

# ZULF THANKS M. H. ABRAMS TO SEE MY PRECURSORS IN ROMANTICS FOR MOST IMPORTANT PROBLEM OF THE AGE

ZULFIKAR MOINUDDIN AHMED

## 1. MOST IMPORTANT PROBLEM OF AGE UNIVERSAL SELF

For some time now, perhaps a year perhaps a bit more, I have been repeating that the most profound and important question of the current age of Man is the question of the Universal Self. I had articulated that there is a *poverty* in our actual development of the Self that pervades the entire human race. For me, being primarily a great scientific genius, the solution had been to seek a canonical understanding of *Universal Self* in scientific terms, as a problem of Positive Psychology, and then attempt to provide a resolution of the question of the Universal Self in terms of various changes in K-12 Education globally to cultivate in a uniform manner elements of development of the Self that will address the shortcomings that led to the poverty that I sense in Self.

I had thus made some exhortations in my public writing to all of humanity that all ought to consider my great warning of the poverty of Self across the globe as a problem of singular importance and avoid calamity and put in effort to address this problem in a systematic manner. I have asked United Nations to consider this problem and its resolution of extraordinary importance. Now I am an immortal great genius and so I expect that eventually all Nations of Earth will examine my concern and do what I ask of them.

## 2. MOVE AHEAD WITH K-12 UNIVERSAL SELF WORK DON'T USE THIS NOTE AS EXCUSE TO DELAY

I really do not like getting stuck in analysing all manner of precursors of my own thoughts and being paralysed from moving forward. I want this problem resolved immediately. The human race is my beloved people, and getting paralysed in a twisted pretzel on whether some dead people were earlier than me in examining similar problems in the European Romantic period 1780-1840 may not be all that important for their resolution.

Therefore, I do not want the United States to neglect process to resolve the problem for K-12 based on the current note. I know that United Nations, and certainly the United States Government will find every possible excuse not to do as Zulf asks, so I want to make quite certain that everyone understands that just because I do consider it worthwhile as an exercise to examine the precursors with a view towards further understanding of the problem, that this should not be considered a very good reason not to move ahead and spend resources to solve the problem for K-12 education. I hope that this will not be what transpires.

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### 3. ZULF WANTS TO BE CONSIDERED CENTRAL FIGURE OF THIS AGE IN FUTURE SCHOLARLY WORKS

The Romantics had been worried about a class of problems of psychology in their moment, 1780-1840, that I am concerned about in my moment, say 1960-2040, or whatever scheme includes my life and one day will have a cool name like "Age of Romanticism". I don't care what it will be called. Whatever that process is, I want Zulfikar Moinuddin Ahmed to appear as an immortal genius of that period in all scholarly works. I like the way that M. H. Abrams does this in *Natural Supernaturalism* with chapters on Shelley and Blake and Wordsworth and Coleridge. I want a big chapter in analogous scholarly works of this type in the future.

Sometimes people are quite unwilling to do those things unless I explicitly tell them. I am the most important immortal genius who has ever existed in Human History, and so you have to put chapters about me in all future scholarly works about this age. Otherwise your scholarship about the Age will obviously be quite third rate and flawed.

### 4. ZULF DETECTS A SUBCONSCIOUS AND SUBTERRANEAN MURDEROUS HATRED OF WHITE PEOPLE IN GOVERNMENT TOWARDS MYSELF

It has been almost a year since United Nations Human Rights Council had discovered that Bill Gates explicitly plotted to destroy my life and kill me and deny me my Natural Rights of Life, Liberty and Pursuit of Happiness and my livelihood and American Dream.

White People in American Government, in a year have systematically considered various ways in which to ensure that Bill Gates is allowed to continue to harm me and now I have difficulties in breathing and clearly have significant risk of death.

I will mark this down as surprising deep subconscious hatred and murderous intent by White People in American Government that is a bit inscrutable given that before around a year ago when Bill Gates breached my Blood Meta and Deep Interior I do not remember having any record of hostile intent towards them at all.

I want a deeper examination of the causes and explanations of this murderous intent in future scholarship as well. This is most unfathomable to myself at the moment, and I am not sure I have the requisite expertise to provide an adequate explanation.

The American white people and Indian people – including Bengali – had never been in explicit conflict in the past five centuries so it is remarkably inscrutable. On the other hand American white destructive efforts in Korea, Vietnam, Iraq and Afghanistan show that they do not require and historical tribal conflict to begin aggressive wars against people without cause. Native Americans they genocided without any cause. The problem might simply be some moral degeneracy that is quite visible in history. They might just be murderous by nature.

### 5. PRECURSORS TO SIMILAR PROBLEMS AMONG ROMANTICS

In M. H. Abrams' *Natural Supernatural*, Chapter 5.3 we see an overview of the problems of their own ages by Romantics.

5.1. **Excerpt.** To such a world of swift and dramatic change, division, conflict and disorder, the inherited pieties and integrative myths seemed no longer adequate to

hold civilisation together. In this age the ancient view that evil is the fragmentation of a more harmonious whole into alien and embattled parts was refined and expanded to express the general sense that

Things fall apart; the center cannot hold;  
Mere anarchy is loosed upon the world;

Long before Yeats thus analysed the modern condition in *The Second Coming*, Schiller, as we have seen, characterised the sickness of his time as the fracture of the individuals, activities, and institutions into isolated and conflicting fragments.

## 6. PERSONAL DIGRESSION

T. S. Eliot's *The Waste Land* had drawn my attention from late teenage years even before 1991 when I began my study at Princeton University. I had not read Abrams at all, but it was clear to me from that moment that the fragmentary nature represented a sort of fallen world which the poet was attempting to make whole, from West to East. And my own efforts had been directed with the same inspiration. What is interesting here is that I did not know enough about the detailed history of the intellectual developments of the *Romantic* period and knew more about the developments in twentieth century and thus it is quite likely that what drew me was a deep desire for a redemptive potential, although not directly Islamic or Christian in character. And you can see this is my work on Universal Human Moral Nature as well as the work showing the the mean Asian and mean Western Seligman-Peterson virtues are not statistically significantly different. It's somewhere in my notes I don't have time to find it at the moment.

What is a new discovery for me is the historical continuity of the Romantic and Modernist tradition that I had inherited without clear awareness. I am not in an academic setting so I work on these issues independently without expert feedback. This is significant certainly personally, but I introduce some new elements here in that I gravitate towards concrete scientific approaches to resolve some of these issues at universal education of K-12.

Unfortunately my health is degenerating rapidly and I might not be able to put together my program with sufficient precision and detail. I am amazed that United States Government would not eliminate a murderer who has been harming me with intent to kill me for a year but one must accept things as they are and not how they ought to be in counterfactual worlds.

## 7. RETURN TO ZULF'S UNIVERSAL HUMAN SELF PROBLEM

My illustrious predecessors of the Romantic Era had seen various sorts of problems that are delicate and insightful and I will return to their delicate and luminous thought. I want to return to my own views here. First, there exists a Universal Human Self that is a function of  $G_c$ , the genetic code in common for all human beings. In other words there exists a potential Self for all human beings whose fixed and variability are highly specified. This expectation is a consequence of  $G_c$  covering 99.9% of the genome of each human being of past, present and future. This knowledge is from the past two decades of work in genomics and was not known to my Romantic and Modernist predecessors. The Romantics specifically were idealistic about universality but did not possess certain knowledge of its existence. They are vindicated by this  $G_c$  discovery and yet it is clear that we have to clear their errors and confusions and reach a finer state of understanding of Universal Human Self.

I have an enormous reverence for mystery of Nature; I believe that all certain knowledge of Nature is a magnificent achievement of human race. There is no a priori reason that human beings have any right to demand knowledge of Nature at all. A priori there is no fundamental reason to suspect that the human mind is capable of deciphering the principles by which Nature operates that lead to the great and wondrous features of existence around the universe. And since  $G_c$  is part of this mysterium of Nature, I have reverence for its mysteries.

Now I do consider that every human being has his or her birthright, genetic endowment, this  $G_c$  and so when I examine the question of Universal Human Self, I see quite broadly some function

$$Self = UHS(G_c)$$

But this abstract foundation leaves no insight that is valuable for individuals without detailed structure. Now what I am looking for is quite similar to that sought by Percy Bysshe Shelley and other Romantics.

There is progress I did make on a particular version of this question and that is the problem of Complete Spectrum of Virtues that extend Moral Virtues to Romantic Love Virtue that together will provide one substantial codebook for the genetic heritage. This path leads to K-12 educable virtues that will give control of individuals' *Life Satisfaction* to themselves. I do not know if the maximal potential life satisfaction for all individuals are exhausted by this Complete Spectrum of Virtues. I suspect that it will not; and I suspect that it will be enormously difficult work to improve upon my Complete Spectrum of Virtues.

This is not a frivolous direction to address the problem of Universal Human Self. And it is also not significantly far in its approach to that taken by Percy Bysshe Shelley – who in my view was the greatest genius among the Romantics.

## 8. DIGRESSION ON SHELLEY

Abrams in *Natural Supernaturalism* as well as James Engell in *Creative Imagination* have analysed the ideas of Shelley regarding the role of poetry in *moral elevation* of individuals.

I want to focus only on those aspects of Shelley's works and thought that directly address my interests and points of view.

The most important from my point of view is the the decomposition of *Love* and *Morals*. I am quite convinced that this remains one of the deepest mysteries of human nature. Unlike his other contemporaries, Shelley was strong in one particular viewpoint; I won't worry about others such as Wordsworth, Coleridge, Hazlitt.

"The great secret of morals is love, or a going out of our own nature, and an identification with the beautiful ... not our own. A man must imagine intensely and comprehensively; he must put himself in the place of another and many others. The great instrument of moral good is the imagination; and poetry administers to the effect by acting upon the cause. Poetry enlarges the circumference of imagination." (*Defense of Poetry*).

This is a fairly complex viewpoint that requires some work for us to disentangle. Shelley's use of *Love* is much more broader than the one I had used in Virtues of Romantic Love. And I am interested in examining his view of Love as well. The view of Romantic Love that I had used was more precise and constrained in order mostly to conform to the scientific psychological works since 1960s on romantic

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love relationships. But I am interested in examining Shelley's notion of *Love* as well seriously.

Here I am not resolving any problem at all. I am just examining the unresolved difference between Shelley's Love and one I had used in conformance with scientific psychologists. This discrepancy requires resolution.