

## THE TWO HIGHEST ACTIONS: A HIERARCHY OF DIVINE AND EXISTENTIAL PRIORITY

Michael Richard Haimés — Ethical Metaphysics · Divine Psychology · Action Theory — 2025

Abstract:

This argument identifies and ranks the highest possible categories of human action. It claims that two actions stand above all others in moral and existential significance:

1. Any action that reduces or resolves God's anger when God is upset.
2. Any action that preserves one's own existence.

These two represent the Forms (in the Socratic/Platonic sense) of the supreme priorities guiding all moral

behavior. All other actions derive their value relative to these two transcendent priorities.

1. All actions exist in a hierarchy of moral weight:

Human actions vary in significance. Some matter only locally; some socially; but some matter cosmically,

affecting one's relationship to the divine or one's continued existence. Thus there must be a hierarchy of action

arranged by:

- the scale of consequence
- the permanence of outcome
- the degree of divine or existential alignment

At the summit of this moral hierarchy stand two categories.

2. The highest possible action: resolving God's anger:

If God is real and capable of displeasure, then the greatest action any being can take is to restore harmony with

God when God is upset. This is because:

- God is the ultimate evaluator of all action,

- God's displeasure has the widest scope of consequence,
- any act that changes God's stance toward a person affects all future outcomes,
- aligning with God's will is the greatest form of moral repair.

When God is upset at someone, nothing else they do supersedes the need to restore that relationship. Thus,

appeasing or correcting the cause of divine anger is the highest moral act possible.

### 3. The second-greatest action: self-preservation (equal in potential weight):

Self-preservation is the root of all future good.

A dead person cannot repent, love, help, grow, or serve God.

Existence is the prerequisite of all moral action.

Thus, in situations where life is at stake, self-preservation becomes equal in priority to resolving divine anger.

Self-preservation is not selfishness; it is protection of the vessel through which all good can occur.

### 4. The Socratic "Form" relationship:

In Socratic/Platonic terms:

- The Form of Divine Reconciliation is the pure essence of restoring harmony with the highest Being.
- The Form of Preservation of the Self is the pure essence of sustaining the capacity to participate in the Good.

These two Forms are:

- archetypal,
- root-causal,
- and non-derivative.

All lesser goods—compassion, charity, justice, truth—derive from them.

### 5. How the two highest actions interact:

Case 1 — God is upset, but life is not threatened:

→ Resolving divine anger is supreme.

Case 2 — Life is threatened, but God is not upset:

→ Self-preservation temporarily becomes supreme.

Case 3 — Both occur simultaneously:

→ The two become equal, but sequence matters:

1. Preserve your existence long enough,
2. Then repair your standing with God.

Conclusion:

There are two highest Forms of action:

1. Reconciliation with God when God is upset — the supreme moral action.
2. Preservation of one's own existence — the supreme existential action.

Everything else derives its meaning from these two. Thus, the ethical universe has a dual apex:

The appeasement of divine displeasure and the preservation of being.

These form the highest guiding principles of Michaelic Judaism's action hierarchy.