

THE SUFFERANCE OF THE ALTERNATIVE (POSITIVE) AND “THE GOLDEN CLOD SYNDROME”

Gheorghe SCHWARTZ, Ph.D.,
Faculty of Educational Science, Psychology and Social Sciences
“Aurel Vlaicu” University of Arad
ghschwartz@rdslink.ro

Abstract: We will begin with an annual hypothesis that *the alternative is the only reason (excluding the physiological causes) that is responsible for the discomfort mood, spiritual dissatisfaction or revolt. (Is useless, I believe, to specify that it is about a real existence for a present alternative or being considerate negative)*

Key words: *spiritual dissatisfaction, physiological causes, golden clod syndrome,*

1. Let's begin with the exception: “accepting the physiological causes”. It could be enough as an argumentation, to close this paragraph, the simple calling forth pathological mosaic (1.1.). What is out of perimeter that delimited the norm and is out of this introduction concerning, and the elements that are placed inside the circle are⁴ answerable for the respective moment disposition. If we wouldn't ignore the way in which way our organism is behaving in that moment, to explain a certain obviously (dis)comfort mood, even psychical one, it is the same eloquent that my behavior will be affected (at least) by the time sequence. But totally incomplete is the explanation of soul dissatisfaction, beginning only with an inadequate answer from our body for the asked requirements at that time. If the revolt or the dissatisfaction give physiological effects is proved, as I said, I wouldn't deny their role for the disposition, as behavior moment. Much more, the physiological accompany for psychical discomfort moods could come as a cause, but as an effect too. The causes – when past moods are updated them too by excessive physiological answers and beginning from those updating, it will get “incomprehensible”, a very bad mood; effect – when the psychical dissatisfaction is the one who gave the organic answers more then obviously ones, but always present. (And the sickness itself as psychical modification causes: tuberculosis increase the libido, cancer, unjustified optimism, and so on.) Situation founded, by example, in the chapter Emotions from *classical psychology* (The psychosomatically answers

⁴ Them too

being present, of course, during a special satisfaction settlement). This would be by my mood from the path. But how I will interpret my dissatisfaction unleashed on a good physical state or not less bad than a few seconds ago? From where is coming this soul suffering, this dissatisfaction that does not let me and who tortures me, even nothing is painful?

2. Let's turn back to previous example at 2.10.10., to the prisoner that lay down in his cool cell, after he took his breakfast, that no more no less, kill his hunger. So, he is not hungry, no feel hot, without hard and continuous physical efforts, nobody tease him, and – however! – he is feeling deeply unhappy⁵ by his situation. This “unhappiness” is not deeply struggling mood, neither deeply discovering mood, it hasn't nothing to do with new born from reverie melancholy. His unhappiness (which could go till the most explicit inferior revolt) follows in an obsessive way the wish to be “outside”. “Outside”, where his girlfriend is (sex need, but the affective energy re-balance) where it is his fellows (see security need and herd impulse, 2.14.), where is count – at least in the eyes of somebody – as being important (see the affirmation necessity, 2.20., the positive social pressure), where is not segregated and where it could express itself, *as anybody else* (see again 2.14.), more or less, fry. For this he would happily give up for the place safety where and when, just because is guarded, the security is guarantee, the food, a worm place, and so on⁶.

3. Why our prisoner would betray the safety necessity guaranty for an alternative who gave the freedom perspective on tomorrow un-safety perspective, by inherently discrimination in the case of his prisoner life reveal, by a hard work that will get for him food and a worm place guarantee (that was guaranteed in the prison)? The easier answer would, let's say, just the ancestral freedom necessity is the one who loads the wish. If he wouldn't had the “outside” pleasant moments memory (see 2.109.3.), it is hard to suppose that our man wouldn't give up by his will the minimum certain comfort. To give it away, for what, if those knowledge are missing? (“*Nothing couldn't be wish without being known before.*” 2.9.3.)

If the conscious wouldn't know that there is a first place, nobody would suffer knowing that is on the second place; if I wouldn't know that my neighbor had a better car than mine – that push me to take action for something like this or just to wish at least one same preferment – it wouldn't batter my old car as long as it is make its duty (but see 2.20. too); if I wouldn't know that there are rich people, I wouldn't batter to be poor. *Just the conscience of the alternative produces me spiritual suffering.*

⁵ We use here the “unhappy” word sense as being a result of a bigger dissatisfaction, dissatisfaction caused by some cause. The current word sense has nothing to do with the “happy” word, by the 2.10.8. consideration and do not mean a contrary sense of it.

⁶ Because we are talking about as it considered normal situations, we are referring to a prisoner from a democratic state, where the detention conditions guarantee an individual dignity and security.

4. If at 2.11.3. we could give some examples where the envy and/or the competition spirit would be enough for justify the dissatisfaction feelings, and the need for better, for progress, fully explain them, other examples would let everything in charge of pure alternative: I want to go to the theatre, but by any reason I couldn't do it, I want to go to the see, but I couldn't get the hoped break, I would like to buy an object, but I don't have the necessary money. I am the one that want to go to the theatre and I have no idea about who will go there, there is a spiritual need and I find about that representation that is interesting. I am not in a competition with somebody to satisfy me that necessity just with an alternative that seems not being handy. Does mean that a false alternative by my capability point of view, but with a possibility about I knows and about I am not believed that is inaccessible to me. My dissatisfaction as a consequence of those three examples could be easier justified as being the present conflict between wish and possibility. Even in the Political Economy, the human problem is choosing, does mean that permanent conflict between preferences and possibilities. The choosing itself doesn't offer just the joy of getting something, but the dissatisfaction of obligation to give up something else too. When the satisfaction is big, the sufferance is little. Just, a in the case of dissatisfaction justification, revolt, unhappiness, through rivalry reason from the previous paragraph, the argumentation isn't enough without showing the eliminatory cause, that one through you know that there is another possibility, and the conflict between wish and possibility have no meaning if the wish wouldn't be for a certain situation, another one that the existed one. And, again, just the real alternative or just the imaginative one, is the one who stood at the sufferance origin. (See "*Happy are those who are poor by soul*", by the meaning "Are happy the ones who don't know" and "Unhappy are those who know".) Much more: a born blind and born deaf person, the same as a vegetative idiot, who don't know. The heat, food and memories of those aren't enough. They don't know that is possible somehow else, but they don't have regrets and they aren't unhappy. That is not available for a deaf or a blind person that wasn't born with that infirmity. That one knows what he lost. The same a blind or a deaf person who learned, in his way, what sort of facilities he doesn't get in a world of peoples who see and hear.

5. Instead, the fact that I am hungry or it hurt means strictly physiological dissatisfactions which, to express them self, doesn't need alternatives, because those are elements by my biological survival depends. I am not dissatisfied because I am hungry, just because I am hungry. If I am dissatisfied because of that too, then I began to judge about the state where I am and to tell me that I could be somewhere else, somewhere where I wouldn't starve, so, to my physiological sufferance, there is added a rational spirit mood, beginning with my organism physiological necessities to eat, but added to this and happening in the same time.

6. Let's turn back, to the rivalry problem, accepting it as a life real situation that could give birth to an envy feeling. The reality itself – the same as the jealousy - could not appear just if there is known that there is somebody else, another alternative for that situation. If I am not with Her, then could be him. Without knowing that there is a him, there is no alternative, without him there is no alternative and no jealousy. Eva hasn't had to be jealous.

7. The alternative is the conscious of something else or of otherwise. It is advertised as the result of the choosing or of the choose one. (Choosing, when I decide to, my choosing when I am in that situation). And the fact that just now the show in go on, at which I could attend, (that mean it is happening something that constitute an alternative for my coming to the faculty course, alternative that I couldn't honored it) attention me that, parallel with my way, there are other ways too, some more interstate, ways which are forbidden to me now. Generally, when is the possibility to choose, the passed.

8. We have three types of alternatives: the ones who are in the past, those who are in the present and those who are in the future:

a) When the alternative is in the past, it could bear regrets.

b) When the alternative is in the present, it could bear acute sufferance.

c) When the alternative is in the future, it could bear my future projection alternatives. The ones, which I consider to be non-realizable, at the beginning, create sufferance, after that revolt, frequently resignation. When the subject is the one that I choose, there is taking place a retroactive hypothetically choosing: "it could happened somehow else..." If the result is not a happy one, this possibility (alternative) represents what it hurts. (I got married with Vasile, the animal who beat me. If I would take Ion, *for sure* it wouldn't happen something like this to me. But: I have just two ears and I am not suffering at all by this cause. But everybody around be would had three ears?)

9. Not even the existential problems it could not be separate by the conscious of the alternative. I wouldn't be scarred by death if I wouldn't know that I could, just for a while, to live. As ill I would be, I couldn't get ill. As old I would be, there is the possibility (at least hypothetically) to add a year to my life. Sure, not just the only alternative is the one who makes me scarred by death, but the envy that other lives will go on, and the herd spirit (why exactly me?⁷), and self belonging (2.32.), and the big fear for unknown, and so on. But, at first, the alternative existence – as theoretical as could be - that I could not die make me *however* to suffer that I will die. (Without getting in little thinks, I will ask for attention for an interstate particularity of

⁷ If the death treat is hover over the entire collectivity, the faith wouldn't seem to be so cruel, like when I am the imminent choused for disappearance. If the all student from the first year will fail n exam, won't be so sad comparative with the situation when I am the only one who didn't pass that exam.

this situation: the alternative, in its quality of main source of soul dissatisfaction – jealousy, rivalry, failing conscious and so on, non-existing being possible without the alternative - born sufferance even in this intimate parameter of behavior, self belonging – 2.32. For choose particularly case, the alternative is spreader and by this more dreadful, but, whatever, after death state will make me to became something else, the think that scare me the most, doesn't matter my situation, as precarious as it is, of the present situation. Again, the alternative is equal with something else, and that something else takes me off from that comfortable path).

10. I have, from here, to take the conclusion that the going out (even a hypothetically one) from the path is necessary a discomfort source or a spiritual sufferance? We could exclude the situations when, after an inspired decision, we are full with hopes and we are feeling fulfilled? Then, why the majority of the grooms and brides are not unhappy when they say “yes”, knowing that there are so many other possibilities for the choosing that they made it? Why I could, however, joy by a new acquisition from a shop, even if through my choosing I give up many other objects? Why it didn't create me dissatisfaction a daily gesture, that one when I wear a necktie, by all the neckties that I have, by those who fit with my suit. And other who update old pleasant moments. By such a view, the undoubtedly choosing, that accompany each decision, doesn't matter how tiny, should place me in a forever-negative mood.

In reality, *here wasn't asserted that the alternative give soul pain, that this one, the psychical sufferance, is no more than the alternative existence result.*

11. Anyway it has to be observed that the positive alternative doesn't exclude the sufferance, as the negative one will determine it. For me isn't a consolation the fact that I didn't broke the leg today, that my house isn't on fire and that even I didn't lost my wallet, because the fact that something less tragically was happened to me, like I miss the tram, which just left the tram station. No failure could be compensated by the belonged alternative of a severe event that could take place, but it didn't. *The positive belonged alternative doesn't submit opposed consequences to belonged negative one.*

12. A particular expression of alternative sufferance - and including in this parameter – it is represented by the Golden clod syndrome. It is a part of 2.11., because it is referring to a positive alternative, a possible and a logical one which, when is not accomplished give birth as such a big pain as the one who is this case consider that he doesn't deserve it.

12. 1. The golden clod conception came by a happening when someone own a golden clod and because he didn't need it he wished to give it to the others, to someone that this valuable thing should create satisfaction. But not the neighbor, any unknown person is not available to receive such an important present. *“Why he wished to give it to me?”*, *“What is looking for though this*

present?”, “ *It would be wonderful to receive the golden clod, who could satisfy me unnumbered wishes, but this kind of acts are not made for free in this world...* ”

12.2. The cause: a susceptibility that has borne by experience will determine a rejection for an act that is not included in the unwritten laws so, it has not a logically motivation.

12.3. The effect: a deeply discomfort mood as for the one who offered that was rejected, as for the one who missed such an opportunity by a reason which came from a deeply susceptibility, without any real motivation for the well specified offer. (I could never see the one who make me such a tempting proposal. I refuse because all who proposed me something till now wasn't disinterested in such manner. Perception that - see 2.29.3. also – is justified by unwritten laws.

12.4. If the receiver sufferance that refused the offer will die during time, the bidder sufferance is so deeply as long as is maintained available or any time as the binder remind about it. The resulted discomfort could be developed in such a manner as a syndrome; it could affect the entire personality and affectivity for that person. By example, a subject invented (or he believed that he invented) a special thing; something that could help the humanity welfare, but any enterprise, any inverter, any authority won't sustain him to put in practice his idea. Doesn't mater if there is a real thing or if there is something that is working just in the binder mind, this one will feel a deeply unhappiness, misunderstood, persecuted, destroyed The way to avoid this sort of dramas – numbered than anybody believe- would be if the society will explain to him where the inventor mistake or why is not opportune his investment. But the society never takes time for this sort of things, and the binder will have to explain him self why he is refuse, explaining which for many times, will pass over his judgment possibility, as the availability to accept the situation. (The binder felt that he is crushed down not just because of his communication necessity, but even for the affirmation and security necessity. More: he will see himself, as he doesn't own anymore the right for whom he worked, he made sacrifices and efforts. Many times, represent his life ideal. “ And all of that for a world that is deeply ungrateful and ignorant”). But we have to admit too the variant when, many times, the binder is a veritable golden clod, and everybody around are completely opaque to his gift. The sufferance of this binder - motivated social too – is not bigger comparative with the one who jut believe that his clod is made from real gold.

12.5. The society is full with this sort of person who are unsuccessfully offer them golden clod. (The lack of the success is given by the lack of elements belonging to *success psychology – perseverance, social and historic moment, tenacity, chance, surrounding, assumed model, and so on, elements that are not analyzed here.*) *Society is full with unpublished writers, unknown*

painters, beautiful women un-admired by nobody, performers in a certain field lost on the pick of the mountain. Each of them had to offer once a golden clod (authentically one or not), each of them was ignored or refused, each of them carry out his disappointment and the sufferance through world.

12.6. The golden clod – in the condition of could be accepted but it wasn't – represent a particular model extremely important for 2.11., the sufferance of the alternative.

13. The sufferance of the alternative could not be considered as being a behavior status for self-pity. The sufferance of the alternative could generate a rage status, it could unleash energies, comparative with self-pity who find satisfaction through resignation.

By other words, *the alternative gave different moods, being always liable to determine the path breakdown, just the moods that are determined doesn't have to be necessary negative moods. Instead, the soul sufferance is always given by the alternative hypothesis of a positive considerate alternative comparative to existent alternative.*

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