IN ITS ENTIRETY

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***Abstract*:** *Beyond any social belonging, any fluctuation which we are subject to, happiness is part of us, as we belong to it. Proportions are those that differ.*

People can be happy or not. Curiously, the one "deciding" in this respect is their genetic legacy itself. We are connected to this complex Universe of ours, and we can experience pleasure, desire, love, friendship, ineffability, transcendence, in the same manner in which we can let ourselves besieged by depression, tragedy, misery, pain. By paraphrasing Camus "if we only seek happiness we will ultimately end up in fatality. If our sole purpose is to harvest unhappiness, we will end up besieged by it."

Therefore, in our structural genetic complexity, we cannot do anything else but to embrace our flaws, as well as our qualities, successes and also our failures. Everything, by acknowledging what we are, what we have, what we inherit, in an absolute understanding with ourselves.

Keywords*: happiness, Universe, legacy.*

It is known that unhappiness can have, and has more influence on us as opposed to happiness. We are built to feel unhappiness more deeply in comparison with the special state of happiness. Our "openness" for tragedy influences us, often leads us in directions which we should not follow. The fear itself of such experiences, of the risk of experiencing them, the fear of sadness, solitude, is often stronger than the desire of being happy. On these grounds, sad news, misfortunes, disasters gain more credibility in our life than the positive ones.

One of the differences between unhappiness and happiness is that in order to be happy, effort is required. "Happiness is the consequence of an activity" said Aristotle. By being active, knowing yourself, by being alert to the strategies you should apply and to the opportunities that may rise, you have more chances of being happy. Therefore, if unhappiness comes regardless of what happens, happiness needs to be searched for, often self-imposed, despite the general, extremely rigid theory, according to which happiness is a good, but nevertheless an inaccessible good. Considering this time unhappiness, we observe that it also implies a certain effort, that of fighting it, of not accepting it.

In this case, if all requires effort, how can we find which is the mystery of happiness, how can it be revealed? As I mentioned before, the one tempting us to happiness is first of all our genetic legacy. If the left hemisphere is the one carrying positive emotions, the right one belongs to negative emotions. Depending on our legacy, in our daily life and not only, we manifest our predominance. If the left hemisphere pushes us towards happiness, the other has the opposite role. However, our structural complexity is not limited only to this aspect. According to the researches performed by the neuropsychologist Davidson, those whose left hemisphere is more intense, have an increased resistance to diseases due to leucocytes, which are capable of destroying bacteria and viruses. In comparison with the "opposite side", the body of those whose left hemisphere is dominant, by carrying less negative emotions, produces stress

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hormones in a smaller amount. This implies a decrease of reactions of the immune system.

Nevertheless, beyond "genetic" happiness, there is also another facet. And it is not the only one...

Social Happiness

Two scientists tried to define this reality, which is happiness, from the perspective of their "scientificness". Alois Stutzer and Bruno Frey, two Swiss economists, redoubtable in their field, associated a rigid discipline such as economy with the wellbeing and social happiness.

Their conclusion is a simple one, but correctly demonstrated. The happiest Europeans are precisely their countrymen. The fact that political decisions are taken only by the full democratic participation of all twenty-six cantons, that laws are controlled by the population and that everything functions better due to this direct participation, offers each citizen the powerful and undeniable feeling of happiness ... social happiness.

Therefore, politics could be one first aspect in our social state of wellbeing.

If in 1726 philosopher Francis Hutcheson asked politicians in one of his famous papers – Inquiry concerning Moral Good and Evil, to take care of citizens' happiness, throughout history, the opposite of this advice was observed. The relation between the politician and the citizen is not one meant for success, regardless the society and its laws. Currently politicians no longer bear this burden on their priority list, being much more preoccupied with completely other ideals.

However, is wellbeing the same with happiness? Although life, in comparison with the last fifty or one hundred years, offers a facilitated wellbeing, the number of those satisfied today, in comparison with those from the mentioned period is not bigger.

To conclude, wellbeing is not the same with happiness, but it explicitly and fundamentally contributes to its pursuit.

Wellbeing must be understood and applied as a necessary form of facing you life, as you want to and know how to make it for yourself. Therefore, it is in a direct relation with yourself, with your way of being, with the destiny you want to have. If wellbeing becomes a comparative reality, a competition with the society you belong to, this utterly no longer represents the road towards happiness. It becomes a path towards human self-dissolution, with all connotations involved.

In a direct connection with this relation, the notion of belonging and solidarity with the society in which you are occurs. In the place in which people get involved for satisfying some common objectives, there is also an effective administrative apparatus. The more the refuse of being part of a society or collectivity is bigger, the more the refuse of being happy, even socially, is more explicit.

In its turn, the more a community is subject especially to some financial fluctuations, the more everything is being reflected at individual level. Bruno Frey offers unemployment as an example. It can affect a locality, a community to such an extent that it can bring social and financial cancellation of each individual from that locality.

However, beyond social happiness … there is also another facet of happiness … the personal one.

Personal Happiness

I oppose to the current world, especially with its tormented, devilish side. I oppose to its insanity, which destroys it day by day, and of which allows itself to be agonizingly destroyed. I observe it and it is not war that I declare to it, but my nonparticipation and non-involvement. With all my proclaimed courage, I unconditionally obey to life's rhythm. What else could I do? How could I escape?

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Therefore, I fall into the trap of burning, of searches of all sorts, while going unconsciously towards essence as well. I want to be impartial, and I admit that most of the times I am not. It is difficult to recognize, to differentiate the authentic, to feel it flowing through your fingers and to know, guaranteed that it is precisely the authentic. And during all this time evil, the false, the demonic sneer can charm you, it can lure you and then you are lost. You missed the essential, the authentic (for how many times now?) and the path towards that tormented, devilish side of the world is also yours.

The fierce, contradictory and continuous rhythm of life carries me on its strong arms. I enter this game, and the dissembler, keeps big surprises for me. It makes me live, not only the misery, but also those unforgettable, complete and perfect days. I walk with my shy steps on the time of these days and with my hands I touch authentic humbleness, but also the ever smooth cheeks of happiness. Happiness … *hélas*, so desperately invoked, so desperately sought. I forget then, such as now, while writing these lines, of the unnatural, diabolic side that pierces our lives, day by day. Curiously, I, so non-participative, so non-involved into the rebellious everyday life (or maybe precisely by this) declare myself for one, two seconds … or forever, happy. This was yesterday.

Today I am doing something else. I try to fix things, to make them clear for me and see what I could add to the baggage of my heart and soul in order to be happy. I capture the spell of the world in my palms, and what strikes me first is its smell of jasmine. I do not know why, but I know that nothing is random in this world and that this scent is divinely dispersed over us. To feel better here, now?! Maybe. This is what I am doing today; I enjoy the divine jasmine smell which pours over us, over our souls. I let myself covered by the scent of the night, in search of an authentic experience of moon light.

What happens to me today is that knowing what happiness is, I also know how to find it. And if I know this, I can cultivate it.

Pascal Bruckner advances the idea that by keeping on making from happiness a supreme ideal, it becomes a sort of intimidation system, a "terrifying notification" to which we are all victims [1]

Maybe yes, maybe not...

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