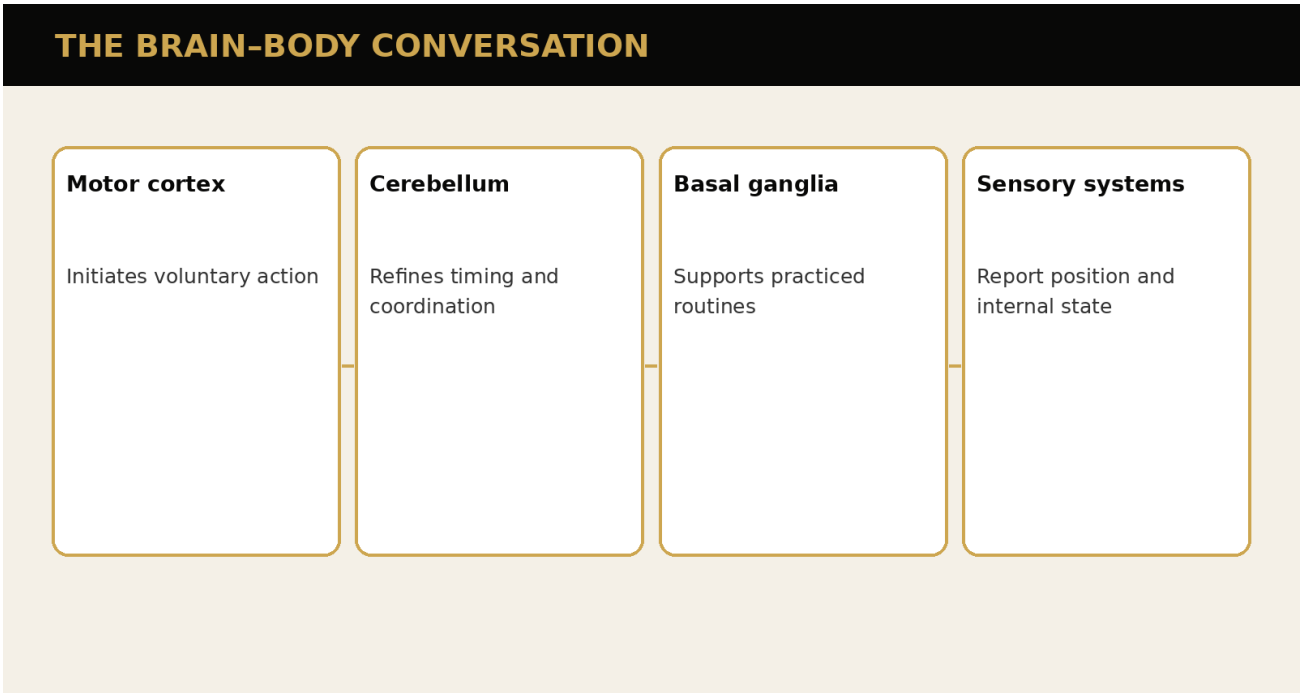


Figure 2. Simplified functional roles in the brain–body conversation.

9. Respiration: The Bridge Between Movement and Self-Regulation

Respiration occupies a central place in my Six Energies: Vibration, Respiration, Thought, Emotion, Expression, and Action. In this framework, I use the sequence as an observational guide for examining the development of my responses. Biologically, respiration exchanges oxygen and carbon dioxide and interacts with the nervous and cardiovascular systems. Deliberate awareness of breathing can also provide an accessible focus for attention and reflection.

I have practiced breath control for decades through martial arts. My understanding has broadened. Breathing is not merely a technique for delivering physical performance. It is an opportunity to notice when I am rushing, tightening, reacting, or becoming distracted. I can attend to my breathing, recognize a developing response, and choose what I do next. This is where my Law of the Second becomes practical: the brief interval before an action may contain an opportunity for more deliberate conduct.

10. Twenty Minutes Before My Altar

After my physical sequence and household tasks, I spend approximately twenty minutes in meditation before my altar. I bring my Daily Mantra of Becoming into this period. The purpose is not to escape the realities of my life but to encounter them with greater awareness. I consider what has shaped me, what may obstruct me, what assumptions deserve questioning, and what responsible action I intend to practice.

Meditation is a training of attention. Its possible benefits include improved awareness of thoughts and feelings, reduced perceived stress, and greater capacity to respond deliberately. I do not measure the quality

of meditation by the absence of thought. I measure its practical value by the quality of attention and conduct I carry into the hours that follow.

11. Thirty Minutes of Reading

I follow meditation with approximately thirty minutes of reading. This period reminds me that physical discipline without intellectual curiosity would leave an important part of my life unattended. Reading invites me into other people's observations, arguments, histories, and discoveries. It can exercise comprehension, reflection, vocabulary, and sustained attention. It also offers material that I may later question, compare, or integrate into my writing.

I have made learning a continuing obligation. At seventy-one, I do not read to prove that I know everything. I read because I remain aware of how much I do not know. The humility of the student is one of the disciplines I want to preserve in the Grandmaster.

12. Ordinary Actions Are Also Training

Between exercise and meditation, I may wash dishes left from the previous evening and prepare our morning coffee. These are not distractions from the program. They are reminders that self-governance must reach beyond the designated training area. Responsibility expressed in an ordinary household task has a different appearance from responsibility expressed through a physical drill, but both require attention and follow-through.

After breakfast, I write. The ideas that arrive during the night, the observations gathered during practice, and the reflections developed through reading become material for my work. My day thus moves from bodily activity to household participation, contemplation, study, and creative expression. That sequence is part of my philosophy of a whole life.

PART IV — MY DAILY MANTRA OF BECOMING

13. Six Commitments, One Continuing Life

My mantra is the philosophical center of this discipline. I do not recite it merely to hear familiar words. I use each commitment to direct attention toward a specific responsibility. Together, the Six Stone Men form a practical language for examining my history, my obstructions, my assumptions, my choices, my repeated actions, and my continuing development.

HUMAN CONSTRUCTION

I acknowledge what has shaped me. My history influences me; today, my choices contribute to my construction.

When I begin moving, I encounter a body and a set of habits shaped by seventy-one years of experience. I honor that history without assuming that it determines every action I will take today.

HUMAN OBSTRUCTION

I anticipate difficulty without surrendering to fear. I will examine what stands in my way, including my own habits.

I notice barriers to useful action, including discomfort, fatigue, distraction, and habits that may no longer serve me. Recognition is the beginning of intelligent response.

HUMAN DECONSTRUCTION

I question my assumptions and familiar reactions. I seek understanding before judgment.

I investigate the reason for each familiar practice. I ask what I observe, what I assume, and what evidence might lead me to a better interpretation.

HUMAN RECONSTRUCTION

I choose a more deliberate response. I breathe, consider the consequences, and practice what serves my values.

I bring intention to movement and conduct. Reconstruction means selecting responses that fit the person I want to become, rather than repeating old patterns simply because they are familiar.

HUMAN TRANSFORMATION

I strengthen change through repeated action. Today, I will complete one meaningful act of self-governance.

I look for meaningful change in conduct and function over time. I do not confuse the number of completed repetitions with the whole measure of progress.

HUMAN BECOMING

I remain responsible for the person I am becoming. I accept my imperfections and continue the work.

I finish the mantra knowing that becoming is not a trophy awarded at the end of training. It is the continuing responsibility to live, learn, adapt, and act.

Small Actions, Repeated Over Time, Transform Us.

Today's small action is: _____

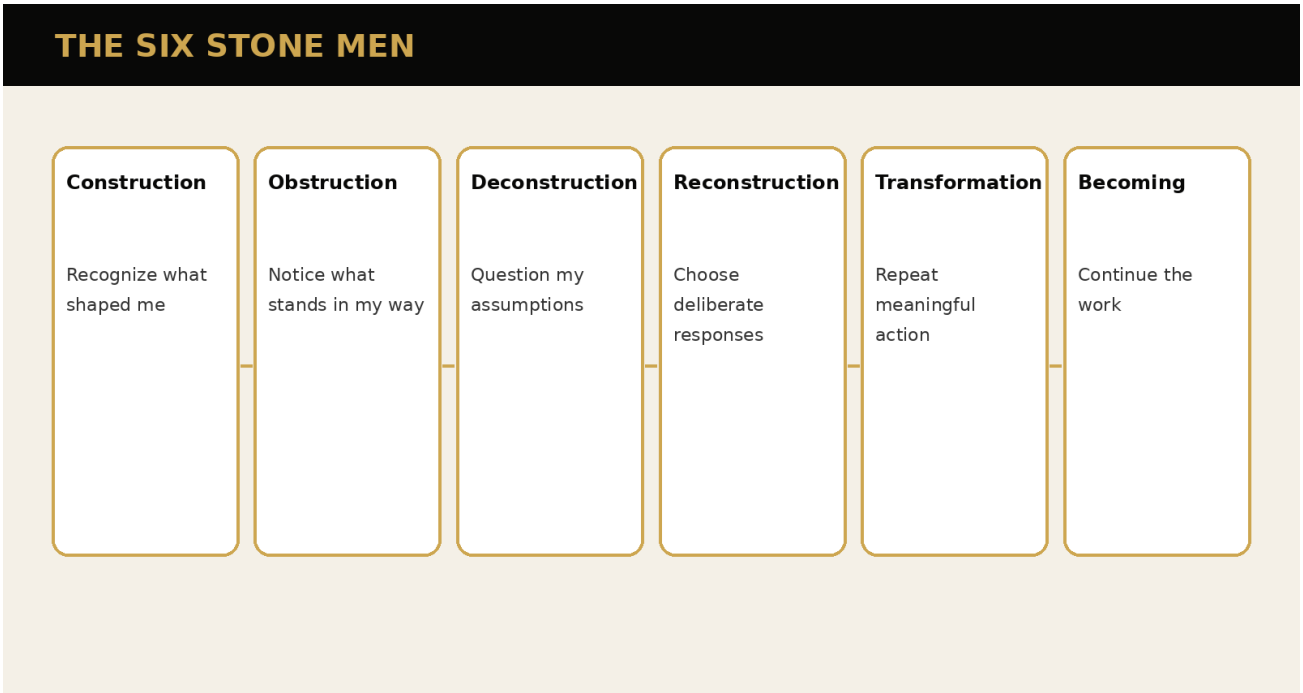


Figure 3. The six commitments form a continuing cycle of reflection and action.

PART V — THE POTENTIAL BENEFITS OF MY MORNING DISCIPLINE

14. Physical Benefits: The Body That Carries My Life

The movements in my routine create opportunities to practice joint motion, muscular activation, and selected forms of endurance. Rhythmic leg contractions can assist venous return, and regular appropriately selected activity may support useful mobility and functional strength. I am particularly interested in practical outcomes: rising, walking, participating in my household, and engaging in the activities that give my days meaning. These are benefits to pursue and observe, not outcomes I can assume from counting alone.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

15. Neurological Benefits: The Brain–Body Relationship

Repeated movement can support motor learning and coordination. Proprioceptive feedback tells my nervous system where my body is; interoceptive awareness helps me notice internal sensations such as effort, fatigue, and breathing. By directing attention through a predictable sequence, I create opportunities to refine the relationship between awareness and action.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

16. Psychological Benefits: Practicing Inner Stability

The predictability of a meaningful routine can provide structure and a sense of agency. Meditation and deliberate attention may help me recognize thoughts and emotions before they become automatic responses.

The satisfaction of following through on a chosen commitment may support confidence, provided that I remain flexible enough to adapt the practice to the circumstances of the day.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

17. Behavioral Benefits: Keeping My Word to Myself

Habits become more accessible when a recognizable cue leads to a practiced sequence. The familiar beginning of my morning reduces the need to negotiate every next action from scratch. I use that consistency to cultivate follow-through, but I also examine whether the behavior continues to serve its purpose. This is disciplined repetition joined to disciplined reflection.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

18. Functional Benefits: Independence and Purpose

My deeper aim is participation in life. I want to move through my home, care for ordinary responsibilities, read, write, and remain present for my family and community. The potential value of conditioning lies partly in helping preserve the abilities that support these activities. Functional independence is not a single exercise; it is a collection of capacities practiced in real environments.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

19. The Cumulative Power of Small Actions

One morning can be meaningful without producing a visible transformation. Over weeks and months, repeated appropriate activity can contribute to learning, improved skill, and physiological adaptation. Repetition is not magic: the action, its dose, the individual, and the opportunity for recovery all matter. SAROTTU gives me a philosophy of persistence, while observation tells me whether the persistence is taking me where I intend to go.

My practical teaching question is simple: What meaningful difference can I observe in my ability to live well, act responsibly, and continue learning?

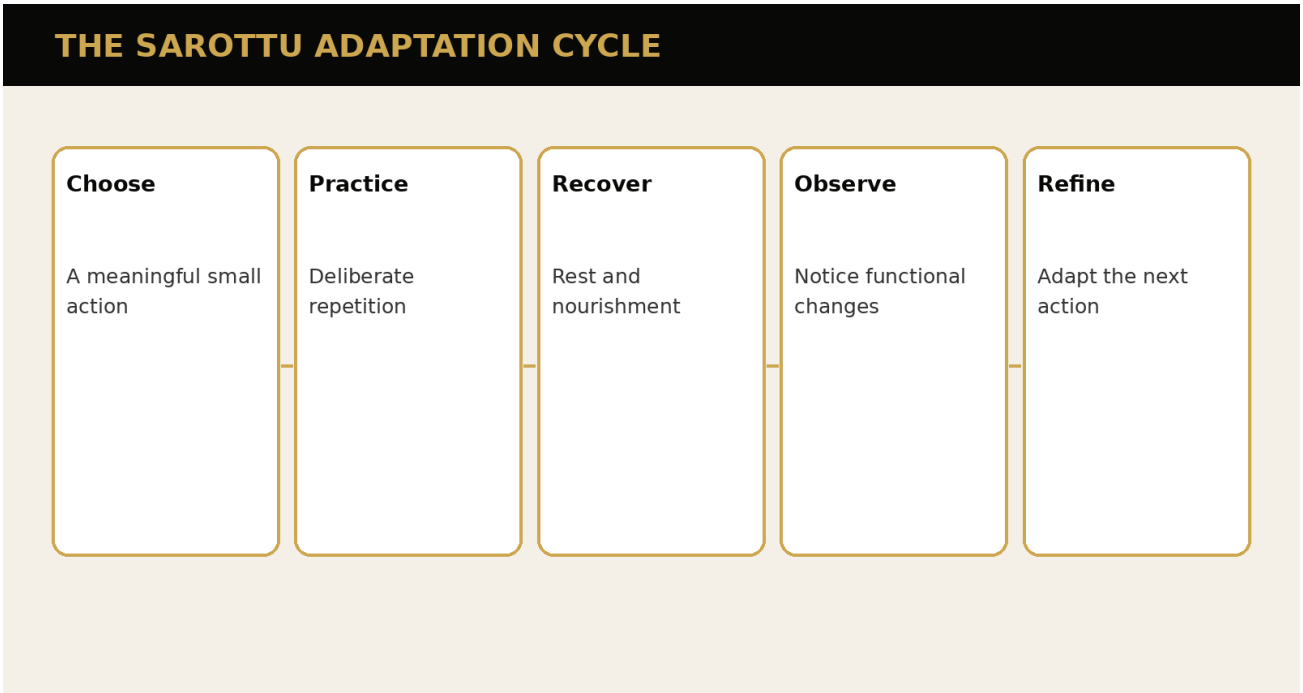


Figure 4. Meaningful repetition includes observation, recovery, and refinement.

PART VI — OPERATIONALIZING MY MORNING AGOGE

20. The Complete Teaching Sequence

I teach my morning as an integrated sequence, not as a command that others must copy my exact exercises or numbers. I begin with hydration and seated movements. I progress through selected lower-body, trunk, hand, shoulder, neck, and facial activities; then standing exercises. I attend to household tasks, meditate with my six commitments, read, and prepare for breakfast and writing. This is the lived sequence from which I draw examples of repetition, attention, and personal responsibility.

In teaching others, I explain the purpose of each category: movement gives the nervous system and muscles a task; deliberate observation supplies information; meditation directs attention toward conduct; reading nourishes inquiry; ordinary responsibilities demonstrate that self-governance belongs to the entire day. The specific physical exercises belong to each participant's individual circumstances and professional guidance.



Figure 5. The broad sequence of my reported morning routine.

21. My Daily Human Laboratory Record

I do not want my laboratory to depend upon memory alone. A useful record allows me to compare what I intended with what I actually experienced. I can note sleep, energy, movement comfort, back symptoms, steadiness, attention during meditation, reading, and the one meaningful act of self-governance I selected for the day. These observations create a record of lived experience rather than a claim of certainty about the causes of every change.

I can use simple ratings consistently, but I will interpret them in context. A number written in a journal is a prompt for inquiry, not a diagnosis. My goal is to make patterns visible and share relevant observations with the professionals who support my health.

DAILY HUMAN LABORATORY RECORD

Date / wake time: _____

Sleep duration and perceived quality: _____

Energy before movement (0–10): _____

Movement comfort before / after (0–10): _____

Back discomfort before / after (0–10): _____

Steadiness or unusual symptoms: _____

Meditation and mantra reflection: _____

Reading completed: _____

Today's meaningful act of self-governance: _____

Notes / adjustments / questions for care team: _____

22. My SAROTTU Progression: One Morning to a Lifetime

Each day I observe. Each week I review whether the routine is serving my goals. Each month I consider patterns in comfort, energy, mobility, attention, and daily participation. Over longer periods I look for sustained changes, not isolated exceptional mornings. My progress is therefore both practical and reflective: I practice, I record, I learn, and I revise.

This method honors the Time Spine of my teachings: seconds become minutes, hours, days, weeks, months, and years. No single second contains the entire story of a life, but each provides an opportunity for a choice. SAROTTU invites me to pay attention to those choices as they accumulate.

23. Teaching the Discipline to Others

I want participants to understand the principle before they imitate the performance. I begin by asking them to identify one meaningful action they can practice consistently. We discuss how muscles, nerves, circulation, attention, and learning participate in repeated activity. We connect the six mantra commitments to their own lives. We ask what is observable, what is useful, and what may need to change.

I do not require another person to rise at four o'clock, count to twenty-five, or reproduce my physical sequence. The transferable lesson is the union of intentional practice and continuing inquiry. My Agoge is a personal example; the broader teaching is the responsibility to construct a routine that supports an individual life.

PART VII — THE GRANDMASTER'S CLOSING DECLARATION

24. I Am Not Finished Becoming

At seventy-one, I no longer measure the value of my mornings solely by how much I can lift, how far I can travel, how many repetitions I can perform, or how closely I resemble the athlete I once was. I measure them by the seriousness with which I continue participating in my own life. Every deliberate movement is an opportunity to practice. Every moment of reflection is an opportunity to understand. Every responsible decision is an opportunity to reconstruct. Every small action repeated with purpose contributes to the person I am becoming.

My body is my living classroom. My conduct is my continuing experiment. My history is real, but it is not the only source of my next decision. The Six Stone Men remind me to acknowledge construction, recognize obstruction, investigate through deconstruction, choose reconstruction, practice transformation, and continue becoming. The biology of repetition reminds me that even modest actions engage a remarkable

living system. SAROTTU reminds me that consistency has consequences. My mantra reminds me to choose those consequences with care.

I do not report for training to become invulnerable. I report because I remain capable of learning. Tomorrow morning, if life grants me another day, I will report again. The World Is My Classroom. My Life Is My Laboratory.

REFERENCE NOTES FOR INSTRUCTORS

This presentation uses established general concepts from exercise physiology and neuroscience, including skeletal muscle pumping, motor learning, mechanotransduction, and physical adaptation. The Six Stone Men and SAROTTU™ are the author's organizing teaching constructs. Individual outcomes depend on the person, activity, intensity, and recovery. For further reading, instructors may consult the American College of Sports Medicine's Guidelines for Exercise Testing and Prescription; the U.S. Physical Activity Guidelines for Americans; and standard texts on motor control, exercise physiology, and sleep.

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