

# What is the Ultimate Good



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## Abstract

There are many who say that the ultimate good cannot be found, cannot be defined, cannot be achieved. They are all wrong. Good is a well-definable “thing”. In fact, seen with natural law governing our universe “good” actually is a state, but in the very moment one does define and subsequently evaluate it, there are many who do not like the outcome and it is absolutely no accident and even less a surprise that these many are also those who claim that an ultimate good does either not exist at all or that it only exists in the very way they say. All these false priests, shamans, politicians, do-gooders, main-stream media-liars and social justice warriors have one big and mighty enemy and this happens to be the truth... the truth about the real and fundamental good. Next to the latter namely, their own “good” always reveals itself as nothing but a very selfish, parasitic strategy for personal gain without any true good for anybody else at all.

Yes, good can be defined and measured. And only those who, often for primitive personal interest, don't want to hear about it, are denying its existence and its mathematical core. They fight tooth and nail to hinder the true good to come to get any attention, because, usually, the true good is the very opposite of theirs.

However, we have to dig quite deep before we are able to see how to derive this ultimate good. At first we need to understand how the universe is been structured and what it is been made of. An almost miniscule extension of the Einstein-Hilbert-Action [1, 2] helps us along the way. In the end, we find that the true and ultimate good always requires the comprehensive understanding of the system one intends to actually do some good in. Only very rarely the fundamental good, being found this way, agrees with the very one do-gooders think it is, false priests are waffling about and ever-lying, parasitic politicians and their main-stream media-clowns are trying to force into our minds. No, the true and fundamental good seldom is obvious, rarely is easy to find and almost never it can be perfectly realized. It exists on many scales in quite different ways and requires an open, unbiased and holistic mind to even start the search for it... at least if one intends to call the search to be an honest one.

We know that many people are afraid of math. They are often scared away and even do not start to read a book or article simply by the mere chance that something as primitive as  $1+1=2$  could occur in it. Thus, even though all our trains of thought within this paper are completely and very fundamentally mathematically based, we refrain from presenting any math here, but only give the corresponding literature instead. Readers who are explicitly interested in seeing the derivations shall just contact the author via our website [www.worldformulaapps.com](http://www.worldformulaapps.com).

[1] D. Hilbert, Die Grundlagen der Physik, Teil 1, Göttinger Nachrichten, 395-407 (1915)

[2] A. Einstein, Grundlage der allgemeinen Relativitätstheorie, Annalen der Physik (ser. 4), 49, 769–822

## The Fundamental Equation for Everything

In 1915 David Hilbert [1] was able to show that a mathematical structure, very similar to a volume equation (a volume integral to be precise), apparently contained Einstein's famous General Theory of Relativity [2], which, as we all know, is a theory about gravity. Thereby the fascinating aspect was that something so very much physical, like gravity, came out of a completely mathematical source, namely Hilbert's "volume integral"<sup>1</sup>. In fact, it is a bit more than just a "volume integral", but an integral which actually looks for an extremum, which means maximum or minimum, of the volume result.

More than one hundred years after these groundbreaking works of Hilbert and Einstein, we were able to show that not only gravity resided inside the Hilbert equation, but obviously just everything [3].

But why, with the Hilbert equation already being there, wasn't this fact discovered much earlier?

In order to grasp the implications here, we need to understand that, even though the Hilbert equation looks quite simple on first sight, it has many degrees of freedom and a fairly complicated intrinsic structure. Therefore this author suspects that Hilbert, Einstein and many others simply have not seen all the possibilities the apparently so simple "volume integral" offered. For one thing, as this was of interest in connection with deriving the "size of a thought" in [4], obviously nobody ever bothered about investigating the Hilbert equation with respect to the number of dimensions in which a certain problem is been considered<sup>2</sup>. Almost everybody always observed our "classical" 4-dimensional space time. Another option, obviously overlooked, is the consideration of many centers of gravity and scales, explaining things like the second law of thermodynamics [5, 6], providing the driving force of evolution [7, 8] or extending the variation with respect to inner degrees of freedom of the metric of space and time [3] resulting in all what we need to construct a quantum theory.

**We learned: Hilbert's equation, if just being a little bit generalized, contains it all.**

## What to Put into the Fundamental Equation for Everything

What could possibly be seen as the most general thing one could feed into Hilbert's equation?

This author suggested properties [3], thereby not giving any explanation, which is to say restriction, what could be meant by "properties". It could just be anything. The important point about these properties is, however, that we need to see them as general degrees of freedom of the very system we consider. As such, we automatically are allowed to treat them as dimensions and dimensions is what one can directly feed into the Hilbert equation.

**We learned: Every system is described by sets of properties. These properties can be seen as dimensions of the very system and therefore directly treated within the Hilbert apparatus.**

## What Is GOOD?

Even with the Hilbert equation at hand and knowing how to get along with it, the answer to that question is still as complicated as the answer to everything – in fact, it kind of IS the answer to

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<sup>1</sup> Please note that in literature this „volume integral“ is usually being known under the expression „Einstein-Hilbert-Action“.

<sup>2</sup> Yes, there are many n-dimensional solutions to the Einstein-Field-Equations, but this is not what is being meant here. We are looking for variation of the Einstein-Hilbert-Action with respect to the number of dimensions (e.g. [3]).

everything. However, having derived the most fundamental law there can be, which is to say the most fundamental law governing just everything in this universe, we are – in principle - in the position to answer the question of what is good. Because, as everything really means everything, it also – naturally – means GOOD and BAD [9, 10]. It was shown in a series of almost cruel examples (fig. 1, 2) that the consequences of this can be very disturbing, sometimes almost unbearable (e.g. [11 – 17]).

As the above said is so important, we want to repeat it in slightly different words and a bit more detail:

The true and ultimate “good” can always only be a holistic good. Thus, only a holistic consideration of the system and the situation we are interested in will give us the correct answer to our question of “What is good?”

Unfortunately, as we have seen in the sections above, the answer to that question is as complicated as the answer to everything – in fact, it IS the answer to everything. And as “everything” really means everything, it also – naturally – means GOOD. It was shown earlier that the consequences of this can be unbearable (fig. 1, 2 and references [11 - 17]). Let alone the uncertainties residing in every system in this universe clearly reduces every do-gooder attitude about “knowing” or perhaps even just “feeling what is right and good” to absurdity.

It requires the most holistic model to answer the question and even after having it done as best as one could, one needs to be aware that there are:

- a) multitudes of solutions with similar good minima
- b) principle uncertainties to all solutions, which increase the farther one needs to extrapolate into the future
- c) principally incomplete sets of input parameters
- d) no satisfying good definitions of “good”
- e) intrinsic degrees of freedom with respect to the inner structure of certain properties rendering an n-dimensional problem suddenly an n+N-problem

And the peradventure about what is good does not stop at the principle uncertainty of everything. It is also determined by the factor of sustainability. For many things and decisions, even in the simplest fields, sustainability cannot be guaranteed for long time spans. Things are getting much more difficult in complex scenarios and environments like ecosystems or human societies.

Nevertheless, “THE GOOD”, which is to say the optimum solution, can theoretically be found by a comprehensive consideration of the system in question, taking into account all its degrees of freedom (properties) and treating them as dimensions in a generalized space or space-time. Theoretically “letting them loose” leads to the governing question where to find the minimum and as discussed at the beginning of this paper, results in the Einstein-Hilbert-Action and the generalized Einstein-Field-Equations [3, 9, 10]. Their solutions are all also possible solutions to the problem under consideration and now it only requires the setting of boundary conditions or the incorporation of individual properties to the dimensions in order to separate impractical from realistic solutions. The technique was given in the section “Generalization of Einstein-Field-Equation-Solutions” in [9].

Thus, theoretically, we have a “Theory of Everything” at hand, which principally allows us to find the universal good answer to any question. Practically, however, this might prove to be a rather complicated and tedious process (practically here mainly means mathematically, but also with respect to collect and incorporate all necessary input). In this context, the process of mathematically

answering the “What is good?” question is not much different from answering it in any other way, respectively with any other method. The difference would be, however, that one would have something of substance and proof instead of the usual politician’s and do-gooder’s waffle.

Bearing this in mind, it is almost shocking to register the impertinence with which do-gooders, left politicians, one-world fetishists or rather fascists and their media-liars are trying to tell us what is good. Especially those who have not the slightest inkling of how to mirror and holistically reflect reality, but who are brimful with dim dogma and stupid ideology, often govern the discussion about “good”. The question why such types govern such discussions is easily answered: because they cannot do anything else to earn a living than to do politics, religious hocus pocus “work” or any other usually publicly financed and thus, completely parasitic job.

Let us take for instance the fact that they want to force us to believe that welcoming as many poor and – what is more – non-assimilable migrants as possible (usually with no education at all and from completely uncivilized origin or even criminals) among our midst actually is a VERY GOOD ACT. However, when evaluating things through and taking everything into account, when performing a few estimations about costs, possible future developments, one soon realizes that the supposedly “good deed” in fact is a devastatingly destructive atrocity to mankind in general.

In fact, in some cases the bad consequences are obviously visible and so close that the do-gooders’ usually arrogant attitude and their self-declared superiority over the rest of the society often is the much more unbearable thing than the bad situation those do-gooders intend to cure. A wonderful explanation to this situation in connection with bad migration was given here:

[www.youtube.com/watch?v=LPjzfGChGIE](http://www.youtube.com/watch?v=LPjzfGChGIE)

Please note, migration is not always and per se bad. This is by no means what it is been said above. Cells in multicellular organisms with the semipermeable wall show us the principle mode of action and structure of good migration, but the mass-migration, the globalists and open-borders-people of this world are supporting, is just the socioeconomic equivalent of the metastasis of very cancerous stem cells. Thereby it is the alien effect which makes things really bad [25] and not the mere existence of the alien stem-cell-entities in general. Would they just migrate among themselves, there might even be something positive about it.

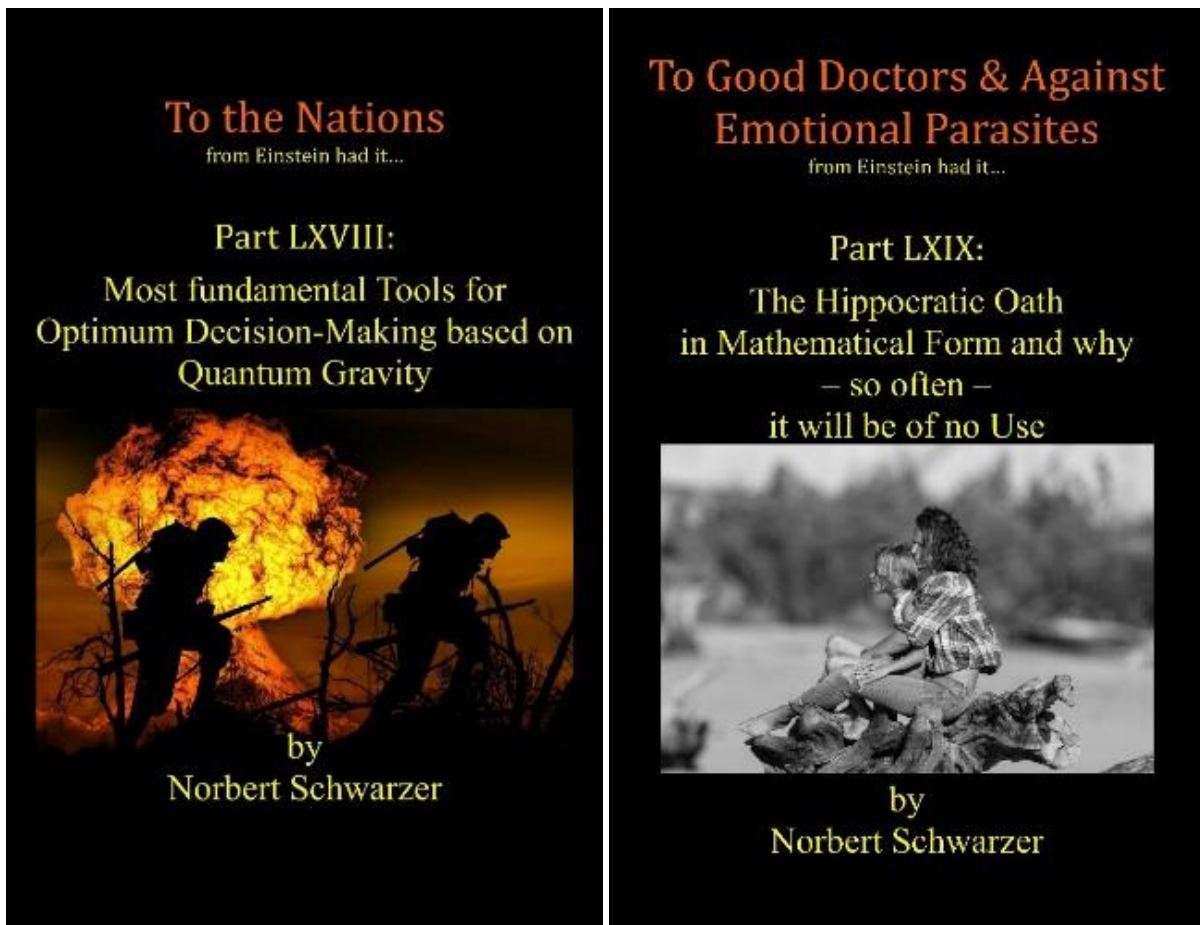
The author is of the opinion that shortsighted do-gooder-ship including the misleading and brainwashing of people should be punished by law. Stupidity on purpose is bad enough already, but calling this stupidity “political correctness”, “equality rights”, “social justice” or just “being good” simply is a crime.

It will be shown in the next section that “good” cannot be equality, because the perfect equality is death. “Good” cannot be the maximum inequality neither, because this state is just a state of maximum strain and stress (and so the other extreme of equality). No, the universal “good” of a system is the state in which this system can unfold its full evolutionary or innovative potential in a most holistic and multiple manner. It is eminent for that fact that no society can be called “good” if it hinders or punishes even the simplest forms of progress, innovative thought and act and development. Extreme religiousness always falls under that category and as most monotheistic religions and left ideologies easily develop tendencies to such totalitarianism, they cannot be “good”.

Socialistic, communistic and Islamic societies are most prominent among this and therefore have to be refused and sincerely fought by civilization<sup>3</sup>.

We state: The general answer to the question of what is good, which means the mathematical one, is rather simple. As truly everything is been governed by an extremal principle residing in a universe of fundamental uncertainties for each and every entity existing in it, there simply cannot be a perfect, clean and unperturbed "GOOD". The true "good" can always only be a minimum of suffering [9, 10, 18, 19].

**We learned: In our universe, the true and fundamental GOOD is the minimum of suffering.**



**Fig. 1: Illustration of examples where "good" decisions are often is anything but obvious (see [18, 19]).**

<sup>3</sup> Please do not mix up these mind twisting and parasitic types of religion with spirituality in general. While the latter is a natural product of evolution [22, 23, 24] and therefore a necessity, most "organized" forms of religion are not more than the abuse of natural spirituality. In fact, the majority should be seen as the cancerous degeneration of spirituality.





Fig. 2: T. Bodan: "Seven days – Or how to explain the world to my dying child", in German as: „Sieben Tage – Oder wie erkläre ich meinem sterbenden Kind die Welt: Vollständige Ausgabe“, [www.amazon.com](http://www.amazon.com), ASIN: 1520917562



## Can Perfect Equality be “Good”?

In principle yes, but only if one considers death good, because perfect equality is death. This is the ultimate counter argument for all left ideologies and the unloved truth for all those greenish realism-hating daydreamers with their stupid do-gooder attitude. For proof see [9, 10, 20] or calculate yourself (hint: start with generalized Robertson-Walker metrics in n dimensions as given in [21]).



Fig. 3: Illustration of examples and elaboration why left equality is always hostile to life (see [20, 25]).

**We learned: Left and / or equality ideologies are simple minded and catching (that is their purpose), but they are always hostile to life [20].**

## Bringing it all together

As all states in this universe, so is also a good state only an extremum and as such “good” can always only be the minimum of suffering. There simply cannot be an overall good for everything. Perfect equality, on the other hand, has nothing to do with a “good” state, because it is the state one can only describe as total death for the whole system. Forces driving a certain system (like a society) towards such states (like the left ideologists do) are the natural enemies of progress, civilization and life in general. However, also the opposite situation, where maximum inequality is reached is anything but friendly to life as it is equivalent to the minimum of degrees of freedom, which is to say the flexibility for evolution vectors has been narrowed down to just one direction, the number of dimensions is down to its minimum and only spaces of no metric (no measurable space) do exist. The

optimum state is somewhere in between and provides a maximum of degrees of evolution to a maximum of entities (centers of gravity) residing within the system.

**We learned: The “Good” is calculable, but it is neither absolute nor general. It is a family of states of minimum holistic suffering. The states of perfect equality and inequality are the two extremes which are farthest away from the good states.**

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