

THE
OMNIBENEVOLENCE
COUNCIL™

THE OMNIBENEVOLENCE COUNCIL™

A First-Principles Chamber for the Future Our Power Creates

Why Consequential Leadership Requires Worthy Counsel Now

MAURITS VAN SAMBEEK, MA

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DEDICATION

To those who understand power as stewardship,
and to those who will inherit the future it creates.

EPIGRAPH

“Power is never held only in the present. Its consequences are already entering the future.”

~ Maurits van Sambeek

BEFORE THE COUNCIL CONVENES

An Overture in Seventeen Propositions

THE OMNIBENEVOLENCE COUNCIL™

Maurits van Sambeek, MA

Before a council convenes, certain propositions must be permitted to stand
before they are explained.

The sentences that follow have been drawn from the seventeen chambers
of this book. They are not conclusions offered in advance, nor a summary
intended to spare the journey. They are an overture: themes sounded
before their full relation is heard.

Each asks only for a moment of recognition.

*Together, they open the field into which consequential power is invited to
enter.*

I — ENTERING THE CHAMBER

I

*Consequential authority begins where a decision becomes part of the
conditions within which someone else must act.*

The Seat You Already Occupy

II

*Something has arrived before us. Something will continue after us. Authority
is the interval in which we are permitted to alter what passes through.*

Power Never Belongs Only to the Present

III

Values describe what an institution says it honours. Metaphysics determines what the institution can recognize as real. Where the two diverge, structure usually prevails.

Before Strategy, There Is Metaphysics

II — THE POWERS WE ARE BECOMING

IV

Humility is not the refusal to know. It is the discipline of maintaining the difference between what is visible and what is whole.

The Rise of Omniscience

V

When capability is scarce, inability provides an external limit. When capability expands, the limit must increasingly arise from judgment.

The Rise of Omnipotence

VI

The ethical achievement is not to be everywhere. It is to remain answerable wherever one's influence has entered.

The Rise of Omnipresence

VII

Knowledge, power, and presence cannot supply this principle from within themselves. More knowledge can correct factual error. It cannot determine what deserves ultimate concern. More power can overcome practical limitation. It cannot determine which possibility should become real. Greater presence can widen participation and awareness. It cannot determine what relation one owes to the reality entered.

Power Without Its Governing Principle

III — THE PRINCIPLE BEHIND AND BEYOND POWER

VIII

Perfection ends the need for council. Orientation makes council necessary.

Omnibenevolence

IX

This is the human aspiration of Omnibenevolence: not to possess the Good of all, but to prevent the reach of one's concern from remaining smaller than the reach of one's power.

The Most Comprehensive Good

X

Omnibenevolence is therefore not the softening of power. It is the transformation of strength from capacity governed by opposition into capacity governed by the Comprehensive Good.

Why Benevolence Requires Strength

IV — THE COUNCIL OF CONSEQUENTIAL AUTHORITY

XI

The leader sees what only the leader can see. They also cannot see what becomes difficult to say, measure, remember, or admit in the presence of their power.

No Position Perceives the Whole

XII

This is not an argument for naïveté. It is an argument for strategic imagination wide enough to include the world after the contest.

From Rivalry to Contribution

XIII

Peace is not the end of power. It is power made capable of coexistence. Prosperity is not the triumph of possession. It is possibility made capable of endurance.

Peace, Power, and Prosperity

XIV

Institutions are never the final conscience. They are vessels through which conscience attempts to remain present in history.

The Institutions of a Wider Conscience

V — THE FUTURE TAKES ITS PLACE

XV

The question is not whether we can design their future wisely enough. It is whether we can leave them a future still capable of wisdom.

The Successor Is Already Present

XVI

Before a possibility becomes visible to history, someone must often protect it from the demand to prove itself too soon.

The Patronage of Possibility

XVII

It is an invitation to recognize the council responsibility already implicit in the capacity to shape the future.

The Council Convenes

These propositions do not ask for agreement before inquiry.

They ask whether the questions they carry deserve a chamber.

The Council has not yet convened.

The pages that follow open its chamber. Whether you recognize within it a responsibility already your own can be discovered only by entering.

Author's Preface

This book began with a question that followed me through years of metaphysical inquiry and conversations about leadership:

What becomes of power when its capacity grows faster than its understanding of the Good?

The question did not arise from hostility toward power. Power creates, protects, coordinates, preserves, and makes possibility real. Nor did it arise from the belief that consequential leaders lack conscience. Many of the most responsible holders of authority already understand that office, capital, influence, and inheritance are forms of stewardship.

The difficulty lies elsewhere.

The systems surrounding authority are designed primarily to make action possible. They provide information, expertise, legal interpretation, political feasibility, financial analysis, risk assessment, and strategic options. These are indispensable. Yet some decisions exceed the categories through which ordinary advice becomes useful.

They ask what knowledge is for, what power should protect, what prosperity should make possible, what sovereignty owes to shared conditions, and what successors should inherit besides assets and office.

These are metaphysical questions before they become strategic ones.

The word **Omnibenevolence** entered my work as the name of the ethical principle these questions appeared to require. Its theological inheritance is deliberate and deserves respect. At the divine level, omnibenevolence names perfect and unlimited goodness. Human beings do not possess such perfection, although they can try to model and live it through inspiration by the good, beauty and truth.

Nevertheless, humanity is now developing functional approximations of other powers once imagined primarily as divine attributes. Artificial

intelligence and data expand what can be known. Technology and capital expand what can be done. Networks and global systems expand where influence can be present.

If approximations of omniscience, omnipotence, and omnipresence are entering human capability, what principle should give them ethical direction?

This book proposes Omnibenevolence as a metaphysics of ethics: the orientation of knowledge, power, presence, and possibility toward the most comprehensive Good that finite beings can responsibly discern, pursue, protect, and revise their understanding of in council.

It is not a predetermined political morality. It does not prescribe one state, economic order, ideology, religion, institution, or distribution of authority. It asks the prior question through which any such arrangement must justify what it makes possible.

I have written for readers who already carry consequence: sovereigns, statespeople, founders, presidents, chief executives, board leaders, families, successors, investors, philanthropists, diplomats, and institutional stewards. But the philosophy is not confined to status. Consequential Authority exists wherever decisions become conditions within which others must live and act.

The book's form follows its purpose.

It is a philosophical council in written form. I have not attempted to stand above the reader with final answers. I have attempted to create a chamber in which the assumptions beneath authority can become visible before power becomes action.

The book itself is the first convening.

Maurits van Sambeek

The Netherlands, 2026

Words of Gratitude

No work concerned with council is created by one mind alone.

My gratitude belongs first to the philosophical, theological, political, diplomatic, and human traditions through which the questions of the Good, power, dignity, peace, stewardship, and responsibility have remained alive across generations. This book enters a conversation it did not create.

I am grateful to the leaders, advisers, founders, successors, thinkers, and institutional stewards whose decisions and reflections have deepened my understanding of consequential authority. Confidentiality prevents many of these encounters from being named, but their influence is present in the seriousness with which this manuscript treats the realities of office and responsibility.

I am equally grateful to those whose experience has revealed the consequences of power from outside its centre. A philosophy of worthy counsel must remain answerable not only to those who decide, but to those who live within decisions they did not make.

My thanks extend to the people who have protected the conditions in which this work could mature: through conversation, trust, challenge, patience, and belief in the value of first-principles inquiry before its full form was visible.

The absence of named acknowledgments is an act of accuracy, not an absence of gratitude. In the benevolent heart of this book and within the blessings that follow, you are, and will remain, present.

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INVITATION TO THE CHAMBER

Introduction

There is a moment before every consequential decision when authority stands alone.

It may be preceded by months of preparation. Advisers have assembled the facts. Experts have presented what can be known. Competing interests have made their claims. Risks have been modelled, consequences forecast, objections anticipated. Around the table, every person may have spoken with intelligence and conviction.

Yet the decision has not been made.

For a brief interval, the room becomes quiet. The reports remain open, but they can go no further. The alternatives are visible, but none can choose itself. Those who advise may carry part of the responsibility, but they cannot carry the final consequence in the same way as the person or body authorized to decide.

In that interval, authority encounters the limit of information.

The question is no longer only what is known, what is possible, what is permitted, or what is likely to succeed. Beneath these questions waits another:

What should this power ultimately serve?

That question is rarely absent. More often, it is concealed by urgency.

Consequential leaders live within conditions designed to keep decisions moving. The office receives demands faster than reflection can absorb them. Each answer creates further expectations. Each choice enters systems already in motion. Even when time is formally reserved for strategy, the

terms of the conversation may have been determined in advance: growth or contraction, intervention or restraint, continuity or change, risk or opportunity.

But there are moments when the alternatives themselves require examination.

What conception of prosperity makes growth desirable? What understanding of security makes a threat intelligible? Which image of the human being is already present in a technological design? What does an institution believe it exists to preserve? What will a successor need that current authority may be consuming? What kind of peace is being protected—and what form of power makes that peace credible?

These are not secondary questions. They are the first questions, even when they are asked last.

They belong to a chamber beneath strategy: a place in which the assumptions governing power can become visible before power becomes action.

This book is such a chamber.

It is not a literal room, although rooms may eventually be required. It is not a parliament, tribunal, or programme for centralized authority. Nor does opening this book enroll you in an institution or presume your agreement with the philosophy it will develop.

The chamber begins more simply.

It begins when a holder of consequence permits the purpose of power to become a question again.

You may enter with responsibility for a nation, government, institution, enterprise, foundation, family, technological system, body of capital, or inheritance still taking shape. Your authority may be formal or informal, public or private, inherited or acquired. It may be visible to millions or known only to those whose futures depend upon it.

The differences matter. This book will not treat all forms of authority as interchangeable. A sovereign does not carry the same mandate as a founder. A government does not owe the same duties as a family. A board, investor, diplomat, philanthropist, and successor each acts within a different history of legitimacy, obligation, and consequence.