

life  
mastery  
decoded

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## For Her Teaching

"Men first feel necessity, then look for utility, next attend to comfort, still later amuse themselves with pleasure, thence grow dissolute in luxury, and finally go mad and waste their substance."

Giambattista Vico



## Introduction

The decoding of life mastery is not necessarily easy, but at the same time it is clear and transparent, and given *by life itself*.

Therefore, it is necessary to let life in its wholeness into our healthy body and mind through open and perceptive receptivity.

After an introduction to the subject of the book in the prologue, in the first part of the book we find the basics of the intelligence of change, on which all life and the entire manifested reality are based in their becoming and happening.

The two important keys for intelligent and personally meaningful life control can be found in the second part of the book.

In the third and most comprehensive part we dive into the essence and significance of the six master acts of life, which also include the twenty most important life skills.

Penetration into the essence of the good life, the significance of the life forces for intelligent action and the supreme determining power of emo-



tions are the main contents of the fourth and last part, in which all the life mastery keys also come together:

For a multilayered adulthood and the deeper or higher dimensions of life.

Then, in the epilogue, we conclude by presenting the twofold meaning of life as it is given by *reality*.





# Prologue

mental and essential knowledge and abilities for life are not always (sufficiently) taught and transmitted in our culture of education, upbringing and living.

And even if it is communicated and encouraged or required from the outset, general life conditions and personal and biographically conditioned paths of growth and destiny often do not allow important life skills to be adequately and sufficiently experienced and internalized, whereby at least a rudimentary mastery of life can be achieved.

Finally, many who are basically doing well in life wish for *clarity, knowledge and realizable growth opportunities* to complete their life satisfaction because some important issues and dimensions are *still missing*, or to deepen it continuously because the inner urge to live and be is *not yet truly satisfied*.

Many play out a thought experiment, half for fun and half for real interest, to figure out or work out what can be used to identify what a good life is.

What does this thought experiment consist of? It consists in imagining in what words, when we already feel we have arrived at the end of life, we would summarize the life we have lived.

Through such an idea, if we really feel it and take it seriously, we may indeed be confronted with

the challenge of finding out and knowing (1) what is a *good* life or even *the* good life, and (2) how to *realize* it.

By *decoding* life mastery, we find out,

(a) *what* life mastery consists of,

(b) what *master acts of life* and what *life skills* are required for it, and

(c) by what *milestones* and by what *states of life* it becomes apparent what degree and quality of life mastery is *realized*.





Part I:  
The Great Mother  
Of Becoming





## 2. Emergence, Becoming, Decay

“Everything is in flux”, Heraclitus said two and a half thousand years ago. Everything changes. And constantly.

Again and again, the question arises in me as to why everything is constantly changing. And the best answer that then comes to me is that change must be an immanent basic feature of nature, an inviolable physical primordial law.

In the results or rather observations of physical research, which seems to have reached its limits long ago, change can be detected even in the smallest building blocks of all matter. Whether these are the electrons or quarks or superstrings or still other smaller, still unnamed and perhaps also still more unfathomable particles or other entities or realities... In a spatially gigantic vastness of unfathomable extent the building blocks of which everything consists are in motion. They move, so it seems, according to - even if finally not easily determinable - natural laws. This movement, this absence of life-

less stillness and stagnation triggers and produces change.

So, the physical fact of movement could be understood as a kind of answer to the first why of constant change. Only, ...a further answer, namely to the following why, which would be "Why and by what this movement exists or originates?", is not in sight. Certainly, one could continue the whole matter and claim or assume that the necessity of movement of the smallest matter particles results from the existence of an enormous energy quantity, wherever it comes from! Others again would find the reverse order more valid: Energy originates only by movement. Hm...

However. The why or the whys remain untouched in their questioning essence, gallop on unperturbed and forcefully and lead inevitably to the question which already Leibniz put in the following formulation and which is able to burst a stubborn and megalomaniac mind, namely: Why is there something at all and not rather nothing?

However, we do not want to be impressed by it now, since these first or last philosophical questions do not represent the object of our treatment. Instead we accept the factual fact that everything

changes constantly, since we apparently cannot change this! We come to terms with it, embrace it as a fact, possibly even affirmatively and joyfully, and take part - calmly would be my suggestion - in this spectacular and breathtaking change machinery, everyone maximizing the personal happiness and realizing the personal values in her and his own way.

We have no choice, i.e. we cannot deny nor repress or ignore the fact that we participate in incessant change with body and soul or are completely a part of change ourselves! Even if we have not decided it. Or maybe this question does not arise at all?

As human beings we are a splendidly diverse example of multidimensional change; because we are living organisms and as such we exemplify a more intensive and therefore more obvious version of manifesting change than inorganic, i.e. lifeless, "life"-incapable matter would be able to do!

The physical forces which work in the inorganic as well as in the organic matter and trigger and also control the process of change are the same.

Beyond that there are of course also the spheres of the spiritual and the psychic or mental life and further still those of imagination and dream-

ing or possible psychic and metaphysical realms, in which the forces or laws creating change seem to differ from those of our physical universe.

But in all these spheres where becoming, passing away, and coming into being occur, the process of change remains identical. No matter where or how change occurs, the act that takes place is essentially the same. This becomes very clear to us when we get a clear picture of what change actually is.

What exactly takes place or happens that we call change?

### 3. The Inner Logic Of Change

Change is the process or happening within which something becomes something else. For example, a bare winter tree that transforms into a rich green, summer tree splendor, a crawling caterpillar that transforms into a flying butterfly, a tired human body that vibrates with fresh energy through sleep and movement, a luminous speck of dust that changes its spatial coordinates flying in the air, a sheep newly born on wobbly feet that after some time treads uneven ground with captivating certainty, a romantic lake that after a long drought degenerates into a huge dry hole, or a shy silent girl who after thirty years mutates into a powerful manager - just to name a few examples.

The definition of 'change' as the happening within which something becomes something else means that everything, some or at least a part of the totality that constitutes a something not yet changed becomes something else, a "new" something.

'Becoming-something-else-or-other' includes various possibilities, which can be both qualitative and quantitative.

## 4. How Does Anything Change?

If I increase with regard to my body mass, the kind of change is quite obvious. This kind of change, where primarily - at a given time - something is added energetically and permanently to an  $x$ , comprises the category or family of the *additive changes*.

In the opposite case, if something is primarily - at a given time - energetically and permanently removed from an  $x$ , then we would speak of the family of *subtractive changes*. This would be the case, for example, if I remove all the dust from my study with a wet and absorbent wipe.

Finally, the *transformative changes* form the third and last family. In this type of change, the focus is primarily on the order transformation of the energetic accumulation that makes up a something in its entirety. In the last mentioned example my freshly dusted study causes a pleasant change in my state of mind. So in this case *primarily* my state of mind is transformed at a given time. For example, if I felt foggy before, after cleaning up my state of mind



was refreshed at the same time.

A transformative change is primarily about the fact that all in all nothing is removed or taken away from a something or from an entity and also that nothing is added to it, but that this entity transforms itself, i.e. the structure or configuration of all partial entities, which exactly make it up as a whole, changes. This then is essentially a case of *restructuring*.

## 5. The Spectrum Of Change

In each of these above-mentioned types of change, something changes exclusively additively, subtractively or transformatively *only primarily*.

So, if I clean up the study, as in the last example, because I want to feel better as a result, we can speak of a primarily *transformative* change, namely that of my *state*, because that is the change I was concerned with in the first place or at least directly.

The other change, that of the cleanliness of the study, we can call indirect or instrumental.

Even beyond that, there may be additional changes that occur in parallel with and caused by a directly intended or instrumentally used change.

So let's say I share my study with someone else, and in my zeal for cleanliness, I remove a crumpled sheet suitable for the wastebasket and lying on the floor in the unmistakable knowledge that I am doing something good.

The next day, my co-worker asks me, with a panicked expression and an explosive tone, if I

might have seen the sheet with graphic x on it.

In conversation, it turns out that it is very possible that he crumpled up said sheet and threw it on the floor....

So what is the moral of the story?

Every change I intend can bring one or more *additional* changes with it.

This happens with almost every change at all and not only with the ones I intend.

Every event and thus every action does not take place in isolation in a vacuum, but affects several different levels.

This is due to the interconnectivity - the being connected with each other - of all parts of our physical universe.

So, every time I want to change something consciously, it can't hurt to have a broad or broader consciousness than before about which radius of effect the change I primarily intend can have or even has.

Such awareness can enable me on the one hand to be careful and to avoid unpleasant or unwanted things.

On the other this way I can act in a more targeted, change-intelligent or even multi-layered way

As beings who are constantly changing, in a world that is constantly changing, we are learning all the time one way or another. Just by the fact that our feeling, perceiving and thinking are incessantly confronted with new things, even when we are not active, we go through new experiences that leave unprecedented living information in us. This information can change both our knowledge and our skills. And learning is change of knowledge and skill through experience: additive, subtractive, or transformative.

It makes sense, before we decide what to learn and how to live, that we extensively observe and understand ever more deeply the movement of reality or the flow of change in its many different varieties. Thus (a) we nourish the roots of a living intelligence for learning, acting and living, through which (b) we fulfill one of the strongest prerequisites for a successful life. By participating in the change of reality that is always already taking place.





Part II:  
Conscious Living



## 7. Reality And Transformation

One of the most important conditions for our well-being is the feeling and state of self-control. This means that in the midst of the multi-layered becoming that we are and the multi-layered becoming that surrounds us and in which we participate at the same time, we need the feeling that what we experience and feelingly perceive or what happens to us must either be chosen or accepted by us.

Something that we experience or that happens to us can or is only chosen or accepted by us if it resonates with our respective state of being. We can only accept something new if it does us good or at least promises us something good and is not threatening.

At the same time, we cannot always know or decide in advance what the effect of new things will be on us. Thus, we often allow types of happenings that promise us something good at the first moment, but later turn out to be threatening or critical to our well-being to some degree.



Nowadays there are many technical constructions which are responsible for the maintenance of certain circumstances or states, such as air-conditioning systems or electricity supply systems.

They are responsible for a homeostatic standard, i.e. that they automatically bring back the temperature to this (same) level, if it should deviate from a certain level or standard.

As long as their functionality remains intact, these constructions ensure an automated self-regulation of a set state; in this respect they are cybernetic systems.

Further examples of cybernetic systems? The totality of all energy, the entire universe, the entire system physical forces, the terrestrial nature, the weather, the Earth's ecosystem, all living organisms, the human being, all human organs, all human energetic communication systems, the human brain, the human psyche. And of course much more...

Why do I call all these systems 'cybernetic'? What is their common cybernetic core? A homeostatically or equilibrally controlled movement or change - in the ocean or space of reality.

## 9. Basics Of Life Cybernetics

If I navigate an airplane from A to B, I apply aeronautical cybernetic knowledge.

If I do the same with a ship, then I apply nautical, maritime cybernetic knowledge.

If I navigate a spaceship, then I do astronautics, space cybernetics.

In all these cases I control the movement of an object from a certain space coordinate point to another. In other words, I am doing cybernetics of the movement of different means of transport - the Greek verb 'κυβερνώ' (kyberno), from which 'cybernetics' is derived, means to steer.

So in all these cases I bring - i.e. I steer and direct in a controlled way the movement of - something from place A to place B. The cybernetic knowledge or cybernetics applied in this process is needed for the safe reaching of the place B.

So first (1) I trace a line in space so that I can move from its beginning to its end, and then (2) I do so in a way that is safe, i.e. that not only ensures my

survival, but also ensures the constancy of direction to the goal with the highest possible minimization of a risk of deviation. The safety of this way consists, as already mentioned above, in the maintenance of a homeostasis or equilibrium, an equilibrium.

Learning means change of knowledge and therefore change of being. In learning, I change my being, a certain so-being, by changing my knowledge, the to-something-enabling living information therefore, which I am.

The learning process is a happening, a "flow" of change. The learning process "flows" from one state to another. It happens anyway, i.e. very often (not always) in a natural and unconscious way, and it can also happen consciously; in addition possibly even voluntarily and actively.

If I now (consciously) have a learning goal and want to arrive there reliably, reach it reliably, and in such a way that I do not get out of balance - and possibly out of my path - I have to proceed in a learning cybernetic way. Learning something *safely* while *staying or being in balance* is therefore learning cybernetic action, applied learning cybernetics.

If I have a suitable life knowledge by learning and life experience, in order to maintain parts of

my life as well as to reach new - smaller or larger - life goals, then I apply this life knowledge and act. By my acting and also my way of being I steer the happening in such a way that my life reality is maintained as well as new life goals are reached. Such controlling of life by acting and being I call life cybernetics.

Is that all? Yes. The much more important question is: What does it all mean exactly?

What exactly does balance mean? What exactly means safe? And even more: what all is involved in the acting and being that we call learning and living? Answering all of this is what makes learning and life cybernetics possible in the first place. So let's take a closer look into these key learning and life cybernetic aspects....

## 10. True Wanting

Cybernetic or control-intelligent action begins at - is fed from the very beginning by - the source of our true wanting.


Our will and our wanting is only true and not merely thought, if it is grounded in the "nerve cells" of our psychological-emotional nourishment and is initiated, permeated and dynamized by it.

This wanting is not explicitly, not specifically mentioned in the definition of 'cybernetics' - if cybernetics is the equilibric, i.e. balance-maintaining control of the safe direction of an initiated process - yet it is not only a part of it, but its literal soul, for it constitutes the moving force of cybernetic action.

Indeed, if I am to steer towards a direction, that direction is decided both by my present location or state and by the goal or purpose to be achieved.

A direction or the meaningfulness of action cannot be determined without a goal or a corresponding purpose.

The purpose now or the aim of a movement is

A black and white photograph of a beach. In the foreground, there is a net fence supported by wooden posts, partially buried in the sand. The sand has a wavy, rippled texture. In the background, the ocean is visible under a cloudy sky. The text is overlaid on the upper half of the image.

“There is a difference between goal and goal. One time the goal lies in the activity itself, the other time still besides the activity in some object to be brought forth by it. But where another goal is striven for besides the activity, the work to be produced for this purpose is naturally of higher value than the activity itself.”

Aristotle

causes an inner and sufficiently disturbing restlessness. If this is given, we can proceed to the second learning and life cybernetic key.

## 11. Goals As Manifestations Of Love

Let us suppose that we want to behave more ecologically correct; or we want to become more emotionally intelligent.

While both of these goals are (generally speaking) interpersonal, and therefore also politically and socially "correct," they are actually only illusory or unreal if they are pursued, let alone realized, for mere reasons of reasonableness. Why? Because then they do not cause any or no considerable unrest or restlessness in our inner being. Of course, there is always a certain power in reasons of reasonableness, every reason has that in itself in any case. The question is only, how strong a force is out of reasonableness and how much it causes in the end.

What should we be concerned about if we did not achieve the goals of ecological correctness or emotional intelligence as long as there was no suffering involved or the absence of a correspondingly satisfying state did not hurt us?

Further, ecological correctness may be initiated



out of a need for political adrenaline activism or an economically cosmetic measure. Similarly, emotional intelligence could be motivated out of a quest for a manipulative know-how.

If, for example, ecological correctness - or emotional intelligence - are goals, it must first be clear what they mean, i.e. what inner need they ultimately nourish, and then this need must affect or touch us in such a way that we emotionally need its fulfillment, because it is only through such fulfillment or nourishment that we truly feel good. Thus goal and motivation coincide; for both are in truth manifestations of love.

A goal, and therefore a learning goal or life goal, is not properly determined when the right motivation is sought or even created for a chosen goal, but when it *is* an authentic manifestation of an *already existing* true motivation. And a true motivation moves us insofar as it brings us closer to a state in which or as which we want to be.

Every goal has its roots in something that has the power to create or maintain a nurturing state within us.

Nourishment, in all its physical, mental-emotional and spiritual dimensions, is the key to a con-

tented and genuinely free life.

A walk in the forest is a self-nourishing activity. Driving from the city to a forest with a forest walk as a destination, is a means to that end. Maintaining forests at all, in turn, is both a means with the goal of securing existentially necessary basics and an act out of love for nature and all living things.

Everything that is necessary for the sustainment of *aliveness* at all is the one dimension of nourishment.

And everything that permeates and imbues this aliveness with the chemistry and physics of *love* is the other dimension of nourishment.

Without these dimensions of nourishment, all meaning and motivation is absent.

Both of these dimensions are manifestations and expressions of the (it)self-desiring *in-love* state. When both are present, everything is there.

*od of time*, which is needed until a corresponding life goal is reached.

On this time axis, motivational clarity, a thorough goal definition, and a strategy that is both well thought-out and alive are the necessary components; but from its beginning, throughout acting and being, and until the life goal is reached, there must indeed always be a *repetitive* action or process, *continuously* or in *successive* steps.


Such action or process involves every single time and on different levels simultaneously a series of psychological, physical and cognitive acts or steps.

These acts or steps of directed action and experiential being are the most important states, qualities, skills and activities of human life; especially when it comes to sufficient or substantial or fairly deep *life mastery*.

These acts or steps of directed action and experiential being, these **master acts of life**, namely **feeling, wanting, knowing, deciding, learning** and **mastering**, are what the next and third part of the book is about.







Part III:  
The Master Acts  
Of Life



# 1

***As psychophysical beings, we are a complex energetic happening.***

## 1.1

The fact that we are psychophysical is *given*. We did not decide it, we cannot change it, we *are* it.

## 1.2

Our psychophysicality is a threefold complexity; it consists of three components.

## 1.3

We are psychic beings, so *mental-emotional* and *spiritual* experience is possible to us, and we are physical beings, that is, we are able to experience and live through a certain range of *physical* or *bodily* experiences.

## 1.4

The physical, the mental-emotional and the spiritual differ energetically in that they have different *degrees* of energetic *condensation*. They are different degrees of condensed energy manifestations.



#### 1.41

Physical events “move” within a continuum between a relatively gross material and a relatively subtle energy condensation.

#### 1.42

Mental-emotional-spiritual events “move” within a continuum of subtle energy happening, which has most different degrees of quality and intensity.

#### 1.43

Mental events “move” within a continuum of subtle energy, which is fed by representations and abstractions, which are created by our physical and mental interaction with the inner and outer world and environment.

#### 1.51

Under normal circumstances, it is rare, but not impossible, to experience something that does *not* activate or involve physical, mental, and spiritual components *simultaneously*.

#### 1.52

Moreover, the three components of our psycho-

physicality are in mutual interaction with each other.

## 2

**As part of conditional reality, we are *both dependent and "independent"* of it.**

### 2.1

As a *part* of the total energy of the conditional reality, our psychophysicality is an energetic happening, i.e. an energy *process*, a continuous energy *movement* therefore, *within the total* energy movement of the conditional reality.

### 2.2

As an *energetic part* of the total energy of the conditional reality, we are *dependent* on it.

### 2.21

We *cannot* exist without food, water, oxygen.

### 2.22

We often find it difficult to exist without at least some *emotional* meaningfulness and nourishment.

### 2.23

Last but not least, we depend on the laws of the whole nature and reality as well as specifically of

our planetary nature and reality to *remain stable*.

### 2.3

*Within* this energetic dependence, we are “independent” to a *relative* degree.

### 2.31

“Independent” we are *in the* sense that within a gigantic universal interdependence, (1) we are a form that is self-enclosed to a relative degree, and (2) we have a limited *ability and freedom* of movement, decision and action.

### 2.311

We can form, unfold, create, control, decide, experience in many different ways.

## 4

**Feeling is the “synapse” of our consciousness to the totality of perceptible conditional reality.**

### 4.11

A certain part of the energetic happening that constitutes the totality of our psychophysicality stands out from the rest of the energetic happening as a vibrating field.

#### 4.111

This vibrating field functions as an *existence illuminating* space.

### 4.12

That which is within this energy field or space is existentially illuminated.

#### 4.121

When something is existentially illuminated within this vibrating energy field, then it can be perceived in the facticity (actuality) of its *being there*.

### 4.21

In being *able to be perceived*, something can be

*known.*

#### 4.22

The energy field or space in which the being-there of something *can* be perceived, we call 'field-of-being-conscious'.

#### 4.3

The becoming-conscious or knowing of the being-there of something we call 'the *being-conscious-of-it*'.

#### 4.4


The becoming-conscious or knowing of the being-there-of something within the field of consciousness takes place when by means of sentient carriers an energetic *directedness* towards this something arises, which we call the 'subject-object dichotomy'.

#### 4.401

A sentient carrier is a *subsystem* of our total psychophysical energy event.

#### 4.402

This subsystem *is able* to be excited by contact with



“Through organismic sensing, each person becomes able to allow his whole organism, while engaging his conscious thinking, to weigh and balance each stimulus, need and desire as well as its relative weight and intensity. This complex weighing and balancing enables him to discover the line of action that comes closest to satisfying all his long-term and immediate needs in the given situation.”

Carl R. Rogers





different stimuli (parts) of our total conditional reality.

#### 4.403

Then it transmits the effect of this excitability and lets it have an effect in the total psychophysical energy event, which constitutes us.

#### 4.41

Such sentient carriers are the psychophysical systems, which are responsible for seeing, hearing or feeling, for example.

#### 4.42

The arousal of sentient carriers within the field of consciousness by an external or internal stimulus causes a *focusing process* to occur within the field of consciousness.

#### 4.421

Each focus is the bringing together of something to a *particular point*.

#### 4.422

The directedness of focused consciousness we also

#### 4.69

Perceiving (recognizing the identity of) an object.

#### 4.7

The central role in this multilevel process is played by the contact point through which parts of conditional reality can enter our consciousness.

#### 4.71

Through this contact point, our consciousness can come into contact with certain contents of conditional reality.

#### 4.8

However, not everything (all stimuli) that excites or arouses our sensitive carriers (e.g. our senses) is illuminated or perceived by our attention; but only that which is selected by the inter"play" of our respective strongest needs of our psychophysicality and attracts the focus of our consciousness as a motivational attractor.

#### 4.9

The act of experiencing something (4.431) as a subject (4.432), when we direct our focus of conscious-

ness to a part of what is previously present through the arousal of our sentient carriers from parts of our conditional reality, we call sensing or '*feeling*'.

#### 4.10

Feeling is therefore the '*synapse*' and *point of contact* and thus the *opening* of our consciousness to the totality of perceptible conditional reality.

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