

ADHD

DECODED



IOANNIS TZIVANAKIS



THE SOURCES OF ADHD & THEIR
TRANSFORMATIVE POWER

ITV

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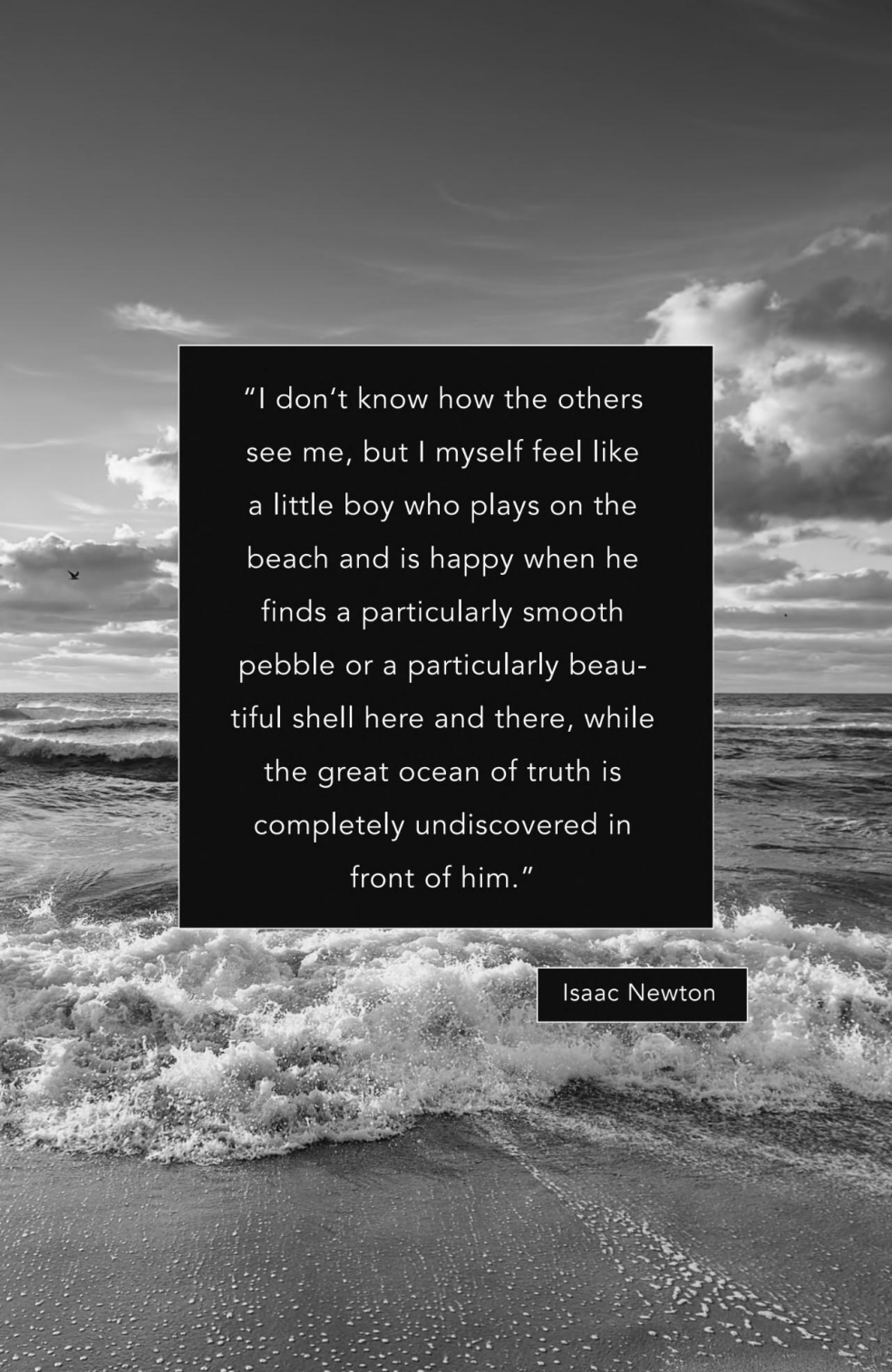
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For Inghard



**What Else Einstein And Newton Have
In Common - An Introduction**



"I don't know how the others see me, but I myself feel like a little boy who plays on the beach and is happy when he finds a particularly smooth pebble or a particularly beautiful shell here and there, while the great ocean of truth is completely undiscovered in front of him."

Isaac Newton

touching and challenging the human mind and its need to understand. And they have strongly devoted themselves to this drive...

About Newton: "He carved sundials into stones and recorded the shadows cast by their pointers on a map. This meant to see time as being related to space, duration as length, the length of an arc. He measured small distances with twine and translated the minutes of an hour into inches."

About Einstein: "While his contemporaries chase adventures outside, inside he seeks his "flow experience" in his head..."

...His extremely vital relatives see a small Buddha sitting on the sofa, absent, meditating on questions of mathematics as if in a trance."

It would be fatal, or at least inappropriate, if we thought of sticking the *ADHD* label on such minds just because they were often mentally *somewhere else* than most of their "peers" were most often.

Newton and Einstein were highly aware of where they were mentally and what they were doing or what they were opening up to.

And by no means does this mean that they had lost contact with concrete and practical reality.

Conscious will has guided them decisively; not *al-*

ways perhaps and not totally, but *very strongly*.

The force at work here is one of several forces that entirely *determine* our will and the will that constitutes us.

This book is about *understanding* these forces and how their different proportions can lead to an *imbalance* in our state of mind and the ability to control our lives, which can then also be called ADHD, whether erroneously or with a certain right.

Why? So that the imbalance can be *eliminated*. Because ADHD can be deciphered and its undesirable facets can be resolved.

And how do I get this knowledge? Through (past) *personal* ADHD experience, through working with many affected people and not least because of my strong interest in the *phenomenon* of attention, for thirty years now.

Why is the phenomenon of attention so *special*?

What *is* attention?

What is ADHD *not*?

What is ADHD *really*?


To what extent is ADHD related to *life as a whole*?

How can ADHD be *eliminated* or *dissolved* with regard to its problematic facets?

I wanted to keep this book short, but leave nothing

out that is necessary to understand ADHD and (1) to “handle” it accordingly as well as (2) to discover and use the transformative power that lies in the understanding of ADHD.

The book is intended to help ensure that no short-term strategies are pursued at the surface of symptoms, but that the *fundamental* changes are uncovered, which are *feelingly* and therefore *truly necessary*.

The background is a dark, almost black, space filled with numerous small, bright white stars of varying sizes. In the lower right quadrant, a human hand is visible, blurred and out of focus, holding a glowing, bright white object that resembles a small star or a light source. The overall aesthetic is ethereal and contemplative.

“To control attention means to
control the experience and thus
the quality of life.”

Mihaly Csikszentmihalyi

PART I - The Phenomenon Of
Attention



more urgent than ever. Why? There are two main reasons.

If I am not aware of something, *I do not experience it*. And the second reason...

While I am attentive to something, *anything else* that I might be attentive to *at the same time is excluded*; it does *not exist* within my experience!...

Since our time is not infinite, it becomes clear at a stroke why both time and attention are our most important resources.

As far as time is concerned, it is already given how long a day-and-night cycle of time is and how long, under today's technological state of affairs, a whole life. In this sense, we cannot change so much about the dimension of time - apart from what science and technology (in the future) could still do...

As far as attention is concerned, however, there is much we can very well and very much (now) change.

It is not so easy to define 'attention', because this mechanism is so at the root of our perception that we must be very inclined to equate it with what is probably the most basic phenomenon that characterizes us as living beings or existing beings, unlike others: consciousness.

Indeed, it happens in research and among all those interested that there are different views on whether the phenomenon of attention precedes the phenomenon of consciousness or vice versa... Certainly, this is not done out of whims, but for good reasons.

Personally, I have little doubt as to the sequence in which these two phenomena must “follow” one another. Where my certainty comes from, I will show in the following explanations; thus my view would be open for a discussion.

Attention is a tool that we must use to observe something that is itself a *prerequisite* of this observation! At first it sounds like a paradoxical self-reference, a possibly logical loop-back in which we do not know what its beginning and end is.

That is why the question that immediately comes to mind here is this: Is it possible for me to observe myself by *exploring* my attention through focusing my *attention* on my *attention*?

Would such an attempt be as entangled as it sounds here? Not at all. My finding is even that both the inseparability of our attention from our experience must be recognized, as well as the indispensable necessity of

our attention, its incessancy and not least its nature, so that it can be illuminated holistically as it deserves.

2. Indispensable For Conscious Experience

In order to know that something has happened or that something is there, I must have *noticed* it. How else could I tell someone that it was raining, for example? I've seen and heard the rain or heard the rain dripping on my umbrella or felt the feet that got wet and cold from the rain. This fact seems self-evident, if not superfluous to mention.

Because it is impossible to *know* something that I did not *notice* and that I was not *aware* of.

Generally speaking, we could say that the real content of the term 'attention', i.e. the living event in which we experience attention by activating it as a basic function of our perception, is generally difficult to grasp because we are dealing here with a very basic, if not extremely basic, activity that is difficult to trace back to anything else.

Attention is fundamental in the sense that it is indispensable for conscious experience in the first place. One could almost *equate* 'attention' with the words 'conscious experience' or 'conscious perception'.

In other words: I only perceive something consciously or experience it consciously when my atten-

tion is directed to it, pointed at it. Or is it not?

If, for example, I look out of the window in a thoughtful, or dreamy moment, my physical eyes are on the tree in the garden while I think of my last holiday, I don't perceive a tree. The content of my conscious experience is my last holiday. And as soon as the motivational force for the holiday idea diminishes or exhausts itself, I only then - if another thought does not automatically creep in - could perceive the tree and its gentle movements in the light wind.

For *such reasons* I equate attention with *conscious* experience. And that is why it is so decisively fundamental for our experience, for the content of our existence and thus indirectly also for our way of life.

ent; we just don't notice anything; we don't even notice ourselves!

Also extreme feelings like fear or awestruck amazement or other intensive (also positive) experiences and sensations in general, which because of their intensity temporarily suspend our working mind, are able to switch off our attention.

The incessant stream of our attention is synonymous with the *entirety of our lifetime*. How we can affect this stream, how we can influence both its direction and the way it flows - these are *vitaly significant* life questions.



SB.re

SB.re

SB.re

"Every one knows what attention is. It is the taking possession by the mind, in clear and vivid form, of one out of what seem several simultaneously possible objects or trains of thought. Focalization, concentration, of consciousness are of its essence. It implies withdrawal from some things in order to deal effectively with others, and is a condition which has a real opposite in the confused, dazed, scatterbrained state which in French is called *distraction*, and *Zerstreutheit* in German."

William James

4. What Is Attention?

If we are attentive to something, according to William James (in the quote on the previous page) *our mind takes possession of that something*. The American Webster dictionary does not sound unsimilar when it says that *attention is the act or state in which we apply our mind to something*, one could also say here: use our mind for something.

What makes it more interesting is the explanation of 'mind' that Webster gives: *the element (or complex of elements) within us that feels, perceives, thinks, wants, and concludes*. And last but not least, Webster further states that 'mind' means *the conscious events and abilities in an organism*.

Whatever is meant by the term 'mind', depending on whether I am perceiving something with my senses or feeling it internally or even differently, I would rather first use the term 'subject of perception' to cover all possible channels and modes of perception. By 'subject' I mean that which is within me or from me, which is directed at an object. This is the case, for example, when our senses are active, so that the subject of perception uses one or the respective sense as a vehicle

with which it directs itself towards an object. And 'mind' would also be included here insofar as senses are not only physically real, but also active in the mind (I hear a melody in my imagination, for example, even if physically there are no real sound waves that cause it).

Let's just try to identify the defining characteristics of 'attention'.

We first need the subject of perception, i.e. someone who "has" something like that, usually a sufficiently equipped living organism, then an object, something, and finally the event of the perceptual subject's alignment with that object.

The last sentence can now also serve as our basis for definition:

'Attention' thus means: the directedness of the subject of perception (of a correspondingly equipped living being) towards an object.

Again from the I-perspective:

'I am attentive' means: my or I as the subject of perception is or am directed towards an object. Or: As a subject of perception, I am directed towards something specific.

Let us now take a closer look at this definition by examining the three defining components: a) the perceptual subject, b) its directedness or directedness

we are aware of it.

What is actually happening? By the activation of our sensual, i.e. all our sentient organs by the most different stimuli (c), a small or large part of our energetic consciousness field is formed to the event, which we call focusing.

The focusing of the consciousness thus arises from the fact that through our sensitive, sentient organs a dichotomy - a division into two - is established in the otherwise undifferentiated consciousness. We usually call this dichotomy the subject-object relationship. It is the basis of the possibility of our perception.

Raindrops, for example, are stimuli (c) that activate my sense of sight and touch. My visual and tactile faculty causes a division into two (into me and the rain) to be established in my field of consciousness, so that I can see and feel the rain. All my perceptive abilities are bundled on this event. They are gently and clearly directed towards it, focused on it.

Perception happens or rather *becomes possible* through a focusing of consciousness. This focusing of consciousness can now take different directions, depending on different causes. It can focus on a light stimulus or on a sound stimulus. It can be directed at an external complex event such as the behavior of certain people or at an internal emotional event. There-