

IOANNIS TZIVANAKIS

LEXICON OF LIFE



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For My Parents

Introduction

What makes us content? And what is contentment itself?

What are emotions? And what exactly is fulfillment?

What do we want in life? And what does life mastery consist of?

What do we need in life? And what are life skills?

How does reality tick? What is the contribution of science?

What is understanding itself? Why is it so valuable?

In over six hundred definitions in the second part of this book we find answers to all these questions and gain insights into the basic building blocks of reality, into the most important life skills, into essential human characteristics, into central aspects of human existence and into key elements of life, knowledge and action.

The important aspects and dimensions of our life as well as the paramount role of understanding everything that life itself communicates and could still communicate to us, the context in which all word entries are embedded, is the subject of the first part of the book.



1. The Unique Miracle Of Life

Life is a miracle. Isn't it?

Seeing life as a miracle does not have to mean that life is always a beautiful event or always an easy existence.

Likewise, it does not mean that life is always something difficult or sorrowful.

But a miracle it is in any case. Both in where it comes from, how it comes about or through what it arises, under which conditions it flourishes or withers, and in that it is there at all, that it exists at all.

In the same way, all this is also true for the whole world, for the whole manifestation, as Wittgenstein (next page) appropriately states.

And here we are. Along with all our fellow lifers. And participate in it. In life. We are participants in this happening, in this existence, in this stream of being and especially feeling.

Because, between us: without the ability to feel, without the ability to sense, we can't experience life, can we?

Is therefore this feeling, this sensing the true

"1. The world is everything that is the case.

1.1 The world is the totality of facts, not things.

.....

2. What is the case, the fact, is the existence of states of affairs.

2.01 The state of affairs is a connection of objects (entities, things).

.....

6.44 Not how the world is, is the mystical, but that it is."

Ludwig Wittgenstein

miracle? And of course over and over again the challenge?

Isn't the only possible answer to this a yes? Aren't these questions only to be answered in the affirmative? For how are they to be negated? And isn't this yes the easiest answer to them, since it is so self-evident?

Agreed. It does not need a great deal of thought, if we have lived for a while and have experienced this, in order to be certain that this yes is right.

Mentally and tested by the mind, such a yes is simple and easy.

But is saying yes to life as a whole just as simple and easy? Very probably or certainly not. Because life as a whole gives us not only good, beautiful or reasonably bearable moments and phases, but very often also very difficult or quite sorrowful ones.

To affirm life as a whole against such a background is perhaps or rather the easier or more possible, the more mature our life skills are and the deeper our life mastery is rooted in the laws of reality.

2. Life In An Encoded World

If we put the pieces of a puzzle, a picture puzzle for example, together correctly, they form a picture which then represents the solution of the puzzle. The content of this picture becomes instantly clear as soon as all or at least most of the pieces of the picture are put together correctly, i.e. are arranged with each other as they belong together. The purpose of such a picture puzzle is that its content is revealed by spatially correctly structuring and arranging the picture components of which this content consists. This purpose is fulfilled at the moment when the picture is represented and revealed in its entirety.

The idea of a whole and its parts, which is inherent in a picture puzzle, can be found just as well in many other examples and areas. The same logic applies, for example, to a dish we want to prepare in such a way that the quality and flavor of the prepared food are consistent with our sense of taste.

However, if in the picture puzzle a picture reveals itself in its entirety by arranging the parts of the picture correctly together, then if we want to prepare a

dish, we must both obtain the different foods, which in turn must be in a correct state, and determine the correct quantity for each food, proportionately, that is, in the correct ratio to the other ingredients. And then it may also need the right mixing or combining as well as the degree of cooking.

The activity of preparing a dish again contains the idea of a whole and its parts, but here the nature of the parts as well as the way the parts are put together to form a whole is quite different than in a picture puzzle.

Depending on the example or field, a whole is always that which determines both the nature of the necessary parts and the way in which these parts are brought together to form this whole. When we know what we want to achieve, when we know what whole must result, only then can we decide the right parts and the appropriate combination of these.

Because the whole can be something completely different in each case. It can be a garden. It can be a book. It can be an activity. It can be a group of people or other entities. It can be an organization. It can be a school. A business. A family. A village, a city, a country. But it can also be an argument. A condition, too. Or a schedule. A strategy. Or a rela-

3. Understanding As Decoding Ability

Every ordinary or normal moment contains all knowledge and can - under certain circumstances and if this knowledge is used - also fulfill every necessary condition for a life or existence that is self-nourishing and satisfying. With everything it needs in every moment.

However, all knowledge is of no use if we cannot tap into it or access it to nourish ourselves with it. Therefore, for a full or fulfilled life, we need, first, the necessary knowledge to do so and, second, the right circumstances.

According to Leibniz, we live in the best of all possible worlds because God is benevolent and he created the world.

According to Spinoza, it is possible to participate more and more in nature as a whole or in the divine - which for Spinoza is the same thing - or to become one with it, which is the highest or truest form of existence and means true peace.

In the case of Buddha or Schopenhauer, where even suffering is recognized as a basic feature of human existence, there is the way out of it, as soon

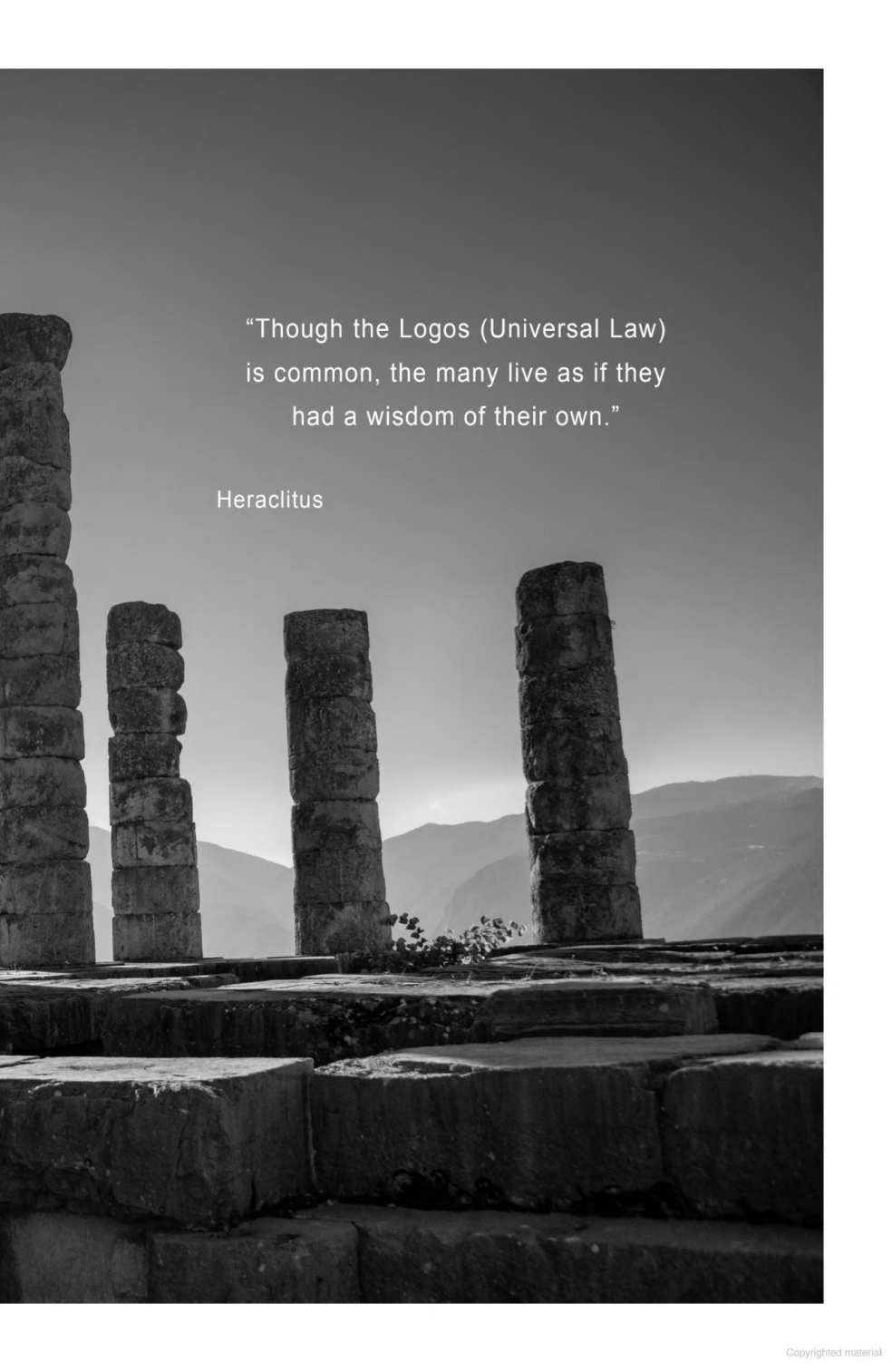
“Thus, I have a completely different opinion about God and Nature than that which ... is usually advocated. Namely, I conceive God as the inherent and not the external cause of all things. I plainly state that everything lives and weaves in God.”

Benedictus de Spinoza

as we understand what is the matter and no longer chase the impossible, but let go of it or similar. But how does that work?

Regardless of the fact that my experience makes me feel closest to Spinoza, and regardless of these names of philosophy and spirituality, even if they are only a few of many and only the ones that come to mind, I can confirm how liberating, action-empowering and altogether enlightening the understanding of reality can be.



A black and white photograph of ancient stone ruins. In the foreground, there are several large, rectangular stone blocks. In the middle ground, four tall, cylindrical stone columns stand upright, each composed of several stacked blocks. The background shows a hazy landscape with rolling hills or mountains under a clear sky. The overall tone is somber and historical.

“Though the Logos (Universal Law)
is common, the many live as if they
had a wisdom of their own.”

Heraclitus

Understanding in itself, whenever it takes place, is a fulfilling event. And this is not particularly surprising, because we are symbolic beings.

Everything we encounter has a meaning or even significance for us. Knowing or recognizing this meaning and significance through understanding is a contribution to the coherence and truth of what we experience. It always contributes to the relaxation of our state of mind and soul. Especially when it comes to understanding reality. Then everything just relaxes and lightens up.

This is not to say that mere understanding settles everything, no. Action is not left out by it. But through understanding, action also becomes clear in its why and in its how.

Isn't it relaxing to understand why we do something? Or why we want to do something or why we have to do something? Doesn't it give us clarity and peace?

Admittedly, understanding is not always easy. For example, it is very easy to understand when we think of the quantity or number of two things, apples for example, when we encounter the numeral 2. The number of two things is the correct meaning of the numeral or symbol 2, which stands for this

So, objectively, a tree can be a certain biologically constituted plant, but personally, it can mean oxygen or life to me, or rootedness in a figurative sense, or a symbol of the branching of a larger area into smaller ones, or even a certain emotion that arose in an intense experience associated with a tree. And so on.

Thus, what matters is not only what something is for itself or in itself or independently of everything else, but in the meaning it has for us; this meaning, in turn, depends on the perspective we take and from which we look at, perceive, sense, grasp and understand this very something.

Understanding is therefore multidimensional, multiperspectival and multilayered.

The ability of understanding is our main instrument for decoding life and reality. Everything we encounter, everything we experience feelingly or perceive at least to some degree, has a meaning or content only if we understand it.

Such understanding is indispensable mental, emotional and existential nourishment for a human organism. And such nourishment provides knowledge, enables growth and development, and gives inner satisfaction.

4. The Multiple Meaning Of The Fulfilled Life

All of reality, including our life, is a multidimensional totality or wholeness, a total fabric which consists of the interweaving of all its parts to each other and with each other.

The total fabric of reality and our life may be gigantic, inexhaustible in possible knowledge to be acquired and manifold in its different facets.

We must not lose ourselves in it, but by experiencing and understanding our life within the given reality, we must gain the clarity that comes from the realistic knowledge of the laws of reality and of being human.

The central or decisive ability to lead a more or less fulfilled life within these circumstances would be, to express it in a single word or rather expression, our life mastery, if by this is to be understood the sufficient, complete or very high ability to (a) to fulfill the necessities of life and (b) to realize as many valuable possibilities inherent in life as is feasible and appropriate.

It is no special realization or statement that there are necessities in life that have to be fulfilled,

such as (a) a certain education and training, (b) the necessary social and emotional intelligence and (c) at least sufficient acquisition of everything that is purely materially necessary for life. We can also call all this basic life knowledge and skills.

If the basic life knowledge and skills are more or less assured, the pursuit of certain ideals or goals and the fulfillment of important needs, which in their totality contribute to a partial or more complete fulfillment of life, opens or activates. This in turn raises the following important question. How is life fulfillment defined, how does it open up to us? How do we notice it, or how do we measure it, that life is seen or rather experienced as being fulfilling? And what is the meaning of life? Or of our life? Or of my life?

This question can certainly be felt and asked consciously. But also unconsciously, at least most of the time, the actions, behavior and way of being of most is driven and moved by all that fulfills a smaller or larger meaning of life.

There may be disagreement among people as to what the meaning of life is.

For some, the meaning of life is to live according to a religious ideal.

For others, the meaning of life is to live on the basis of a philosophically or spiritually unlocked and revealed reality.

For others, the meaning of life is the meaning people give to themselves or find within themselves.

For others, the meaning of life is life itself, in our case human life itself in as many of its facets as possible to live, to be, to embody.

Let's leave it open, or let everything count, or a combination of everything or some. Only let us ask at least:

Does our consciously or unconsciously pursued purpose in life lead to a real sense and genuine experience of life fulfillment?

Does everything we do and how we are lead to contentment, freedom, wholeness and self-love or self-acceptance? To life fulfillment, in other words? Now? In the present?

5. The Essential Language Of Life

Reason, comprehension and general intelligence, and therefore knowledge, action and being, all this is not possible without a certain degree of language intelligence.

Language intelligence consists in mastering appropriate words and forms of expression to describe contents of thinking, feeling, experiencing, knowing and perceiving.

The more these contents relate to reality, to our lives and to the reality of our lives, the more relevant and therefore valuable is our language intelligence.

And language intelligence, when tested, confirmed and then embodied through experience, transforms into usable and exceedingly necessary life intelligence.

Such language intelligence is a treasure of knowledge and therefore also a treasure of life. It is the treasure of the words of life.

Such language intelligence contains knowledge about the basic building blocks of reality, about the most important life skills, about essential human characteristics, about central aspects of human ex-

The essential vocabulary of life is there for us to use, so that we can become a complete and satisfied "part" of the wonder and mystery of life and reality and to exist in that state.

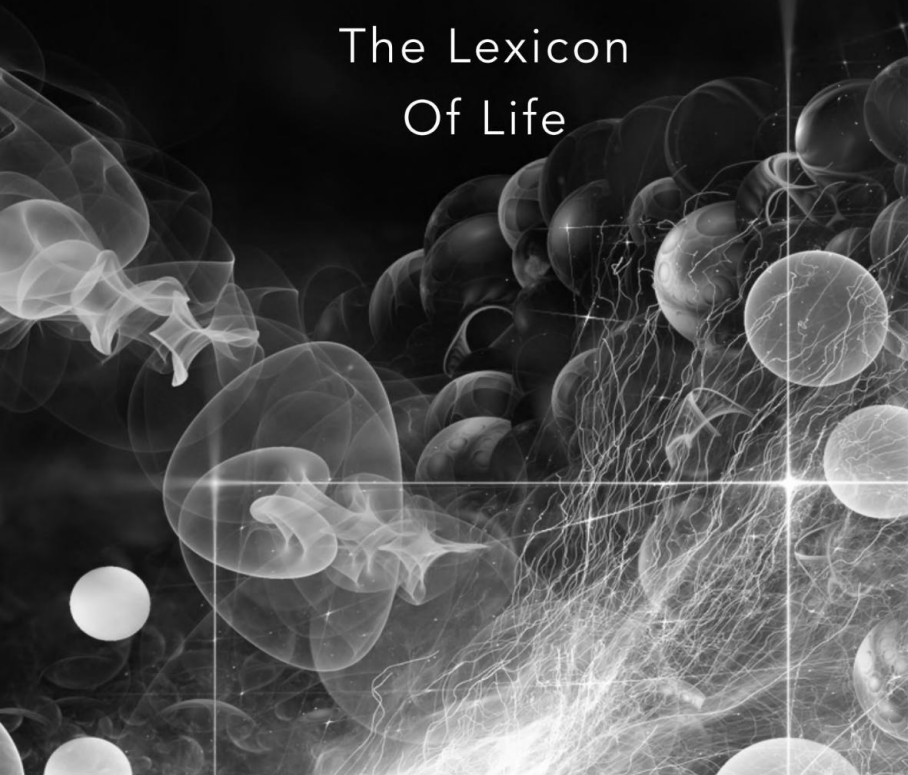
And since we are life itself, we are also automatically invited to honor and realize and embody this vocabulary of life. Not just to understand it.

Because understanding is beautiful. But to be something and to also understand it, and then to feelingly fully accept and embrace it, is the most beautiful of things.



PART II

The Lexicon Of Life



From **'ability'**
to **'culture'**

agitation: the feeling state of inner disturbance or/ and inner turmoil.

agreement: an interpersonal commitment to something that applies to and binds all involved parties.

alive: existing as a living being.

analysis: the activity or/and the process of perceiving, recognizing and understanding the content parts of something and their arrangement to each other.

analyze: to perceive, recognize and understand the content parts of something and their arrangement to each other.

application: the use of something to achieve something else or to make a process possible.

appropriate: the property of favoring and maintaining the essence or/and determination of the existence or and functioning of something.

arise: to come into existence.

arrange: to place, bring or put something in a loca-

tion within a space or field or context according to its function.

arranged: the existing of something in a place or location according to its function within a space or field or context.

arrangement (1): the particular way of setting up all elements in a system and also their relations to each other.

arrangement (2): the way something is arranged or the way several or all parts of a whole are arranged.

art (1): activity to create anything that wants to or should cause reflection or the sensation of something beautiful.

art (2): the totality of all works for reflection or for the sensation of something beautiful.

artistic: belonging to art.

attention: directed consciousness.

attention intelligence: the experiential knowledge of the causes of movement and of the nourishing

sources of one's attention.

authentic: belonging to the sensed real.

authenticity: the way of being that results from the respective sensed reality of all that expresses itself naturally and unhindered as our entire organismicity: as the "universe" of the energy flow of the perpetual cycle of being-sensing-needing-getting-becoming-being...

autonomous: free and independent to be, decide and act according to one's own principles and laws.

autonomy: the freedom and independence to be, decide and act according to one's own principles and laws.

autotelic: denotes a process or activity that is the goal of itself (auto = self, telos = goal).

aversion: the feeling of not wanting something to take place or of wanting to move away from something.

avoid: to not let something take place or to move away from something.

bad: something that interferes with or disturbs or is not at all appropriate for the fulfillment of a purpose.

be (1): to exist.

be (2): to indicate a quality or state.

be (3): to show the location of something or somebody.

beautiful: the quality of something perceived or experienced to cause in us satisfaction or/and euphoria or/and contentment.

beauty: the condition or composition of something, whose perception causes in us satisfaction or/and euphoria or/and contentment.

become: to come to a state or/and property by energy and force.

before (1): indicates something that comes or must come first in time or space in relation to something else.

before (2): shows that something is at the front of

something else.

begin: to come to the first moment of existence at a place or point in space or time.

beginning (1): the first of several parts of a process or entity.

beginning (2): the place, point in space or time before which something is not yet there.

behavior: the manner of acting (in the all-inclusive sense) and especially toward others.

behavioral intelligence: the knowledge and ability of appropriate being and acting in being with others.

being in the world: the existing and experiencing in the manifested total existence, which is the greatest in scope at any moment.

big: high degree of (usually) length.

biology: the investigation and study of true knowledge (a) of the composition of all living organisms and (b) of all laws and processes that regulate and

chance: opportunity.

change (1): the process by which something becomes different.

change (2): the process by which something becomes different or new in time in its form or/and composition or/and quantity or/and arrangement.

change (3): quantitative or/and qualitative transformation or transformation of energetic arrangements or manifested configurations.

change: to cause the change of something.

character: the set of features and properties of something that distinguishes that something in its suchness from something similar.

characteristic: exhibiting the features and properties of something that distinguish that something in its suchness from something similar.

chemistry: investigation and study of true knowledge (a) of the nature of all elements and substances and (b) of all laws and processes that regulate and govern the behavior and transformation of ele-

ments and substances.

child (1): a person younger than an adult.

child (2): a person to whom other people fulfill the role of parents.

civilization (1): the totality of valuable accumulated knowledge with the purpose of good human coexistence.

civilization (2): through education emerged human way of being and living.

clarity: the state of perceiving or/and knowing or/and feeling in a fully obvious, undeniable and unclouded manner.

clear: directly and easily recognizable, perceptible, understandable and conceivable, precisely outlined, distinctive from something else.

closeness (1): at a small distance from something.

closeness (2): the feeling state of a more or less warm or/and intimate relationship with a living being.

cognize: to perceive something in its identity.

comfort: the feeling state of pleasant safety.

communicable: that which can be sent and/or received as information between sentient and cognitive beings.

communicate: to send or/and receive information.

communication: the happening in which information is sent and/or received between sentient and cognitive beings.

communicative intelligence: the experiential knowledge and the ability, based on it, to communicate appropriately and effectively and to deal with what is communicated.

communion: the experience of a feeling or state of oneness in being with one or more other living beings.

competence: the sufficient or high or very high degree of an ability to do something.

complete: whole.

complexity: the property of something to consist of some or more elements, which in turn are related or/and interact in one or more ways.

comprehensive: relating to a whole or to the whole of something.

compromise: the affirmation of the purposeful and reasonable restriction of one's own freedom or/and way of life and being.

compulsion: a force or condition that controls, influences or restricts us and does not arise from our freedom or our own free motivation.

conclude: to recognize something as a result of something else for specific reasons.

conclusion: recognizing something as a result of something else for specific reasons.

condition (1): that which is necessary for the happening or the existence of something else.

condition (2): state.

confusion: the feeling of disturbance of the mental

or/and emotional or/and overall energetic order.

connect: to bring two or more entities into a way of being together.

connected: to be in a connection or/and relationship with something else.

connection: a way of being together between two or more entities.

conscious: the mode of being that includes what is experienced in the knowledge of its facticity and is thus known by the experiencing I.

consciousness: the biological energy field that is the basis of all sensing or feeling for a living being.

consequence: that which is there or happens directly and exclusively as a natural or/and personally perceived result of something that is there or happens before.

consider: to think precisely in order to find out or/and understand something accurately.

construct: to create, to build up, to cause the com-

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