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THE PASSION AND THE SENSE OF EMOTIONS (ANTHROPOLOGICAL STUDY OF HUMAN STATES)

Motto: *Happy is the one who was young in his youth,
happy is the one who knew how to mature on time.* (Pușkin)

1. Meaning of family, time and resignation as purpose of existence

I have conceived of the study regarding the evolution of family and passion as sense of feelings in this new beginning of millennium, as a true story of life. As a desire of knowing and defining the family as the core of human existence, *of man as entity*, thinker and hrismos, compounded of social harmony or an isolated social element of an experience that is hoped for. I say *is hoped*, because in his existence the human being has always been perceived by some *as a divided object to be used for a productive purpose and to be used by manipulation*. The aim was a degrading treatment for the isolated social element, for the man uprooted from his normal rights, thrown down, at one time, onto the step of infamy, ingratitude, inability to be accepted as man. The family, as a primary social nucleus, the nation, as a higher and developed form of human society, were during historical time links designed to guide or to direct the deviated course of their component. We wonder where words are going, words spoken with or without meaning, knowing that "In the beginning it was the Word, and the Word was God's and the Word was God"(1). The word was the element that made a man be consciously connected to woman, creating a family, their place of settlement and also the habits and customs in tradition. "Marriage involves all sorts of difficult adjustments"(2), but tolerance, the consciously human attitude, is heading partners toward indulgence and acceptance of their own attitudes. Without cultivating this concept in education, the members of society are moving toward division, chaos and isolation. Places where they grew up always made people think wistfully, with great pleasure, whether or not belonging to that ethnic majority. "I do not know what others are like, but when I think of my birthplace, of my parental home ..." (Ion Creangă "Memories ...", 1967:198), I quote just a few words that open the great

Romanian storyteller's second part of memories which charmed our childhood. A nostalgic lyricism towards the places and childhood home, which I wanted to transpose in the incipit of the work, also completing: I was alone with my thoughts, with the faces and voices of those who once, long ago, lived just like me, in a world of nature, meditating ideas. And they thought too, as I thought that this game troubled by questions went up and descended from the sky, lighting up my mind, after which it lost itself in the profanes' inspired air. Air particles have substantial infinity of ideas. How much infinite there is in the Universe, so many ideas penetrate and intertwine in the brain of an elevated man filling every blank of thoughts with an increase of perpetual imagination. The literate creates a world of High Divine and resign himself with his own existence in the cloud suppressed by the tumult of the telluric passing.

The light tires the body of the literate, the night gives him search in mystery. The mysteries are lights for initiated seekers which fall, time after time, in a net of night. Then, the idea meets the divine moment and, in the night, it shines, making a thinker's temples pulse truth about becoming superior:

*One morn before me were three figures seen,
With bowed necks, and joined hands, side-faced;
And one behind the other stepp'd serene,
In placid sandals, and in white robes graced;*

(John Keats, *Ode on Indolence*, 1969:34)

I remain amazed at the hours which pass so quickly, much quicker than they passed when I was a child. Back then, the hour was sixty minutes, now, in 2014, the hour is much shorter, maybe forty or even thirty minutes, in the same rotation of the Earth. But do they really count, these minutes, in front of a game of ideas, of that infinite of existence in which man has his purpose? The more we live in close harmony with our family, the more our steps to the future merge into social groups and we learn to appreciate man as an existential aid. The family is the first form of life in collectivity of the individual. It is ideal that the baby have both parents close to him during his evolution, to feel love and passion of love towards those who gave him life, raising and educating him. Educating the respect toward humans is the first form of social debate within the family, and the parent can see it in the child's behavior to his relatives and to the children with whom he interacts.

Holding my head in my hands, I'm thinking of everything that passed in all my fifty-eight years of existence on Earth. So quickly have they passed ... like yesterday I was romping in the big house of my maternal grandparents, holding a bottle of milk. That bottle was my property and no one was allowed to take it from my hand except when it was empty. I was so happy and proud that I owned something. My father decided on my right to ownership. He was my idol. I perceived him strong and highly confident. Everyone who composed his family was protected by him, and we felt defended. Upstairs, the rooms were ours, part of the whole formed around his stability, three bright, high rooms, where the noon sun was penetrating among the branches of four plum trees, part of the orchard behind the house of the grandparents, indiscreetly snooping through all corners of the chambers. I liked sitting on the bed, face up, letting myself caressed by the gentle, warm rays. It was my own life, moments that I now remember with so much homesickness. Since then I created a world of my own where I took refuge, talking about my future plans, or my intimate problems, some of them not wanted to be known by others.

When I grew older, I did things to which I was not emotionally attracted, but I fulfilled them with great responsibility, because they had to be done and they were required. I loved being praised by my family, satisfied because that job was done right. My father was the one dealing closely with our education and "training as men in society," as he always used to tell us when we were already *neighborhood boys* "as you are not ashamed to walk beside me and your mother, flaunting with the name we gave you, so we want to be proud of being ours and having learned how to act as men." My mother was a gentle and kind woman, she spoke little and had a great gift of listening, even if she was not interested in the discussion. This way of being among people we inherited too, all her three sons. From her I inherited the gift of perceiving souls, and love for people. Maybe this is why Good Lord always embraced me in His arms, defending me from all evils.

I did not condemn those who killed my moments of silence, offered to me by the Almighty, even if I got angry within me, and I had to let go, as for their brief pleasure to dominate, because, beside the fact that I did not know them, or even if I knew them, I could not escape from what they were about to do to me. Their mission was to make me go through a series of initiation plans. And I've been through a lot, and my soul cried, and my

heart also slowly decreased all that enthusiasm of life, often knocking me to the ground, from where, with great difficulty, I often stood up. But who were these people mounted against me and for what reason they wanted to mourn my very young soul, embarked on an unknown path, I realized much later. It was in their nature to be like this, as the mist rises from inside and covers the dawn as a blanket. Then, when difficulties pressed me, the family was what calmed my pains, my parents' advice opened new horizons to me, my steps were headed to those horizons.

In my room, gone for a long time from my grandparents' house, with my eyes moist, I was asking myself, as a young teenager, why should *bad people exist*? How can the fact that they caused suffering to their fellows satisfy them? Why? Why so much wickedness in their hearts? How can the sorrow caused to other people that have not done anything wrong against them make them happy? Why should I feel "rancor" on their achievements if I am a helpless fellow that settles for less. Why should I envy my fellows, who want more and possess other accomplishments? Why not try to reach and even exceed my own trouble with a fulfilled heart? Questions, questions, questions without an answer.

A pseudo intellectual, like many of those who haunt today's world with their evil energies and feed themselves on the other's pain, cries that the Almighty wanted to give him everything that he possessed unfairly.

I resign myself, confident that a day will come when everything will be orderly and we will understand our true purpose on Earth. Isolated man feels bitter in solitude and falls, being depressed, quite often. His psyche is depressed. At that time, he can be easily manipulated by those who seek their full fall. With them wars are made, with them are implemented diabolical plans to destroy all that is human emotion, common sense and tolerant gesture. Isolation is one of the worst forms of destruction of human personality. Lacking in decisions, the man gives up in front of all the promises that are made by the sick minds of the *uprooted ones*. If we analyze the forms of dictatorial leadership of all historical times of mankind, we find that most of them had behavioral addictions: hatred of different ethnicities, sexual obsessions, criminal trends of torture, precisely because these individuals were isolated introverts, full of self-complex and uncommunicative attitudes. Wars of conquest were not brought to completion then by people with the same inclinations and mental decay as those who had led them, those who had joined the isolated people or those who were wanted to be isolated, desired so

in order to be easily manipulated.

People are, in fact, guilty of vices that they are aware of, and they recognize them in their subconscious. Man deprived of education, culture and social constraints is disposed to fall into chaos and existential disorder. They can give birth to perfect orators of passion and hatred, which can, in a given time, partially destroy human civilization. These people were deprived of family warmth.

By comparison, there is another form of human social existence, that of the elevated men, men of culture, with scientific concerns, occupations that prevent disorder. They were those who received love, appreciation and family guidance. They had for models their parents or other family members, charismatic teachers, trainers involved in their work in order to create men in society.

It is quite true that the two social categories listed above are classified by sociologists in *components of human society*, but a psychologist divides them into *healthy and sick people*. It is a social disease that is more severe and more difficult to cure, because individuals are divided in society into accepted and unaccepted ones. The two types of people arrive, at a point in time, to fight for hegemony. He who always gives up is the elevated one, not as a form of incapacity of fighting evil, but as a tendency for seeking appropriate forms of communication with him. The time of research for the elevated one is the right moment for hitting the social system by those outraged in principle.

In conclusion, can we believe that this category of vicious people, let us call them this way, have greater power of persuasion over people of the world in evil, in general, arriving nowadays at an advanced stage of decay? What will happen next? It has been found that man, more highly developed in thinking over all existing mammals on Earth, wants and realizes the passion as active involvement of family love into his entire future behavior that he will have in society. Therefore, it is required of parents to practice *the endearment* of the child in his period of growth, praising the good deeds and gentle warning, without repression over all his mistakes. If there is a consciousness about living our own experience, then there may be awareness about an objective content, because an experience is always the living of something belonging to *the world*. At the same time, if there is self-consciousness, there is therefore a consciousness of subjective content because the same experience is, this time, someone

else's experience, of our being, belonging to history. But we could say that the world and history are the other ontological expressions of a bilateral structure of consciousness. Where there is no consciousness, the terror against the existence of the world is destructive. The isolation of the individual, without a beneficial purpose to its social development (health, for example, in hospitals), represents an indoctrination of consciousness, an interested manipulation of the individual by a well-made group of manipulators. In his writings, John Donne, English writer, killed by an incurable disease, meditated in the winter of 1623:

"No man is an independent island; every man is a part of the Continent" (he will publish the text a year later under the title "Words of devotion spoken in harsh circumstances)" (3)

To say that each of us is "piece of the continent" means the recognition of a truth, that the mystery of human existence cannot be reached or approached, except on the condition of not reducing the person to his individual dimension. This clarification resulted in taking a critical position towards individualism and psychology emerged from modernity.

The family can be a decisive counselor, both objective and subjective in the attitude of its component found in full development and training process. It has been found that a family whose culture is entirely absent will see that the education of its members is below the tolerant level of communication. Communication means to these people vulgarity and misunderstanding of statements. All that was incomprehensible to them, or opposed their existential casuistry, was considered as an inappropriate dialogue and they went to aggression. Leaved in such manner of life, members of these families become, at some point, a social threat. But it is true that even isolation is the wrong way to prevent their aggression. "To attribute someone identity", said Henri Ey (4) (1983:53),

"(...) means to say that man is self-conscious; such a quality always occurs within the inter-subjective process of communication, a process which stands at the origin of communication or involves communication between subjects".

In literary works, each author imposes a part of his character and gives new shades to the characters, which are inversely proportional to the education received by the author in his family. Realizing that, the person's system evolves in time, as a creation of his own world, and the ego becomes the author of his own character, which he creates and opposes to

another one. The individual exists and develops in the attitude of the evolution of the group, but if he is self-conscious, doesn't this mean to be sunk by its own person? And if the individual, consciously, just like the literary character created by one literary work, appears to be the very "property" of the person (a property that is not just a certain mood, but also a right to have ...) consciousness as a whole that cannot be reduced to this way of being aware, to this ideal of it, and much less to its basal structure. (Ey, 1983:55). Man is born with self-consciousness, he is different in accepting the status of existence, of the environment in which he was formed and developed. These things design the character.

The word hurts the one who knows its meaning, and does not kill, except those who have the consciousness formed by the family in order to understand the meaning of the word. Words quickly stabilize themselves in the social system that is required for them to be rightfully employed. The word is the cause, and the cause is the utterance that endlessly rises and returns after the end. We are born people and we become, during life, entities different from the role given to us by birth:

"Worms prefer to be worm, / Ask the worm and he shall answer: Who / knows as many things as a worm may know? / Worms descend and ascend, from below, on top" (Carl Sandburg, "Worms and the Wind", 1966:40).

Some of our fellows strangle their own self and allow to be shaped by the evil which makes them be ugly, gradually destroying their human sense. They lose what are human links in the mundane sin of destroying the tolerance of being close to each other: "In many systems", the French scientist Claude Lévi-Strauss wrote in his work "Structural Anthropology" (1978:65):

"(...) the relationship between two individuals is often expressed not through a single attitude, but through many, forming, let's say, a package (...). This is an additional reason for which the fundamental structure can hardly be separated."

There are some people that are passing carelessly through life without tasting the power of knowing and leaving the game of wise ideas in the theoretical or practical understanding of a subject, to circulate through the air that inspires his peers. They do not wish and do not know how to ask the Universe for light and they live in the gloomy darkness of worldly mercy, in despicable nothing that surrounds them. Therefore they do harm, and evil is not only an act but also a thought. Dark thoughts rise

tempestuously into the Universe then descend like a bolt, snapping the being of the one designated to experience this collision, like a curse. What is the curse? An accumulation of evil energies in a system - man - the being keeping inside ideas that blink on and off like lights in the dark. It is the fear that Blaga had against enlightening beings, putting that spotlight on a human face and penetrating inquisitively through his members:

Come closer! - And who has / ears to hear: / pains are not deep only when I laugh. / Let the bitterness laugh today inside me / and in large roar let it throw the cup in the clouds! (Lucian Blaga "Poems" 1982, 1984:135).

It turns out that it is not always for the detailed research to be to the benefit of human society. Often we fall in lust or passion, and passion is for some of us a disease of the mind that cannot heal. Some are born with it, others acquire it over a lifetime in a continuous germination, bursting into a moment of his weaknesses. In the "The Fruits of Solitude", 1693, William Penn said:

"Passion is a fever of mind which leaves us exhausted, when the halo breaks and the deep black world rushes into man, wrapping him in the black curtains of evil, after which it falls slain. It's a hard fall from the chaos, with hard and strong will can rise again, but still in darkness it shall live."

"The new (...)", recorded Komarov in his work, according to Russian scientist Nicholas Nikolaevich, "it is never a simple denial of what is old, but its essential modification, its deepening and generalizing in relation to new areas of research" (Komarov, 1985:192).

Educated family gives you confidence in future, helps you detach from selfishness and helps you in giving goodness to your children, and in this way to the whole world. There are studies over this kind of interpenetration of the elevated one with the loved ones: husband / wife, children, parents, friends. The isolation from this form of social existence created in human subconscious impulses of selfishness, no matter the category: educated or profane. The profane we understand, exactly as he is, in narrowness of knowledge, in inability to discern, causes of selfishness accumulated, but what about the educated one? He realizes the isolation as a requirement to satisfy his experiments. Lacking family, isolated scientist investigates, his nights become days, and the rest is no longer defined as a period of repose. At one point, the research, whose results expected in outflow of years, is required to be used. The results that follow are not known by an avid researcher from the lab to see with his own eyes what will happen, when he will experience his research. Always when the results

of great experiences were just assumed, the consequences of some of them were disastrous. Cataclysmic assumption was also the experience of the atomic bomb and Einstein regretted for the rest of his life all the disaster brought upon the Japanese population. But it was too late. People died, were psychologically affected, tens, hundreds and thousands of people were mutilated. Desire makes the scientist, isolated in his research, to fall into the lust of scientific selfishness, and at a given time, simply not to be interested in the world. The years of passion and desire of finding the result of the research, in the unseen world of energies, snatched some of them from family, friends, from what is human, becoming fanatics of scientific laboratories research. They isolated themselves, and their subconscious created another world for them, that of the science of implementation the energies of the third Millennium. To this led and still leads the uncontrolled isolation in both cases, be that of *profane or elevated human*: destruction of human society's evolution. Isolation may be required or desired, as outlined in the lines above. However, in the first case, it is a feeling of hope, its desire of the world, in the second case it is the fear of the world, living inner mentally, a fulfillment in solitude.

If we all want to understand the messages which literary men or great philosophers and thinkers of the world have evolved over time in their creations, we perceive knowledge as prohibition in the path of human's uncontrolled vices. This knowledge makes people who discern, to coexist in understanding and in a passion in which love for their fellows should be only respect and sharing.

As for respect and benevolence, man should become acquainted with them since his childhood, in the middle of his family. *Family is the cell* which orders and defines the existence in all its activities. The father, by his authority, with controlled gestures and words, must maintain a harmonious family environment. It is he who has, along with the child's mother, to ensure the smooth running of the child's development in society. The problem of family establishing however, is not a simple scientific research, it is one of historical-social experiments in time and unique in its existential background. Every family has its use in society. Educated in order to control its destiny, however, the family has its ideology, particular traditions detached from the general ones. In fact, by the levels of education and culture accumulated during the development and evolution of the two founders (husband and wife) in the families of

origin, what is created is the future family's nucleus, the first form of social administration and guidance to prospective members of the society of future community. There are some who place the emphasis on reproduction, on increasing the number of family members and less on education, on the look out to see how the components are developing and evolving. The higher the number of family members was, the more imposing it became in decisions regarding communities where they lived. Nowadays, the idea of increasing the number of family members declined greatly among educated families since living standards declined in Romanian society. In poor families, with a lack of culture and education, reproduction remains a strong point.

Each family has its own form of government, of obedience of its members. In Romanian literature, the Moromete family remains a symbol of how the component members of this social group gave obedience to *the head of the family*, Ilie Moromete. If in a family, the child frequently attends his parents' misunderstandings, the result of its evolution will be negative, distorting the view of family life, shattering the ideal of life in a couple, the desire to take care of descendants. And this may be one way to slow down the development and evolution of the family as a form of coercion to its members.

In some states, particularly in post-communist Europe, this social activity, of inhibition of the dissolution of the family because of poverty and lack of jobs, comes to the attention of politics only during election campaigns. It is only then that the destabilization factors of the family are analyzed, as well as child abandonment as a necessary evil, because otherwise special homes of care and education of abandoned children would be abolished and the unemployed would multiply.

It was noted, following careful analysis that in isolation (loneliness) man is deviant and easy to handle. Although manipulation is one of the important forms of seizure of votes, we speak about the political class that is, at a certain point in time, acting as head of state, school, church, non-governmental associations, placing great focus on family, the social primary element in a child's education. Family stability represents the interest of the institutions of the central administration and local state in the contribution to the maintenance and creation of jobs for citizens. These are main tasks of state governors, called protective institutions, stabilizing the normal form of coexistence of citizens that are taxpayers. This stability,

which should be supported and developed by those who are entitled to do so, results in the harmonious development of the child in society, the development of the family as the social stable core.

In conclusion, the State (we are talking about all the parts of this form of maintaining the stability of optimal life for citizens of that country) is one of the main factors in educating human product, the one who can keep the family nucleus.

2. Attitudes and gestures, forms and attempts to be

Man struggles between good and evil. Both forms are results of the behavior acquired through evolution, by members of that society. The lack of education of the family members, deprived of culture and removed from the desire to know, the disinterest of authorities regarding the development and modernization of education, minimizing the requirement for knowledge of the historical traditions of its own people, cultural personalities, etc. have led to many restraints in the evolution of the society in question. There are many of these *restraints* which confused the individual, causing him to fall into a stage of further degradation. Dismantling families led to an increase in the number of criminals, *loners in society* and socially confused. In a country in which no longer are built businesses to produce the necessary and then the plus production for delivery of various products using local raw material, the society is morally decaying, it loses its self-confidence and national stability. From memory begins to fade, gradually, the concept of patriotism, intervening brutal rupture for the particular of the individual, the traditions of his nation. Without having to produce for himself and his folks, the individual will become a consumer from the production of others, after being imported. It is a psychological fact that will make him think and impress upon the subconscious the living experience of an inability to produce the necessary for living alone. All products coming from outside accentuate this state and generalize segregation as ethnicity, defining it as powerless to deal alone with life requirements.

In the troubled times of decisions, a social element is quite welcome in communication. Communication in the family, advisory forms of an individual with those he feels closest to himself, may become ideal shapes for releasing the bluntness from within the individual. It was found, however, that introverts remain active in agony of evil as part of their own destruction and of beings which they interfere with, and no less of their own family.

We are not trying now to dramatize a conflictual state of feelings of the individual in society. It is just a snapshot in time that showed that, where the state transforms things knowingly, following a flawed policy that is at the disposal of occult forces, the active society in a society of consumers, people will be deprived of the desire to produce. From that moment the working population enters into a *professional sedentarism* (impossibility of creating and producing consumption goods) due to lack of productive jobs, for enhancement of their own domestic production, with raw material reserves existing in its country. This political transformation of society from productive into a society of consumers will mentally destroy people, causing them to migrate, leading to a gradual desertion of its birthplace, to alienation. In these cases, a family no longer has the consultative power in the decisions of its members. It becomes a chase in the struggle for existence.

3. Selfishness and isolation

Selfishness appears as an inability of exceeding one's self. Evidenced by behavior and may be native or acquired as a result of powerlessness of the ability to intuit his purpose in society, a lack of understanding that each of us is given by the power to understand knowledge as the fruit of constant work, and also of the power of understanding of the notion of knowledge. The character of Martin Eden, the hero of the eponymous novel by Jack London, self exceeds, always putting his skill to tests. His coarse behavior, from the beginning of the novel, will get a new shape, due to the continuous desire to change:

Several weeks passed during which Martin Eden studied grammar, read again the code of elegant manners and devoured all the books he found. With all of his last world he had no longer connection. (5)

It is true that a fine society, chosen through gestures and attentions, supported, along the centuries, touch-ups of behavior in evolution of their ancestors; however, we can find that there are people who did not want to be modeled, at least artificially, and integrated into an opened registry system of the society, just for the fact that they were of dominated by selfishness. I mean to say in the sentences above that each of us has had a role model in our evolution, from which we borrowed gestures, knowledge that we've transposed to our own style. If my father, for example, was a construction engineer, a profession with a lot of responsibility, rather dissolute in expression, did not determine, as in our presence, to use such an expression.

Retention and attitudinal detachment of the construction yard were his facts that established him as a man consciously elevated, educational exponent of an act for us, his sons. I point out that we have the strength to build a decent and acceptable behavior in society. These retentions of some actions lived in our subconscious, a proof that there is a spirit within our behavior, decency restrictions that have compulsory acceptance and respect in conscious cohabitation and of respect for existence, as the only liaison of cooperation between people. What we can see now is the opposite of cooperation as a result of continuous decay of the system of coordination and governance, as if it has changed and exploded like a general evil which, of course, generated shocking libertinism.

As frequent conditions for generating a poor financial situation of the society members, continuously defying the existence of many by the few, selfishness and isolation become dangerous forms of aggression. On these two states the seekers of worldwide disaster actually rely. And some religious movements, whose aim is not peace and good free development of human society, can be actively used by certain political or paramilitary groups destabilizing social communities in large areas. Their leadership, education and research of situations led us to a conclusion: it was found that there were and are destabilized social individuals, once in government in kinds of circumstances despicably demagogic in character. Represented into advocacy groups with the same beliefs as their own, cut off from the family, possessed by painful selfishness, inferiority complexes did no more than in a favorable time to implement their fiendish plan to trigger aggression and, at heavy times, full of tension, to uproot their family. It is quite true, if the family is strong, it has a great role in moderating the aggressive aspirations, placing continuously, as primordial, raising and educating children in peace. Demagogy, regarding family protection in some European capitalist societies, is a reality. How easily can be caught in nets of manipulation an isolated individual, deprived of family, of those who could benefit from his concerns? Isolation, lack of communication, failure to transmit feelings for each other, always led to disintegration of marriages. In conclusion, a family considered experienced and subject to the agreement in cases of imminent life, can raise awareness and attitudes when people are good at resettling the situation.

Do we still ask what perfection is?

Can an answer be given to this kind of attitude?

I think not. Do not forget that we are items at the reach of forces that just seem natural to us, but we can never identify them. I could say that perfection is not found among men, but somewhere, in a place, which we do not know and do not find it in all our life, as long as we live on Earth. There came to my mind a historical scene, regarding the young family, yet unsettled on its way, just because of the fact of distrust of one into the other. We are distinct from one another, but so much power we can have if, in the course of our life, we are adopting communication. Through involuntary memory, triggered by that discussion from the mess hall, Gheorghidui tells the facts retrospectively, in his campaign diary, bringing in a subjective time his erotic experience. In reality, he has no reason for a divorce stronger than suspicions. He lives a dramatic creed which he repeats whenever the opportunity arises: "those who are in love have the right to life and death over the other" (6).

It is a result of love without communication. Between him and Ela, what started, at some point in the evolution of their marriage, are not the same feelings, which they thought they had in the beginning. Maybe even their love relationship was not just as Gheorghidui imagined it, but only a feeling of primary closeness, from Ela. The love we discover in time, passion is a feeling sometimes steep, too dangerous for our existence. What is passionate is not always the end accepted by our consciousness, but maybe just a passing desire. The experience of one's own knowledge, blind, faithful love, gives one the opportunity to realize and understand that people can be, in their own way, all superior to oneself. And superiority, in many of the cases studied and investigated, led to selfishness. I say this, exemplifying analyzed cases, with results already well known. The intellectual, reaching the limit of a sense of completion, sits on the steps that have been well thought out in his entire both professional and familial life, and knows how to excel in both. It is a life in which generosity, kindness and tenderness are engaged in legitimate existence to act upon the one leaned towards knowledge (research work, scholarly work), to give the fruit of work for his joy and others, people from everywhere and especially to the creature who from love (*love* we can call, without mistake, not only moment of procreation when we give ourselves completely to each other, but the whole time that man and woman are staying together talking, admiring and devoting one to another) gave him life. Such an intellectual cannot be called selfish. The gifts have a meaning of their own in the way

that they wake in the heart chambers feelings.

I have known people who have succumbed profession, against family life, but they have their singularity, the world uprooted them from the rest. There are also those who let themselves in the possession of vices, impotent they say to ever recover.

Inside us, plenty of changes that we do not even realize are produced. Only those who have known us quite well, before and after the progress of our existence can observe whether those changes were or were not in favor of our evolution as beings, but also the meaning of self-connections with surrounding people. We are a part of a time of the settlement, but if our ego cannot fit in time, it will be filled with the effervescence of unfulfillment, and only the separation from the telluric will free the ego that will head towards the Universe.

I feel alone, I tell myself, left by all my memories, and with a need to think of a different life. My family always offered me enthusiasm, love and peace of the layout of everything in handwriting that can mean passion, positive thinking and argumented exposure of everything I think. I qualify, waiting for myself to fly and, went through nine call-backs, to occupy, forever, in the infinite, unknown universe:

Human history is not carrying any chain, nor in scale, but (...) like a tree that raises relentlessly its top and closed branches, but he leaves behind, much more behind, other branches, some almost close to the ground, and at the same time, many of them dry or broken and detached forever from the trunk. (Herseni, 1982:363)

NOTES:

- [1]. Gospel of John, (1991). Chapter I, p.108, *New Testament with Psalms*, Bucharest: Bible Institute and Mission of the ROC.
- [2]. Douglas L. Oliver, (1955). *Solomon Island Society: Kinship and Leadership among the situ of Bougainville*, Cambridge: Mass., *passim*. See Claude Lévi-Strauss (1978). *Structural Anthropology*, p.58.
- [3]. Pierre Yves Brandt, *Toute personne est une parcelle de continent*, Buisson Ardent magazine *Cahiers Saint-Silouane L'Athonite*, No. 8, *Mystère et dimensions de la personne*, Édition Le Sel de la Terre, p. 49-62).
- [4]. Henri Ey ([e:], Born 10 April 1900 in Banyuls-dels-Aspres, died on November 8, 1977 in Banyuls-dels-Aspres) was a psychiatrist, psychoanalyst and French philosopher known for his attempts to bring together psychiatry and psychoanalysis. His conception of psychiatry gravitates towards

organodynamism.

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LA PASSION ET LE SENS DES ÉMOTIONS (ÉTUDE ANTHROPOLOGIQUE DES ÉTATS HUMAINS)

Résumé: Rien de ce que je vais écrire dans les pages ci-dessous ne sera en désaccord avec le plan existentiel de l'homme de tous les temps historiques qui ont passé et qui ont démontré, à un moment donné, sa déchéance devant les règnes avec lesquels il cohabite. La science et la technique ont été et ont continué à être des manifestations supérieures de l'évaluation de la curiosité humaine: «Au cours de la première scission directe de l'Esprit absolu qui se connaît soi-même, la forme de celui-ci prend ce caractère qui appartient à la conscience immédiate, c'est à dire à la certitude sensible. L'Esprit se regarde soi-même dans la forme de son être mais, non pas dans la forme de l'être sans esprit, pleine de déterminations contingentes à la sensation, qui appartiennent à la certitude sensible; c'est l'être plein d'esprit (...)» (Hegel, 1979:12). La recherche scientifique a prouvé, d'une certaine manière, dans l'étude de l'intérieur de l'esprit de l'homme, l'état de la passion comme réalité des images imaginaires, que celui qui est élevé les rumine dans son esprit et les laisse dans le vertige du périple existentiel de l'ego tellurique. A un moment de ce périple énergétique du soi, il reste seul avec ses pensées, avec les visages et les voix de ceux qui, une fois, ont vécu comme lui dans le monde des idées. Nous nous rendons compte qu'ils ont cru eux-aussi, tout comme nous croyons en ce moment, dans les moments de grande tension nerveuse, que le mouvement peut prouver le jeu incompréhensible d'une double existence, qui monte et descend du haut du ciel, avec des réponses qui peuvent illuminer ou obscurcir la raison. Le mérite de chaque forme d'expression consiste dans l'agitation de soi. C'est peut-être un don de ce souffle de la contre image, qui fluidise tout ce qui est vif. Chaque situation vécue par les êtres humains est directement proportionnelle à la valeur ou à la non-valeur de celle-là. Un fait qui conduit à l'équilibre peut créer, à un moment donné, par la force de la passion, un non-sens de la vie dans l'Univers. Toutes ces circonstances ont comme résultat les faits de l'homme.

Mots-clés: *passion, sens, science, recherche, anthropologie.*

Abstract: Nothing I am going to write in the following pages will be at odds with man's existential plan for all the historical times that have passed and which have demonstrated, at some point, his downfall before the kingdoms with which he cohabits. Science and technology have been, and continue to be, higher manifestations of the evaluation of human curiosity: "In the first direct split of the self-knowing absolute Spirit, its form takes on the character that belongs to immediate consciousness, i.e. to sensible certainty. Spirit looks at itself in the form of its being, but not in the form of mindless being, full of determinations contingent on sensation, which belong to sensible certainty; this is being full of spirit (...)" (Hegel, 1979:12).

Scientific research has proven, in a way, in the study of the interior of man's mind, the state of passion as reality of imaginary images, that the one who is elevated ruminates them in his mind and leaves them in the vertigo of the existential journey of the telluric ego.

At some point on this energetic journey of the self, he's left alone with his thoughts, with the faces and voices of those who once lived like him in the world of ideas. We realize that they too believed, just as we believe now, in moments of great nervous tension, that movement can prove the incomprehensible interplay of a double existence, rising and falling from the heavens, with answers that can illuminate or obscure reason.

The merit of every form of expression lies in the agitation of the self. Perhaps it's a gift of the breath of the counter-image, which fluidizes all that is vivid. Every situation experienced by human beings is directly proportional to the value or non-value of that situation. A fact that leads to equilibrium can create, at a given moment, by the force of passion, a nonsense of life in the Universe. The result of all these circumstances is man's actions.

Keywords: *passion, meaning, science, research, anthropology.*