

ANTHROPOLOGICAL STUDY OF HAPPINESS UNDERSTANDING AS CONSCIOUSLY EXISTENTIAL SENSE (POPULAR BELIEFS)

Ștefan Lucian Mureșanu

Prof., PhD, "Hyperion" University of Bucharest

Abstract: The Conscience is a gift which the world of Universe is giving to the man when he is bowing in front of the deusian spirit. What is the spirit? The infinitesimal increase of wisdom, of self-trust, the insight of the word's mysteries. If the man isn't thought how to speak, he never hears speaking and doesn't live among humans, he becomes dull, and gets lost in the existential turmoil of nothingness, he is loser of conscience: „Lucidity or clarity of conscience represents the capacity of differentiation in field of its part, which it develops in its luminosity, inserting between parts, shadows of space and periods of time” (Ey, 1983:139). Light is the one that gives power to knowledge (search, scientific research), it is done by the definite worlds of wisdom (world of knowledge) consciously desired (life) and of the word (spirit). The word wants, conscience is the one that amplifies or is decreasing its value: „This way we go from the present field to presence field, which defines the experience as being animated by an explicit project or in underway to achieve”(Ey, 1983:183). The present field, as existential definition of self, it is what environment creates as favorable to human development, and the one of presence is the self environment itself. In a novel, for example, the present field is the action's image in the extensive material picture of the natural and social environment viewing (a mansion, a garden or the family, the society), in which the characters, distributed by author in a favorable sense of the speech, make an appearance in that field of presence, enhancing the word. The enhance of the word is itself literature's function through which the novelist educates and delights the reader. How much grace is given to the one who, through a word can create the happiness as earthy world's gift stumbled in the expression's delirium without sense, where the word struggles in unconsciousness.

Keywords: Happiness, space, time, existential sense, word

Motto: *There is no happiness without sadness to remember*

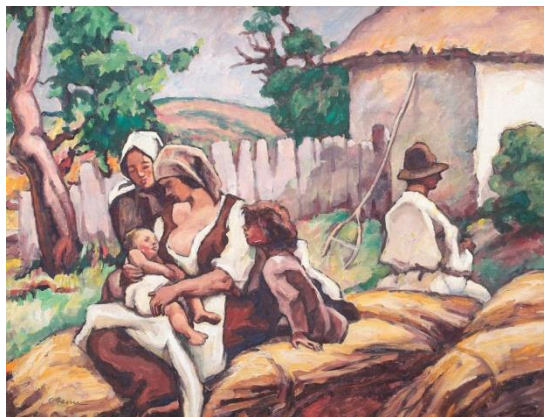
Attempt to define happiness as existential meaning



The Conscience is a gift which the world of Universe is giving to the man when he is bowing in front of the deusian spirit. What is the spirit? The infinitesimal increase of wisdom, of self-trust, the insight of the word's mysteries. If the man isn't thought how to speak, he never hears speaking and doesn't live among humans, he becomes dull, and gets lost in the existential turmoil of nothingness, he is loser of conscience : „Lucidity or clarity of conscience represents the capacity of differentiation in field of its part, which it develops in its luminosity, inserting between parts, shadows of space and periods of time” (Ey, 1983:139). Light is the one that gives power to knowledge (search, scientific research), it is done by the definite worlds of wisdom (world of knowledge) consciously desired (life) and of the word (spirit). The word wants, conscience is the one that amplifies or is decreasing its value: „This way we go from the present field to presence field, which defines the experience as being animated by an explicit project or in underway to achieve”(Ey, 1983:183). The present field, as existential definition of self, it is what environment creates as favorable to human development, and the one of presence is the self environment itself. In a novel ,for example, the present field is the action's image in the extensive material picture of the natural and social environment viewing(a mansion, a garden or the family,the society),in wich the characters, distributed by author in a favorable sense of the speech, make an appearance in that field of presence ,enhancing the word . The enhance of the word is itself literature's function trough wich the novelist educates and delights the reader. How much grace is given to the one who, trough a word can create the happiness as earthy world's gift stumbled in the exepression's delirium without sense, where the word struggles in unconsciouness.

Happiness has its sense of living, of desire to express yourself and to trust that time can create moments that your ego can realize that, indeed, there is a connection between earthly and cosmic. Man is born with an energetic navel, immaterial, that makes the invisible connection between us, like a material element, and cosmic life form. In popular beliefs, is appointed, as a

law of life, happiness as divine gift but this state was permitted to all men by social condition, by education and culture that a man held at a moment of his life, after as he bows or not, to the deusian will. At all times man had joys and sorrows that he has managed the power of understanding of what he had to perceive through itself. Man denies, dissects the seen in unseen



and loses, most of the times, the meaning of happiness, because he misses the reason that he doesn't filter through mediation. The phrase I heard, often, on my way that I always took with *Nea Marin* to the sheepfold on the mountain ridge Cibin, is still struggling in my mind, searching for the correct meaning of words: „No, dear, for I to have to mind of the wise man from behind”. I kept thinking, because

my elder companion, continue and, like, he was telling me to remember: „happiness grows deep in that side of the heart, where the soul finds place... ”after which, with his chin in his chest

Camil Ressu – Peasant family

and his sight headed to the ground, mumbles: „But, I'm still sad, my son!” As years are passing by, the wise man is thinking of happiness as a gift of time spent with your beloved ones and is thanking to gods for all this kindness of keeping him on earth. At the village the man was happy when the harvest was enough, when trees were full of fruits and animals had babies to ensure living for him and his family. Joy was a begging for happiness, that was shared to the whole family. Universal happiness, at the village child, we will see in Nica's gesture, from „Childhood Memories”, when Ion Creangă describes the joy of the child that finds, in the storeroom, pots of burnt clay with curdled milk. That process of skimming fat from the milk ended with dipping the child's fingers and enjoying the taste, fulfilling the state of perfect happiness. A comfortable manifestation of a modest desire: „The Increase of individual self-consciousness is determined by the evolution of social organization. Individual identity develops as a result of one's ability to actively structure their experience of knowledge against personal ideals, conflicts, etc.” (Ispas, 2003:34). Education is completed through culture, and happiness diversifies directly proportional to experiences of our evolution in the created social system. The archaic man was creating himself joys that were the plan of their lives starting from the step of forming the familial cell, of living

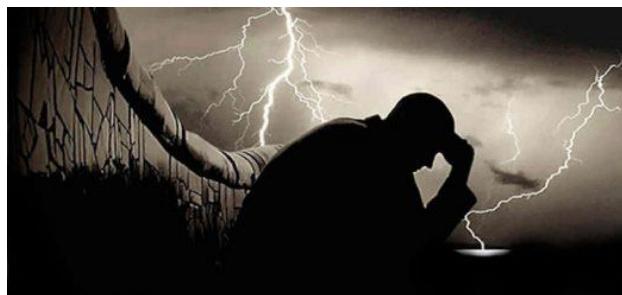
space, of descendants, totaling successfully of happiness. His ego's happiness was the state that was psihically relaxing and gave him impulse of other's happiness, his close ones and his family. „Historians have shown that Dacians lived from old times in villages, organized in closed communities, in which family and clan had a meaningful role in community life” (Cojocaru, 2008:222), that made them happy in living every community event, totaling all those rites of passage in which they were born si lived forever through marriage and child birth.

Speaking of traditions, if we were to stop at „Plugușor” and it would be enough to define these people, which included significant parts of Europe and which restricted through bad times in Carpathian – Danubian - Pontic space, as one of those where gaiety and the „fun of trouble” was states of minimizing difficult problems of life. In fact, romanians were defined as people that masks sorrow through lowered cornes of lips smiles and eyes full of tears, mimicking laughter, gaiety, the wonderful form of happiness in hard moments.

Conscious happiness is mentained in the acceptance form of a ritual of a rite of passage, like birth, as a will of fullfiling a married family. The closeness of man to girl is another state of happiness from both sides, as a result of love, bonding through wedding and child birth are states of conscious happiness, joys of the moment which satisfy desires of fullfiling and complete happiness. In „Universal Illustrated Dictionary of the Romanian Language”, at page 189, in vol.4, happiness is defined as a „full spiritual contentment”, a maximum effort of a situation of comfort of man, where joys have succeded, totaling, finally, bliss. Compared to today's world, with such sofisticated concerns, with loaded activities that often declines the ego's existence, confusing it in his own time an space, man from villages is watching life in a whole different way, creating joys and happiness that will give a whole other definition for life. For the man from village, nature is primarily the one that defines his time in extent of its activities: vegetable planting, sowing cereals, weeding, harvesting, close crop, animal births and, then, family and community life. Religious life is part of living, because he lives in nature and for the fruits of the earth, and for having them he is constantly praying to gods. His science is perpetuation of village elders wisdom which, obviously, leads to knowledge. Knowledge is the one that gives happiness to the man from villages. I'm returning now to the words of old Marin which, once, a long time ago, told me: "No, dear, for I to have to mind of the wise man from behind" ; how secretly my relative said in that time of my youth and how piercingly it still sound in my ears, going through

my mind, those words full of sense. Then, at senescence time, when man decides to search for the rest of the body, his mind filters, leisurely, facts that were without tips until then and he strain them, searching for good in the great chest of life time. *Good* is another state of happiness, a divine guidance for the man searched and found and turned with his face at another sorrowed man.

Happiness, "state of spiritual bliss"



The one in romanian literature that noted, in his "Memories...", gaiety as a general state of child happiness, generalising him, he insisted, under a shape only known by him, at correlation of gaiety with happiness, resulting reader's happiness in all of Nica's life's

sprightly games. All this joy will fade, making him joyless, when he will leave his birth place, driven by the law of nature towards and unwanted maturing. Childhood by his own concept definition totals a whole series of spiritual fullfilings that leads to an absolute happiness. It is a representative state of a careless child. A shape that completes the evolution situations of a youngster for all the later liabilities. It is not worries that disturbs the state of human competence, turning his light into darkness, leaving him fumbling to find the true way of life, but non-recognition and lack of understanding power that life itself is a concern, and intuition a non-science. The way of life is only one, if you haven't found from young existence it is hard to find in the lacking of knowledge maze. The initiated ones have the joy of life's happiness, and its way is light itself.

Man's search is a concern, finding it is happiness itself in life that he gives a lot to the present and extremely few to the future, unknowing that future might be just a moment. In his book, Matthew's says, referring to, of course, Jesus's words: "But happy are your eyes that see and your ears that hear" (Anania, 2011:2151). This phrase had guided the rural residents in all their evolution, searching closely the meaning of those words and associating to their lifetime: "Genesis, dynamics and historicity of culture, transformations that occur in the field of culture and in relations between branches of culture and other components of social life, intimate

mechanisms which condition the functioning of culture as a process are important objectives of sociological research of culture” (Bondrea, 1993:228). Romanian peasant was happy through the field work, through rains giving rich crops, through Christian holydays that took him closer to divinity and thank them for fulfilling the simple life. He was happy that his family had enough food for sustaining existence, had the clothes that made him happy of wearing such full of pride clothing, where the seams on it, conceived and executed by the one that was meant to him for life, his wife, was creating strings and flourishes that she embroidered, giving immeasurable beauty of craftsmanship stitching. Happiness was brought to villages by their child births too. Their marriage, with the nuptial ritual, their harmonious living alongside, ensured a social balance, a fulfillment of perpetuating and passing from generation to generation of ancestral traditions. A happiness that was created through the will of being accomplished in a community of people aware that harmony was the way of development and evolution through mutual respect. All this presentation from above is sustaining the expression “But happy are your eyes that see and your ears that hear”. The meaning of these words I’m now associating with the expression: "No, dear, for I to have to mind of the wise man from behind". I have perceived later, after that meeting with uncle Marin and I have searched time meaning of these words penetration gate of in the secret of expression. When I started together with my elder companion, to climb the Cibin mountain, a frisky wind began to blow. Then, all of a sudden, a squall as in Grimm brothers fairy tales, when it was not wanted the characters wishes of fulfillment, it began roving heavily the trees and running the forest’s animals. Nea Marin knew that it will begin this kind of storm, because he acknowledged the way of weather, but, unwanting to ruin my pleasure of climbing to the sheepfold, he consented to accompany me. And how we climbed whipped by the fast summer-rain, the elder told me those wise words, that today, after all this time it still sounds lasting in time. Happiness is a real wisdom of abstinence.

Understanding happiness as conscious existential sense of self



I'm caught in the dizzying circle of concerns of young people by my profession itself. Transpositioning in the world and their existential difficulties have, often, delayed me putting into

practice many research plans. Their, every day, concerns are limited for most of them just at the time spent at the workplace. And how that work place occupies most of their daily activity, we see them lost and at the hand of a system which I could say doesn't care about those who, in a short time, will replace them, those who govern. The world is experiencing a trend between the worlds of the Universe that refuses to analyze, maybe because of the time that contracted in the terrestrial space enveloped in worries too. What are worries? We could say that are those unpleasant situations that we create our own in our minds, we conceive in imagined images which give them life, we make them real. At a lecture in aesthetics folk art, I have asked a student what is the semnification of the Maramureș gate and why the residents of those lands gave such importance achieving, more original and sumptuous, to this object. In fact, it was an entrance into villager household. Before he gave me the answer to the question, I showed my students, on the projector, models of Maramureș gates, but also their technological process for



manufacturing. The work was exhausting and painstakingly, long lasting, and craftsmen, who had the occupation of woodprocessing, were recognised known artists in that community. For these creators it was an endless happiness of the fact that they were appreciated by the residents of that community, for the sculptures they were making along the high columns of the gates and all

of the composing elements. It is known in these parts of the country that gates had different sizes and beautifully carved portals, from one resident to another. Where the gates were higher, represented with various embroidery and religious scenes sculpted, the social position of that householder was acknowledged as a wealthy one. Starting from all **Gate Maramures** of this, I come back to the awaited answer from the student present at the lecture in aesthetics folk art. What I have to mention from the beginning, is that in older times those artists weren't using at the creation of such objects anything else than imagination, they didn't had like in our days templates or devices that would make their work easier. Their art was the moment of creating the imagined image and talent that is materialization of their own image. He placed on his body the suit made and embroidered by his woman's hand, socks and sandals, wearing a belt made of leather on his body, sign of durability and safety of life, and covered his head with a hat

made of felt or soaked straws, giving them elasticity, beaten and especially chosen for the traditional hat of the *moț*: “Good I like the lad/How he wears his hat;/ He’s wearing it a bit inclined/ For everyone it is dear” (Memoria, 2001: 101). After some time spent thinking, the answer was determined: *For the residents of Maramures, the gate has a lots of symbols: that family separation from the rest of the community, family’s wealth security ensurance and to remember the significant one, social position. The higher and more representative it was, the more it prove the fact that the family was very wealthy.* We continued and gave course to a debate, on happiness as a result of wealth, on countless money and understanding power of situations in which many people, I could say most of them, live only from salary and, however, are happy. It was the moment where opinions turned into debates which, at a certain point produced powerful contradictions. I got their attention, reading a text of Henry Ford (1863-1947): “If money is your hope for independence you will never have it. The only real security that a man will have in this world is a reserve of knowledge, experience, and ability.” The class remained quiet. They were all listening close my motivation on what happiness could be. I went on, randomly choosing a student, for dialogue: *You, for example*, I addressed a student who watched me with the wish of saying something that put pressure on his soul: *you had no moment of happiness? Achievments that would gave you a state of comfort and inner peace?* He lowered his sight and with great difficulty concentrated on what he was trying to say: *You know, I grew up in a community home, I don’t know who my parents are, I didn’t knew there is happiness. I do construction work and I pay my college taxes.* I remained silenced for a moment. I got close to him and put my hand on his shoulder. He went standing and tried to look me in the eyes, but his eyes filled with tears. I held his arm gently and told him: *We look for our own happiness. Take care to fight and learn to be happy.* He raised his gaze again towards me and, only then, for two years since he was my student, I noticed his eyes of a clear blue. Watching me, he told me in front of all the other students present in the Amphitheater: *I’m happy that you came from over there, from that imposing chair for us, and spoke to me so closely. I’m happy, Professor*, and his eyes filled with tears.

I’m aware that it can’t be made special courses of happiness, that we can’t teach happiness as study discipline, but I am convinced that we can educate one another to search and understand our neighbor when the energy disturbances of his system goes into an unhappy

balance. We can still educate ourselves, changing in time the flaws of appreciating the ones we come in contact. How much happiness we meet in many of the pages of Romanian and universal literature, where characters interact with actions in which good unites destinies towards happiness.

The cure of happiness is love, knowing and understanding it

Not every so called love brings happiness, because in many cases love created unhappiness, through the recklessness of his kind that got caught up in love's way. The fuss in which naive Ana, the daughter of a rich man called Baci, got caught up, from the novel „Ion,, by Liviu Rebreanu, hoping that happiness smiled upon her, getting too close to the poorest man in the village, the young descendant of Glanetasul, who would bring her unhappiness and a fall in sin. Man has a constitution and he goes with the flow of the system but he can be either good or bad, moral or immoral: „the structure of the perverted being can not be defined by evil, subversion or by mistake, to which any man can get or refuse to get., Only a healthy man can be happy with his accomplishments or those of his dear ones, because he realises the state and effect of what whole spiritual content can bring. In the village lifestyle, love was a sum of happy moments that started with the village's fuss, where boys and girls gathered for the inner happiness, of that „Me,, that participates in the naive hand shake, from the boy that wanted her, to the holding of the waist, and to the gentle touch of the girl's head to the boy's shoulder. Happiness can only be an internal outburst of Love's feelings and not a result of some conflict where „the other,, can do evil. Happiness is a feeling of well-being of the inner human plunged by love and which starts from a well guided heart. The village was a place of good, and the local community generated, through everything that it tried to do to the place, happiness in an infinite time. I'm sure that the mother is she who can bring happiness in a community, in a time of evolution for a generation, represented by cherishing well-being. It is known that well-being brings happiness. In places where children are guided to hatred since birth, feathered from the ancestral faith of doing good as a way to live in peace and where they are not taught to sustain social, religious, cultural tolerance, conflict appear, and happiness becomes a state of the after life.

In ancestral faith, children, from everywhere, where brought up with love for nature which gave them food, evolution and the confidence that they were not the rulers of Earth, but only the sons of a force which could not be defined by words. The happiness of the archaic man was that in the morning he could see the sunrise, and for that he thanked the Gods. He had the water and plants of the earth which allowed him to live, and for that he thanked the Gods. He plowed the field and took care of the vegetable garden, and for that he thanked the gods. He had his house, and a woman given by the Holy One and children for which he worked, and for that he thanked the Gods. He had The One True God Who, in his faith, created happiness, that happiness that made his existence come true. For all this happiness he protected his land, house and family, living until this day, and then „we,, came. This „we,, that, each of us live in another part of the Earth, whether we are orthodox, Catholics, Muslims, Buddhists etc., we each thank the gods with happiness for existing. Existence, in its way, is a happiness and love between us makes us reach the light which some, as if coming from hell, try to cover it, leaving us to crawl, as if through darkness, towards the gate to the abyss. How much happiness can peaceful people have where their ancestral traditions are well kept and respected, valued and presented as gifts from those who made their nation. What would we do, if us Romanians, would stay in an unhappy time without our songs, ballads, fables and legends. Where would we go if, from our Christian faith, we would be forced to renounce our ancestral orthodox religion, the one that defined us and still defines our identity. For some few, it would mean nothing because they are already broken from their ancestral identity, but for the majority, it would mean unhappiness and the despair of the national ego, such as French, German, English and now the massive destabilized mass of Arab people want it and fight for their identity. Europeans should not think that they will give up their national identity, even if they want to live on European land and their Muslim religion. It is the most precious thing that gives the happiness of their existence, of their identity as a muslim and Arab nation. In the end, I speak the words of the Gospel: „happy are your eyes for seeing and your ears for hearing,, and I add as an answer the words of wisdom of an old man who guided my steps to the high coast of Cibin which watched over the Transylvanian Sibiu, while looking for happiness through nature: wish now that I had the mind of the wise that came before. I traveled through the years I offered to the time I spent on Earth and my mind got wiser with everything I could see and hear, understanding their meaning and use in this life, and my soul was full of happiness when, in this travel's time, I found the one I was looking for.

Let's dwell into the knowledge of happiness by knowing our own people, and then we will understand our meaning on Earth.

BIBLIOGRAPHY:

1. *Universal Illustrated Dictionary of the Romanian Language*, vol.4, (2010), Litera Publisher, Bucharest.
2. *Memoria Ethnologica*, nr.1 (year I), (December 2001), Vancea, Ion, Baia Mare.
3. Anania, Bartolomeu Valeriu, (2011), *Bible with Illustration*, vol. VII, Litera Publisher, Bucharest.
4. Bondrea, Aurelian, (1993), *Sociology of culture*, Publisher Foundation "Romania de mâine", Bucharest.
5. Cojocaru, Nicolae, (2008), *History of traditions and customs of Romanians*, vol.1, Etnologica Publisher, Bucharest.
6. Ey, Henri, (1983), *Conscience*, Scientific and encyclopedic Publisher, Bucharest.
7. Ispas, Sabina, (2003), *Oral culture and transcultural information*, Romanian Academy Publisher, Bucharest.