

OBJECTIVE REALITY AND CENTRALITY OF ROMANTIC LOVE IN HUMAN NATURE

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There is so much that has been written about romantic love in the arts that it is overwhelming, and the most basic issues about it are not crystal clear. I will be focused on establishing that Romantic Love has existed for at least 4-5 million years as a significant part of our primate ancestors' lives, and is an objective part of existence for all of the 8 billion living human beings on Earth today. Much of the work that I will use will not be my own. I will have several wide aims. First, my aim will be to make clear to the reader that most opinions about the nebulous and subjective nature of love are misguided. At least in the Western Intellectual tradition, the dismissal of romantic love has strong roots, for even in Plato's *Symposium* we have a rather dismissive tone regarding it. Of the past great geniuses, I will uphold Avicenna (980-1037), the Persian Muslim great genius as one of the great lights in a sea of darkness regarding romantic love.

Subjective accounts are no longer compelling in the cacophany of billions, and so to have to show some stronger scientific evidence that romantic love is not a subjective and nebulous fantasy but something that is concrete and real with measurability in the biological body of the human being. Without this, for many people trained in a skeptical mold of thought, it seems insubstantial.

Let us thus consider some key research findings on the neurobiological correlates of romantic love. The technical details are important, but much more important from these is the inference that all dismissals of romantic love had been based on various prejudices of the philosophers and scientists and scholars of the past, and these dismissals have disallowed us to develop a sharper sense of what romantic love is, what its importance is for the lives of every human being, and delayed sharper thinking about the moral dimension of romantic love.

1. HOW DO WE KNOW ROMANTIC LOVE IS REAL?

For the healthy skeptics, and we live in an age where healthy skepticism is part of our education, there is a natural impulse to dismiss romantic love, for few can see it as more than irrational. In 2000 came the great work of Andreas Bartels and Semir Zeki [1] that was pioneering in discovery of neural correlates of romantic love. I have little doubt that in the long history of humanity, this will be considered a singular moment of light, for Man was for the first time in history be able to have firm sense of reality to romantic love, and it was not fiction. It was not just the imagination of *Inanna and Dumuzil* of Sumeria, or *Laili and Majnu* of India, or *Krishna and Radha*, or the mythological lovers through the ages. It was a genuine part of our human biological equipment, and not some fantasy fiction that seemed to have popped up in the imagination of poets everywhere.

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Within a decade there was a sharper understanding of neurobiology of Romantic love due to work of research groups that included Dr. Helen Fisher [2, 3]. Helen Fisher pioneered the hypothesis of a separate Attraction System for all mammals in 1998 in the brain. No such concept had existed before at all. And so Man's view of Romantic Love was salvaged from permanent oblivion.

Of course it seems rather strange that a phenomena would be ubiquitous for 4 million years and not have any certainty and be ignored and dismissed by scholars and philosophers, and not even have any reality in considerations of Human Nature for several millenia. But that's exactly happened in the Western Intellectual Tradition. Serious scholars were obsessed by the wrong idea that morality arose out of reason, embraced even by the great geniuses like Friedrich Schiller and Immanuel Kant of Enlightenment, and roughly because Romantic Love was cast outside the bounds of Reason altogether, it disappeared from intellectual history, exiled to poets and others.

2. IMPORTANCE OF AVICENNA WILL EXCEED THAT OF KANT

The prophetic genius of Avicenna for his tracts on the ennobling qualities of Romantic Love cannot be emphasized enough. He was the great genius who pioneered, against norms of Christian and Islamic scholarly thought, the ennobling qualities of Romantic Love including the positive effects on Virtues. Nothing like this had ever been contemplated before him. And today, well-respected evolutionary scientist such as Geoffrey Miller, whose *Mating Mind* is a wonderful popular book, are theorising exactly the same thing in modern terminology, that courting amplified and is the driver of virtues. Here the error of Immanuel Kant is enormous. Immanuel Kant truly believed that Reason would be firm foundation for explanation of Virtues. This was a gigantic error, and it was Avicenna he ought to have followed for Virtue, and not Socrates. Reason is not strong enough to determine the subtle qualities of Human Nature, and it was I who showed empirically that Universal Human Moral Nature exists, so I am extremely sure that the basis of Ethics has no hope of being right.

3. ROMANTIC LOVE IS A STRONGER BASIS THAN REASON FOR HUMAN UNDERSTANDING

I liked Jonathan Haight's account of how philosophers had treated love illuminating. This is from The Happiness Hypothesis pp. 128–132. In Plato's *Symposium*, Socrates described love as "First they are sick for intercourse with each other and then for nurturing their young." For Plato when human love resembles animal love it is degrading.

It is easy to see how Kant and entire Western Tradition went wrong. Romantic Love as too animal, and Reason is higher, and then Morals are lofty from Reason. Virtually every Western philosopher outlofted themselves in this way into the land of Ignorance. I am correcting the Western Tradition finally, a thankless task.

4. ROMANTIC LOVE IS CENTRAL BUT NOT SOURCE OF ALL THINGS

Immanuel Kant, and other Enlightenment thinkers had considered Reason to be the source of all morality in Man, and this is quite devastatingly in error. The solution is not to then consider Romantic Love to be the source of all things. Human Nature must be discovered and hides many mysteries that are still not known, and

then Reason is most valuable. As a matter of fact my work on Four-Sphere Theory was a work that employed Reason to a high level, and it is Reason's triumph to know the concrete bound of all of Existence, the radius $R = 3075.69$ Mpc, of Eternity of the past, the geometric explanation of quantisation of energy and localisation of particles. There is a great deal of Empirical knowledge included, but it is a Mathematical Physics.

In contrast to the situation of Physics, on issues of Human Nature, much lies hidden and requires discovery. I have enshrined the genetic code in common, G_c , which accounts for 99.9% of the genetic code of all human beings as a fundamental ground on which Human Nature stands, that it is something strong and solid part of objective, and not fantastic and imaginary. Thus there is space here for Reason. But morality has no chance of being sourced in Reason. This is a subtle and devastating error of the Western Intellectual Tradition, this faith in an erroneous idea.

5. POVERTY OF UNDERSTANDING IN THIS AGE ABOUT ROMANTIC LOVE

Around 25 percent of homicides in America today involve a spouse, sexual partner or sexual rival. Around 1 million women and 0.37 million men are harassed by jilted ex-lovers. These occur for a great poverty in the world today, and that is that not having known that there was any biological reality to Romantic Love before 1990s, there was no consideration of preparation for managing fundamental mixture of Lust, Attraction, and Attachment system for individuals across the world as part of our education.

The time has come for us to address this deep poverty in our world that is of universal import.

REFERENCES

- [1] Andreas Bartels and Semir Zeki, The Neural Correlates of Romantic Love, *NEUROREPORT* 11(17), 2000 pp.3829–3834
- [2]
- [3] Arthur Aron, Helen Fisher, Debra J. Mashek, Greg Strong, Haifang Li and Lucy L. Brown, Reward, Motivation, and Emotion Systems Associated With Early-Stage Intense Romantic Love, *J Neurophysiol* 94: 327–337, 2005