

# UNIVERSAL VIRTUE-EUDAIMONIA THEORY DISPLACING ARISTOTLE'S THEORY

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I have pushed back evolutionary history of romantic love – with the specific nontrivial property of paternal investment – to before the evolutionary rise of homo sapiens, in the 8-7 million history. This was understood implicitly before by Helen Fisher who had hypothesized an attraction system for all mammals. But it was I who had argued with the size of Homo Australopithecus brains that paternal investment was necessary for their survival, and therefore romantic love existed before homo sapiens. And I provided several mechanisms of evolution of romantic love in humans in previous papers.

I established that for some set of moral values, Aristotle's Virtue-Eudaimonia theory holds and those with higher moral values in that set have higher Life Satisfaction.

When I did that work, I was curious about the set of moral values that did not correspond to higher Life Satisfaction. I noted immediately that they have to do with marriage, sex, and other things that are related to related issues. They do not include moral restrictions on a man beating his wife, but they did apply to sex before marriage, divorce, casual sex, and so on.

Since that time, I learned of Raja Halwani's book *Virtuous Liaisons* about how certain sorts of virtues can be gleaned from love. And it became clear to me that Aristotle and Plato and the Ancient Greeks were not able to fathom the issues of love with sufficient depth, and the reasons do not matter. I will then correct Aristotle's errors and claim a universality of Virtue-Eudaimonia theory for a *complete set of virtues* where the moral principles extend those that were quite clear to Aristotle but extend to the virtues centering around romantic love.

Avicenna (980-1037) was in the right track when he examined the question of ennobling qualities of romantic love, and he was strongly influenced by Aristotle and in turn strongly influenced Thomas Aquinas later. But he was not clear enough to understand that it is not merely that love *inspires* virtue of the normal sort, but there are virtues involving romantic love itself that then lead to Eudaimonia.

The delicate issue here is to understand that neither marriage nor sex are the fundamental central considerations for the larger set of virtues but romantic love itself.

I will be considering this problem with the goal that when the full set of virtues are articulated, then the Virtue-Eudaimonia theory will be properly formulated and will be universally true. Since we will be considering empirical evidence for higher Life Satisfaction, this will ensure that I am the great genius who corrected deep errors of Aristotle and Plato by introducing the centrality of romantic love in human nature and my immortal greatness will be strengthened for these will serve

as the universal knowledge of Human Nature that will be valid for eternity in the future for the entire human race.

I want the world to understand that no one before me have any opportunity to understand the true Virtue-Eudaimonia theory that even the great Aristotle was not able to fathom, and I am closer to establishing myself as a greater immortal genius than Aristotle and Plato with success of this project.

#### 1. ARISTOTLE WAS PARTIALLY RIGHT AVICENNA MADE PROGRESS

I have vindicated Aristotle's Virtue-Eudaimonia Theory for some set of moral values, and for these I have shown empirically that Life Satisfaction increases for higher moral good. His theory would fail if we consider moral virtues related to love and sex.

It was Avicenna's genius that went against prevailing Islamic and Christian moral norms and extolled the ennobling features of Romantic Love in 980-1037 for the first time in philosophical tradition. Plato's *Symposium* denigrated romantic love as an animal thing, where people are sick for intercourse and then focused on nurturing young. Avicenna pointed out the uplifting of the soul by romantic love. And his works were available in Europe before the troubadours of twelfth century began idealisation of romantic love.

I consider it therefore a task of highest importance to articulate the complementary Virtues that Aristotle did not which forms the full set of Virtues that guarantee Eudaimonia.