

## ZULF'S RUMINATIONS OF NOV 26 2021 REGARDING ROMANTIC LOVE AND MORALITY

ZULFIKAR MOINUDDIN AHMED

I am responsible, I think, for thinking through some issues of morality and romantic love. These are worth thinking about, I would suggest, because they entail some *universal* aspects of human nature. I have corrected significant flaws in several millenia of Western Intellectual Tradition regarding morality in humans. I have displaced Immanuel Kant and Friedrich Nietzsche and shown empirical evidence of a certain type of universal distribution of human moral values immediately leading to basis of human morality not in Reason but as intrinsic drives encoded in genetic code in common,  $G_c$  that is exactly the same in all human beings.

Recently, I have identified with quantitative work the four virtues associated with Romantic Love. They are highly nontrivial – Hope, Gratitude, Zest, and Love in the Seligman-Peterson list of virtues.

Today I am interested in a reconciliation of morality and the appropriate way of understanding the social world and a different sort of subjectivity that is important for romantic love. I will be thinking about these from Raja Halwani's book *Virtuous Liaisons: Care, Love, Sex, and Virtue Ethics* [1]. I will be concerned with *coherence* of various ways of thinking about both morality and romantic love.

I will admit immediately that I do not have a clear answer here, and I do not want my dear readers to be disappointed from the unsatisfactory nature of my ruminations. Instead I will reveal some ideas that have been important to me personally.

It is clear to me that founders of United States of America were in possession of a deep truth, that all men are *created* equal at conception based on  $G_c$  being 99.9% of every human being's genetic code which are a priori exchangeable. And that is the basis in which we consider an equal treatment of all people a valuable moral idea. On the other hand, the romantic beloved is not equal to any others to an individual. And so there is some sort of conflict that needs to be resolved.

Raja Halwani examines the ideas of Laurence Thomas and Robert Ehman both of whom have thought about these problems [2, 3].

I will be quite unorthodox for some time and not follow the conventions of rigorous academic standards as I examine these issues. I am struggling with these issues in my own personal life and so I do not want to provide answers that I cannot endure for myself. Thus here objectivity is not the highest priority.

You see, I have always been a universal idealist intuitively, but only now as I feel mortality approaching does it occur to me that universalism is extraordinarily *dangerous* in some ways. This is because we do not have Godlike infinite energy, life, and powers. We will die at some point, and the world will be imperfect still. And so we have to find some way of coping with the fact that perhaps we will not be able to ensure a just, harmonious, world where Lady Justice stands tall with her

blindfold and her balance and sword, ever ready to distribute justice and bring the entire world into equilibrium. I have lived in America for 34 years and this has been far from the case. As a matter of fact when I was a teenager, I remember enjoying Metallica's energetic songs about this. Let me see if I can pull up the song.



That's the cover. When I was in high school, this came out in 1988 and I loved it. Now there is only so much I have done to ensure that Lady Justice is not in the sort of compromised position of Metallica's songs such as "... And Justice For All".

Halls of justice painted green, money talking Power wolves beset  
 your door, hear them stalking Soon you'll please their appetite  
 they devour Hammer of justice crushes you, overpower The ultimate in vanity  
 Exploiting their supremacy I can't believe the things you say I can't believe, I can't believe the price You pay,  
 nothing can save you Justice is lost, justice is raped, justice is gone  
 Pulling your strings, justice is done Seeking no truth, winning is all Find it so grim, so true, so real  
 Apathy their stepping stone, so unfeeling Hidden deep animosity, so deceiving Through  
 your eyes their light burns, hoping to find Inquisition sinking you with prying minds  
 The ultimate in vanity Exploiting their supremacy I can't believe the things you say I can't believe,  
 I can't believe the price You pay, nothing can save you Justice is lost, justice is raped, justice is gone  
 Pulling your strings, justice is done Seeking no truth, winning is all Find it so grim, so true,  
 so real Lady justice has been raped, truth assassin Rolls of red

tape seal your lips, now you're done in Their money tips her  
 scales again, make your deal Just what is truth? I cannot tell,  
 cannot feel The ultimate in vanity Exploiting their supremacy  
 I can't believe the things you say I can't believe, I can't believe  
 the price We pay, nothing can save us Justice is lost, justice is  
 raped, justice is gone Pulling your strings, justice is done Seek-  
 ing no truth, winning is all Find it so grim, so true, so real  
 Seeking no truth, winning is all Find it so grim, so true, so real

I am far less cynical about how permanent is the damage to Lady Justice today than I was during high school years 1987-1991. Bill Gates is a criminal racial murderer who is quite easily seen to be the sort of person that Metallica sings about and I am facing him directly now. Well the decades between my first enthusiasm for the Metallica song have changed me quite a bit. Now I am not interested in the cynical viewpoint but in total destruction and obliteration and extinction of Bill Gates. You see, I don't really give a damn about his vanity or his power or his money. I want the miserable wretched snot-nosed worthless scum dead. It will improve the state of Lady Justice as a secondary effect but that's not for me the primary goal. The primary goal is that this little insolent shit was brazen enough to harm me.

## 1. SHARED SUBJECTIVE REALITY IN LOVE

I have myself formulated the idea that a romantic union is a shared subjective reality between two people. Robert Ehman speaks about private subjective world.

## 2. RILKE'S SEVENTH ELEGY

Not wooing, no longer shall wooing, voice that has outgrown it, be the nature of your cry; but instead you would cry out as purely as a bird, just like him you would be wooing so that still unseen she would sense you the silent lover in whom a reply slowly awakens as she hears you grows warm, the ardent companion to your most daring emotion. Oh the springtime will hold it—everywhere it would echo the songs of annunciation.

Nowhere beloved will the world be but within us. Our life passes in transformation. And the external shrinks into less and less...Don't think I am wooing, Angel, and even if I were you would not come. For my call is always filled with departure, against such a strong current you cannot move.

these are excerpts from Seventh Elegy. these are enigmatic because there is a sense in which romantic love DEMANDS a deepening of the interior self that NEGOTIATES with the social and moral world without compromising the integrity of the the SHARED subjective world. this is profound and difficult

## REFERENCES

- [1] Raja Halwani, *Virtuous Liaisons: Care, Love, Sex and Virtue Ethics*, Carus 2003
- [2] Laurence Thomas, "Friends and Lovers", 1989
- [3] Robert Ehman, "Personal Love", 1989