

**- OMNIASCENDENCE -**

**- OMNIASCENDENCE™ -**

an exposition of  
the ASPIRATIONS  
of the **COMMUNITY**  
of the  
**OMNIASCENDENT PRINCIPLE™**

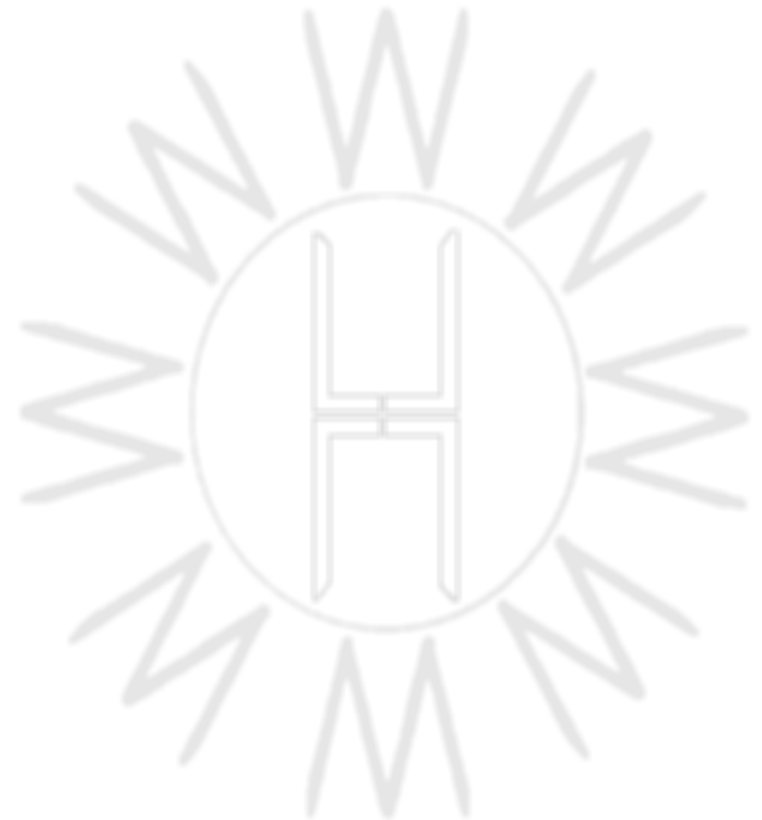
A life system of Thinking, Communicating and Acting  
in a Peaceful, Honest, Idealistic yet Rational Ethos  
toward a more positive, meaningful and hopeful world

Can this creative, rational idealism survive and thrive  
in the world of human society?

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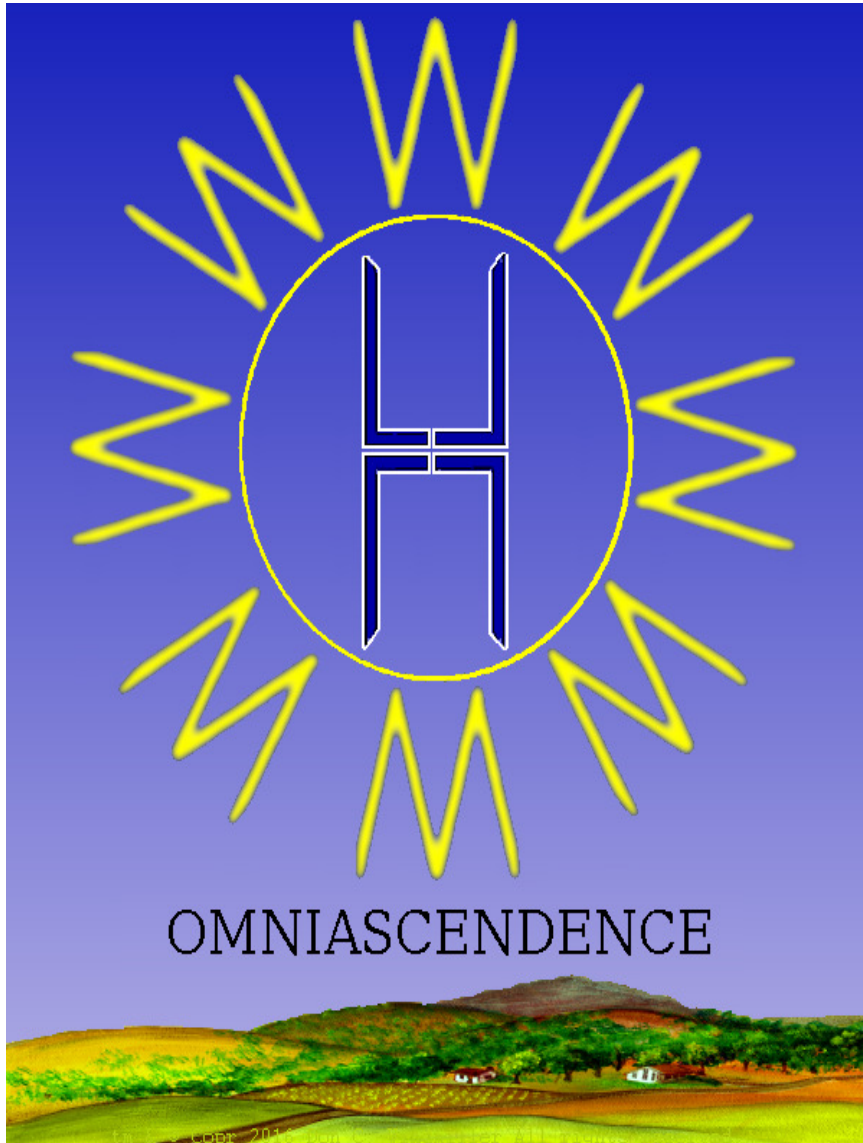
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The image to the left is the Symbol of **OMNIASCENDENCE**,  
**the Omnigma Organization** and  
our **Omniascendent Community**

This symbol is also shared with  
**the Temple of Veracious Pacific Enlightenment**  
This symbol overall signifies that all the elements of our  
organization seek greater Enlightenment, which leads to Wisdom.

The significance of the components of the symbol are also shared  
by our entire organization and are explained as follows - -

- » The center H stands for Honesty and is composed of 4 L's  
(representing: Logic, Love, Learning and Laughing)
- » The endless golden circle surrounding the H Stands for our  
immutable dedication to the Omniascendent Principle
- » The H also stands for Helios, for it is surrounded by a ring of  
golden W's symbolizing the Sun and representing peaceful,  
warming rays of rational Wisdom progressing outward toward  
Eternity.

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- Intrinsic Addenda:  
>Imperative Precepts  
>Hierarchical Structure of the Omnigma Organization  
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### FOREWORD — to carry us forward

*Welcome* - As you begin reading this work, you will be embarking on a journey of exploration into concepts and ideas developed over decades of thoughtful, objective research; a world of the intellect that, while idealistic, has ample practicality and can be a hopeful and beneficial addition to the life of anyone interested. You are encouraged to read this work attentively and at a thoughtful pace.

This work covers a wide range of topics intended for a diverse readership of widely varying perspectives and levels of experience. We try to cover topics thoroughly rather than make assumptions about what the reader might, or might not, already know. So, please, don't feel insulted when information is covered that you already know or consider obvious. It is intended for people of all ages. To put you at ease, we assure you that we invite, offer and postulate, but our intent is to never propagandize, compel, indoctrinate or impose our Principles on anyone.

Please read the entirety of this Foreword, then before proceeding, consider the facts, opinions, perspectives and assertions related and thoughtfully appraise the suitability of this work to your current point of view and openness to considering different and new ways of thinking and living.

For me, and most of us, life is full of challenges. We struggle just to achieve modest success.

Many people feel they are living a full life if they occupy all their time with work, recreation and with family and friends. Also, many feel overburdened by the necessity of simply trying to make a living and surviving. I, myself, experienced many times when I had to postpone my desire to investigate an intellectual or creative idea because I was buried in work tasks on the job.

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No one should criticize these modes of living for they are certainly acceptable, sometimes necessary and conventional to societal norms. If you closely identify with them and have no time for, or interest in, supplemental intellectual pursuits; including learning, ongoing development of quality of character and searching for an ultimate values system, you probably would not benefit from reading any further.

On the other hand, some feel motivated, at times, to involve themselves in intellectual endeavors beyond mere survival, the requisites of daily life, or self-indulgent pursuits and recreation. They are compelled to search for answers to all the inescapable important questions beyond comfort or ambition. If you experience the ‘mental itch’ of intellectual curiosity, the need to further develop your character, implemented in your daily life and if you have a desire to help others, we invite and encourage you to delve into this work. We are confident you will find it intellectually stimulating and practically rewarding in many ways.

However, the following caution is offered: this work examines and deals very candidly and straightforwardly with serious subjects that some might find uncomfortable or controversial. And, ideas and perspectives are expressed that some might disagree with or even be offended by. You are invited to continue reading, knowing that, consistent with our Idealistic Principles, it is our intention not to unduly discomfit anyone, rather, as we desire when we read the words of others, we hope that those who hold different views will want to at least become aware of our viewpoints and principles. But, if you feel insurmountable opposition, we ask you to stop and not take umbrage at our positions, values and honest perspectives, knowing that we respect your right to disagree and trust that you will similarly respect our right to express ourselves.

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To clarify, “we” refers to the Omniscient Community, while “I”, “my” or “mine” refers to what Don C. Windmiller, the author of this work is saying.

### **Critical Context —**

While people have great potential for being a positive, enlightened force in the world, too many have a predator or prey mentality, or live a selfish life of stagnation, ignorance and superstition. The world in which we find ourselves has few absolutes and fewer positive certainties. Human activity is full of conflict and chaos, mostly the result of ignorance, emotion and the immoral and/or amoral value systems dominant in society. Tragically, among the worst impediments to the overall success of human society is that most people make ill-informed decisions based on selfish emotions and incorrect, incomplete information.

Also, I, as author of this work, stipulate that “The most successful human society will be the one that has the least need for police and military activity.” This typifies a civilized society and is a primary corollary of the Omniscient Principle.

And, even though it has always been polarized, society is now ever more extremely stratified into two categories: wealth with power or lack thereof. We will not ignore the plight of the less fortunate. Folksinger Gordon Lightfoot reminds us “*the hands of the have-nots keep falling out of reach*”. A significant number of people say the ‘have-nots’ are responsible for their own condition. I must readily admit that among the disenfranchised there are incorrigible irresponsible people. But, in most cases, abuse and onerous government policies, imposed by the corporate owners of government, have largely stripped opportunity for self-improvement from the ‘have-nots’, resulting in helplessness and impoverishment; conditions they are often powerless to change or improve.

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This drastic imbalance results from power being largely self-perpetuating which, in an escalating cyclical manner, facilitates acquisition of ever more extreme wealth by a tiny minority. And, living trapped in a violent societal environment with a lack of availability of a quality education often thwarts intellectual and cultural development which limits financial and career opportunities and is frequently passed from generation to generation. Omnicendence is convinced this drastic inequity which causes hopelessness is an oft-ignored, oft-concealed, but significant contributing cause of much of the conflict, desperate lashing-out, drug abuse and suicide in society. Also, we must recognize that many sufficiently well-off people are not impacted and thus feel no sympathy for, or responsibility to help, the less fortunate. Additionally, we are amazed and appalled at the number of people who hold belief in a faith system professing love for others, yet think the plight of the less fortunate, different or disabled is always simply because of a lack of effort and therefore utterly unworthy of consideration.

We recognize that human beings possess a wide variety of innate characteristics, a number of which are 'hard-wired' in the brain and unalterable, while generally only those habits and behaviors that develop through experience can be changed by behavior modification. And that's not an easy task. We see that human society is composed of incredibly complex traditions, value systems and behaviors, some admirably positive, some hateful and destructive. As a result, Omnicendence sees no valid definition of 'normal'. The only place we've seen that word with any validity is the exposure setting of a photocopy machine. Therefore, we stipulate that all honorable people deserve the same egalitarian, caring consideration and opportunity to achieve their full positive potential.

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An important element of Omnicendence is a positive idealism that we consider essential to all aspects of our life. And, we readily admit that, though not extreme, in a number of ways, the perspectives and assertions posited by Omnicendence stand at the periphery of mainstream thought and orthodoxy. Therefore, the majority of people will likely ignore what we offer as naive, foolishly idealistic or completely dismiss it as not at all pertinent in their life. And, zealots, extremists and the intolerant will often be angered, or even violently object to what Omnicendence stands for, often without even bothering to fully understand our Principles. Given those possibilities, we encourage you to continue reading.

Some people unthinkingly or ignorantly hold idealism to be fanatical, wrong or evil or at least completely impractical in their 'real' world. And, some incorrectly consider idealism to be the same as gullibility. We strive to hold onto our idealism in a world conducive to cynicism. Yet, we aspire to achieve a breadth, depth and accuracy of perception, sophistication and awareness that helps us avoid gullibility. While we are dedicated to our Idealistic Omnicendent Principles, we eschew fanaticism, zealotry and all hateful and destructive behavior. In fact, our sense of idealism is tempered by practicality in that we do not seek 'Utopia', which is a perfect and impossible place. Rather, we are compelled to work toward 'Eutopia', which translates to: a better place of attainable achievement. Numerous past 'Utopian' communities failed due to human factors. Many idealists, pacifists and religions achieved some success, often with significant personal sacrifice, and, sadly, with only temporary and negligible positive impact.

Contrary to the belief of some, idealism is completely different from ideology. Idealism is the noble-minded concept

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we affirm that we shall pursue goals that provide the most positive and beneficial results for all the world, if our influence should happen to extend that far. In stark contrast to our Idealism, ideology, which we reject, is the blind pursuit of a specific political orientation or concept without considering whether it is beneficial for all or not. Idealism doesn't contain such selfishness within its definition.

It is important, but virtually impossible for us, or anyone, to be totally objective and unbiased. However, we have made every effort to be honest and objective in developing this work. Some dislike the idea of being judgmental, since it implies emotion, bias and often even bigotry. But, we are compelled to utilize qualitative and quantitative analyses to make decisions and draw conclusions in this work, as we must in life. While our posited decisions may, in some instances, seem forceful, Omniascendence avoids being judgmental in the negative sense by using a process with the following traits: careful thorough research, rational, sensitive discernment, objective decision making and precise assertion. Consider that process carefully, and you will find, when comparing it to being emotionally and subjectively judgmental, it is conceptually a significant improvement, not just a difference in terminology.

### **Structure and Style of this work —**

To the best of our ability, we endeavor to be concise and succinct, yet accurate and complete. Toward those goals, I've tried to avoid verbosity. I dislike verbosity so much, I've written a 6,000 word article on that. (a glimmer of silly, self-deprecating humor to help maintain sanity and a healthy perspective.) You may feel some of the terms and descriptions seem lengthy. I have tried to condense them as much as possible, but not when it would degrade accuracy of meaning and completeness, for we have an aversion to the pop culture

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propensity to engage in trite, vacuous snippets. Punctuation is used loosely to assist phrasing, with no resemblance to 'Oxford' punctuation. Capitalization of words is uniquely based on earned respect. We have tried to clearly explain terms and define acronyms. And, we strongly believe everyone should own and use a dictionary and thesaurus, we do. This work is written in a rather unique style that is not purely literary and not formally academic. It contains a considerable amount of introspection which you may find uncommon for this eclectic expository style of written work. Many of us consider objective, honest, analytical introspection to be a valid tool facilitating self-improvement. I hope that you will consider this work and its style of presentation as reasoned and substantive and not pompous.

Please note that, due to the complex overlapping, intertwined nature of information, some topics are mentioned in more than one place. Though unavoidable, that makes it difficult to achieve tight integration and orderly arrangement of the topics. However, the information in each location is not really redundant, for it is appropriate to the topic at hand and differs overall based on the context and subject of that location. To gain the most complete perspective on any topic or term, follow indicated references and scan the table of contents. In the digital version, you can use the 'search' or 'find' function of your software.

Many times this work presents concepts, behaviors and actions not ascribed to specific individuals or groups, since it is more appropriate to focus on ideas rather than distract by engaging in trivial and petty naming of persons or organizations, except where called for. Eleanor Roosevelt provided a beautiful perspective on the significance of the

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focal points of discussion: *“Great minds discuss ideas; average minds discuss events; small minds discuss people.”*

Quality of character is always a critical factor in evaluating people and organizations to ascertain which are worthy of emulating and those whose actions and motivations should be shunned. So, where it seems important, the reader should be able to search the Internet using a few pertinent key words to find the information or entities sought.

Also, some may criticize the simplicity of the design and layout of this work. While it is highly unlikely this work will ever be considered a literary masterpiece, a lot of effort was put into making it substantive and literate in nature. And, while I was inspired to create this work, as a writer, I am more technically skilled than eloquent. Thus, more time and effort was spent in making this a work of substance and coherence, since that was of primary importance to us. Less time was spent on the sophistication of its design. We had no intention of allowing it to become a ‘triumph of style over substance’.

### **Comprehensive PREFACE**

This work defines a limitless, positive journey: exploring the world around us, developing and offering a hopeful and fulfilling way of life based on Honest, Idealistic, Peaceful and Abiding Omniascendent Principles, as related in Ch. 2. It is our intention and hope that this work will inspire people, and motivate them to further explore the concepts, assertions and values that it sets forth. As you read, you will find it is more evolutionary than revolutionary. It is intended to lead the reader to progress toward Enlightenment and Wisdom by application of the Omniascendent Principle. It has been structured to be a manifestation of the concept of gestalt, in that, even though the individual components are not radically

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new, the work, taken as a whole, results in an innovative coherent epistemology of thinking and acting that allows one to become more discerning.

Omniascendence is not a mere physical place or just a philosophy. It is not a religion or belief system. Conceptually, it substantially surpasses all of those things. It is a Life System of Thinking, Communicating and Acting: in a Peaceful, Honest, Idealistic yet Rational Ethos toward a more positive, meaningful and hopeful world. Comprehensive in all its constituent elements, Omniascendence is an Autonomous, Foundational, Axiological, Macrocosmic Entity. Compelled to be practical as well as theoretical, we implement the Omniascendent Principles to the best of our ability in our everyday life. We openly offer and invite everyone to incorporate, into their daily life, any or all of the elements of our Principles and methods that they find of value.

Our Community of the Omniascendent Principle is a fellowship of people dedicated to a way of living (of thinking, communication and actions) whose goal is to follow a path of Honesty approaching the ideal of Enlightenment toward Eternal Wisdom. Though we are imperfect, fallible human beings, we work toward that ideal and a more virtuous life.

Omniascendence is a framework designed to support and further the well-being not only of the practitioner but, consequently, the lives of others and, to whatever modest amount of influence we may achieve, the world.

Later in this work, when you read the actual Omniascendent Principle, you should notice that all of its elements are positive in nature. This is by design, since our goal is to make our existence a positive, hopeful endeavor. If our focus was negative, we would become cynical, pitiful, hateful and destructive beings. So our Principle speaks of,

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and focuses on, Honesty, Logic and Love, to impel our development toward Enlightenment and Wisdom.

Consider these components of Human Consciousness: Sensory Perception vs. Brain vs. Mind vs. Thinking vs. Intellectual analysis vs. Instinct vs. Intuition vs. Memory vs. Soul vs. Heart vs. Emotion. Throughout this work these topics are examined and we encourage you to consider the denotation, connotation and validity of the implications of each of them.

Human thinking and behavior is sometimes conscious, sometimes instinctive or reflexive. These are subjects so vast that, while we continue to increase our comprehension of them, no one can claim to understand them completely. Human thought has two basic modes which often are in conflict with one another in the decision making process. Those components are: the rational, conscious thoughts of the Head and the emotional, instinctive and often irrational feelings of the Heart. Throughout this work you will find different expressions of a common thread that can be summarized as follows: While we recognize the undeniable role of human emotion in our lives, we find much greater validity in, and place much greater emphasis on, rational, objective, analytical, intellectual thought. We work to understand as much of the complexity of human behavior as we can toward the goal of providing methods of improving the quality of our character and offering those tools for others to use to make their own lives more beneficial, too. Copyright 2016 Don C. Windmiller All rights reserved

So, naturally, we are troubled that our experience and research indicate that a majority of people often do not make decisions rationally, based on gathering factual information and applying reasoning. It appears that most people make most decisions based almost purely on emotion or exclusively in accordance with the dictates of their authority figures.

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Sadly, given the frantic pace of life, it is little wonder that most people make quick and often rash decisions without taking the time to think things through fully or rationally.

Omniscience stipulates that logic, reason and science are the best ways to try to understand our world and the universe in which our world exists as but a speck. We also recognize that, to the extent merited and possible, respect and compassion should be included in our actions toward others.

Considering the preceding, you will likely, and correctly, conclude that Omniscience works to ascertain the proper balance in application of those two primary modes of thought: rational and emotional. As you read this work you will note that, while we accept that both have important functions in our lives, we also know that each has specific limitations which dictate which should have primary influence in any particular circumstance and that they must be used in careful coordination with each other. Omniscience has a carefully formulated methodology for that which you will read about later in this work.

In addition to the two modes of thought above, we have devoted considerable time to gathering information and endeavoring to understand thought processes and communication. The next critical step is validating that information. Later in this work you will find the method we've created for validating information and making decisions. As part of that process, we know gaining the fullest perspective on any topic is essential to validating information and making the best decisions. There are too many sources of information available today. Throughout our day, we are all inundated with data, as well as a mountain of useless gossip, trivia, rumors and even intentional misinformation. No single source of information presents a complete, accurate picture. And, we observe most people rarely crosscheck or validate



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information using more than one source. Ascertaining the full context of what is presented is always a challenge. It is impossible for the human mind to be completely impartial. Likewise, it is impossible for any source of information to be complete and fully impartial. Sometimes the biases are intentional, sometimes they are unintentional and merely the result of limited time and resources available. An original conceptual quote of mine is that “A picture is worth a thousand words, but never tells the whole story” This is one way that our understanding of a topic is usually incomplete or faulty. Often information presented contains no perspective on the ethics, implications or consequences on people and the environment. Omniscience will never separate the values intrinsic to an issue from the character of those supporting it or from other merits and the entire context in which an issue is presented. In too many cases the information presented by most sources is amoral. As an example, a news report on a business merger will provide the names of the parties, statistics regarding size, monetary worth and products or services involved. But, it will rarely present the implications of the resultant limiting of options available to consumers due to the reduced number of choices available after the merger. It will likely not provide much information about how the employees of the two merging firms will be impacted. It may or may not provide information about the impact of the merger on the cities where the two merging firms are located or whether their products or services will be made in the u.s. or abroad. And, little or no information will be given about the ethics of the companies involved. There are many news outlets that are subtly and some that are overtly biased toward a particular political perspective. Those biases may present themselves in subtle ways, difficult to discern. Sometimes it will take the form of pseudo-science or

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incomplete information, providing only one viewpoint, or hiding some facts. Often, slanted, preferential terminology will be used to make a particular reported position seem more favorable. In today's world, there are even times when the information provided is factually untrue. All this points out the need to validate information with multiple credible sources and perspectives; to crosscheck the info and test it to determine if it is factual or misleading. Sadly, the entirety of the political arena is, with very few exceptions, one of the most dishonest sources of information you will encounter. Additionally, when political, economic or personal emotional preferences and belief systems come into play in sources of information, we must be particularly skeptical and exercise extra caution and diligence in validating that information.

The failings of selfishness and destructive tendencies in people, make it impossible to avoid anger. However, finding a positive way to deal with anger is critical to our mental health and our success in dealing with people. We are still searching for and must find non-injurious and cathartic ways to vent our frustration and anger.

Another important factor, addressed in detail in Ch. 3 Elucidation - regarding beliefs; is that we recognize the deep seated emotional need people have for comforting hope in their lives. That should include a need and desire to create a world more beneficial for everyone. And, we know that many people, to derive some emotional comfort in this life and hope for something pleasant beyond, turn to irrational beliefs, religion or other supernatural ideas. But, all the many different religious hopes for eternal life are contradictory and illusory since they are without any substantiated basis in fact or reason. Many people are indoctrinated into a belief system or religion at an early age. They are immersed in it until it becomes an assumed 'truth'; an accepted habit and ritual.

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And, they are encouraged to never profoundly inquire into the veracity of that system from a rational analytical perspective, or to question the preconceived assumptions upon which that system is based. However, as you read further you will find that our rational aspirations: living and working in Honesty, with its primary component, Logic, impel us toward our Idealistic Omniascendent Principles. And those Principles provide an intellectually satisfying and emotionally heartening source of imperishable, reasonable hope, which also is an effective means of avoiding despair in this often chaotic, emotionally stressful and dangerous world. And, contrary to superstitions and religions, which we reject as spurious, an intrinsic element of our principles and methods encourages questioning and analyzing everything (even our own principles and methods) toward establishing enduring objective validity of them. Thus, our principles intentionally include rational effort toward their own improvement. When new ideas are validated by reasoned, complete, transparent, peer-reviewed analysis, Omniascendence is willing to accept them, even when they negate the concepts considered valid up to that time.

However, we do not condemn people who have faith in a belief system. And, we appreciate those rational, positive, ethical and moral aspects of some religions. Yet, we honestly cannot place any credence in the superstitious nature of belief systems and religions. And, we strongly oppose the efforts of those who try to force others to comply with their beliefs. Windmill All rights reserved  
As others have said, one clear way of looking at the two opposing mindsets of belief and reason is:

- Science is hard questions that may never be answered
- Religion is hard answers that may never be questioned

The result of work in the following two important fields is susceptible to being invalidated as engaging in logical

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fallacies if not carefully, fully and rationally thought out, including peer review and consideration of all possible factors, influences, alternatives and consequences:

Philosophy - attempts to understand and explain the non-physical world. Philosophical postulations are often speculative or emotional hope and guesswork and throughout history often have resorted to and relied upon the superstition of religion as the basis of formulation of philosophical theories.

Science - attempts to understand and explain the physical world using logic, reasoning, and one of the many scientific methods. We realize that scientific theories are not automatically infallible fact. You cannot prove a scientific theory or hypothesis, only disprove it. So, if it is rational and has not been logically disproved, it should be conditionally accepted as valid until disproved. However, we postulate that science is a much more rational and honest method of explaining the universe around us than the other available methods, which are superstition.

Now, on a more reflective note, are you comfortable with yourself, your life, the world around you? I have always felt somewhat uncomfortable with myself, knowing my flaws and that I can and should always learn more and do better. I have always been aware of the vast gulf between what I hoped I and the world would become and the way the world actually works, as driven by human behavior. We see and appreciate that the natural world is full of wonders. Yet, it is also full of savagery. Due to our limitations and weaknesses and the nature of the world in which we live, even though we constantly work toward the goals of our Principle, we don't expect to ever be completely 'comfortable'. And, since we are sensitive to human society, Omniascendence will work to help people better understand, deal with, and work to

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improve their world, which can lead to an ample measure of contentment. For, one of the important intents and aspects of the Omniascendent Principle is to help people, ourselves included, achieve sufficient wisdom to live in ways that assist them in gaining confidence in themselves without instilling any sense of arrogance.

OMNIASCENDENCE: an abridged introduction  
CHAPTER 2 provides a more complete definition.

Our **Primary Idealistic Omniascendent Principle** (in Ch. 2) clearly defines the general structure of our autonomous reasoned macrocosmic idealistic axiology.

We endeavor to always

- be honest not deceitful
- be rational not superstitious
- be givers and makers and not takers and breakers
- be confident not arrogant
- be enlightened not elitist
- offer not coerce
- be inclusive not exclusive (to be global, not selfish isolationists)
- be beneficial not detrimental
- be constructive not destructive

Omniascendence is a new synthesis of my own ideas and concepts which, in some cases, is influenced by the seminal theories and concepts of others that, upon careful analysis, have been found to be valid, highly credible, factual and deemed important, consistent with, and worthy of reformulating and incorporating in our Principles. We were diligent in trying to credit all the contributions of others to this work. However, if you find an omission or inaccuracy, we would appreciate your input.

Omniascendence, as a coherent methodology, functions best when all of its components are utilized as one integrated

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system, since those individual elements all complement each other. It is an endeavor that will never be completed. For, the more we learn, the more we realize there is ever so much more yet to learn. Therefore, our **Idealistic Omniascendent Principle** and its consequential and subordinate axioms will all be subject to constant ongoing examination toward improvement, as new and better theories, concepts and facts are discovered, validated and incorporated. We accept that the Idealistic Omniascendent Principle, as carefully crafted as it is, is the result of our finite and fallible human intellect. Therefore, we recognize the importance of constructive criticism and openly welcome and evaluate it based on the merits of the idea, without concern for the source. However, people who harangue and denigrate things without rational support and with a hateful negative attitude should not expect anyone to try to engage them in constructive dialog or pay any attention to them.

We hope people will see how these principles of Honesty, Logic with Love and Enlightenment naturally result in all the many beneficial expressions that flow from them: Peace, Fairness, Creativity through Artistic and Productive works, Communication, Learning and Teaching, Intellectual Curiosity, Inclusiveness, sensitive, thoughtful emotional expression, Selflessness, Acceptance of, and respect for, the rights of others, and more.

Our Omniascendent Investigative Deliberative Panlectic Evaluation Method (OIDPEM), in Ch. 4, is the best way we know to validate new ideas and make decisions. We are aware that when new conclusively validated information conflicts with what your mind previously established as valid, that can result in ‘cognitive dissonance’, causing emotional unease, sometimes consciously, often subconsciously. When such mental conflicts arise we carefully

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work to resolve them in an objective and methodical manner and persuade our mind to discard the old disproved ideas and accept the new, more valid ones, as well as making an effort to neutralize the unease by also working to convince our emotions to accept that more valid information. This may take time and effort, but it is essential.

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### CHAPTER ONE — History and Introduction

#### History

Development began in the 1980s. Omniascendence and The Omnigma Organization were fully conceptualized by 1998. The essential framework was in place by 2012 and this initiatory realization of original work occurred in December 2016. It is presented with consensus approval of the Omniascendent Community. Its authorship, composition, conceptual development, design and other major elements are by me, Don C. Windmiller. But, please know that this work is not about me, it is about our interaction with the natural universe, and with the world of people. It carefully delves into, analyzes, posits and explains the Omniascendent perspective regarding all of those realms with the greatest accuracy we can convey. New versions or supplements will be released when deemed a significant and beneficial improvement.

Many decades ago, as I very slowly, and sometimes painfully, began working to achieve greater emotional maturity and, more importantly, as I developed intellectually, I realized that I, like everyone else, entered this life in a sentient but essentially non-sapient state of mind. While Sentience is merely self-awareness, Sapience is wisdom. We are members of a species that has extensively evolved and significantly, but imperfectly, developed over many ages of time. Some of us, as the result of a spark of insight, spend our

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lives learning and working toward greater sapience; which I am convinced is a most positive, constructive state of enlightened reasoning and living. However, our base animal instincts and emotions, which can be moderated and controlled, but never eliminated, tend to impede our progress toward enlightenment and can mire us in instinctive superstition and hinder our intellectual and emotional growth.

Not to be cynical, but realistically, the world of people, even today, is still predominantly a seething cauldron of human dishonesty; manifesting itself in greed, hatred and violence. I say “money is not the root of all evil, but it is the fertilizer that enables evil to grow and spread.” While we recognize, cherish and work to support the many people and groups that strive to rise above the negative and achieve honesty, peace and decency, they seem to rarely desire, or work to achieve, great power. While in some ways a weakness, that lack of covetous ambition can also be considered a beneficial trait, since the achievement of great power seems to invariably entail great corruption. The selfless and honest, due to their less fanatical character, usually create organizations that are less drastic and thus often achieve more limited success against the aggression of those that are greedy and that inevitably aspire to ever greater wealth and power and readily resort to coercion and even violence in order to prevail. However, this does not mean that the selfless and honest are any less dedicated or diligent. As a result of my own growing awareness of, concern for, and work to improve the quality of life of people around me, and, after years of extensive analytical study, I conceptualized the theory of the Idealistic Omniascendent Principle. And, we work to embody that Principle in a Community which works to establish a structured framework supporting our attempt

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to live a more beneficial life and encourage and help others live a life of honesty, peace and enlightenment, which ultimately results in rational hope for eternal wisdom. We intend the preceding to explain why we consider all the effort involved in development, implementation and propagation of the Omniascendent Principle to be worthwhile; and why we will persevere in these efforts.

### **Introduction**

Now that you've ventured this far — We welcome those of you who are curious about Omniascendence.

>>To derive the greatest benefit and satisfaction from this work, before delving further into it, we strongly recommend that you carefully reach out to the imaginary control panel in your mind and:

- 1) make sure your objectivity setting is in the full 'ON' position
- 2) adjust the input aperture of your mind to 'FULL OPEN'
- 3) set your creativity and sensitivity controls to 'MAXIMUM'
- 4) calibrate your input filter to achieve 'Full Logical Reasoning'

There are passages in this work from outside sources and other times that, regrettably, use the gender biased term 'man' in an exclusionary manner. We hold that in those old sayings the term 'man' should have actually meant 'human' or 'person' and to be inclusive of both sexes. And, throughout history there have been many times when the term 'man' or 'men' was used with an unstated, yet strongly implied, sense of limitation, misogyny and exclusion. As a famous example, the phrase "all men are created equal" sadly held the unspoken, but widely accepted, connotation of excluding Slaves, Women and Native Americans. Our solemn intent is

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to be as inclusive as possible and to eschew bigotry and to nurture tolerance and inclusiveness.

As people go through life, most have perspectives and interests that vary with time, context and level of maturity or enlightenment. These may change over time as the result of experience, or, and this is a better reason, they may develop as a result of observation and objective, analytical thinking and learning.

Here are four terms that generally typify some prevailing mindsets: Active or Involved and Spectator or Observer. Each has specific connotations, denotations and implications. None is intrinsically good or bad. However, they do have different levels of tendency toward beneficence, maleficence or inconsequence.

1) Active: Some people live tightly focused on a single interest and have a somewhat limited perspective. The target of their focus may include much of the world around them. But, they are often primarily involved in their own benefit, with little regard for the impact of their thoughts and actions on other people or the world in which they live.

2) Involved: Some people not only observe the world around them, they involve themselves and participate in what they think are important things in their lives and in the world and people around them. It is hoped that their motivation is to better themselves, help others and improve the world in which they live.

3) Spectator: Some are active yet also merely spectators. They often act and speak quickly from limited observation and little objective analytical thought. We must respect them as human beings. But, their lives are often ineffectual. These are often the 'sheople'. Life should not be a spectator sport. For society to succeed the populace must participate; making

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and supporting rational, moral, caring decisions and contributions.

4) Observer: Some are keen observers, seeking a broad and deep awareness of and perspective on the world around them. It is hoped that they will involve themselves in constructive activity as a consequence of their observations and as the result of careful objective analysis and more importantly in things that improve their character. We hope many of these people will act in an enlightened manner and positively and beneficially impact the world.

More categorizations exist. But, these are appropriate for the points we want to make. They are not four distinct and isolated categories into which people's attitudes and behaviors are permanently set or easily classified. They are generally defined characteristics along a broad continuum of types of mindsets. Most people are complex enough personalities that they will exhibit the features of one or more of these categories in different circumstances. So, someone who is basically an Observer should find nothing wrong with being an impulsive, cheering, unreflective Spectator in an audience at a rock concert.

The **Primary Idealistic Principle of Omnicendence** has, as its goal; developing, encouraging and supporting people that wish to be keen Involved Observers; objective analytical thinkers whose thoughts, communications and involvement produce positive, beneficial results not only for themselves, but more importantly, for the world around them. It is hoped that they will become devotees of our Principles and contribute to our Community.

**Whenever the takers and breakers overwhelm the givers and makers, the world must be considered barbaric. It is always easier to feel than to think. Just as it is always easier**

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**to destroy than to create. Given that, we declare that our perception of the irrational, selfish injustice of 'the world that is' must not be an excuse preventing us from doing all we can to influence the world toward the positive. If I were to abandon hope of furthering these ideals, then I would likely be swallowed up in the brutal selfishness of the 'practical' world. Therefore, I seek to learn new ways to live up to my ideals and hope others will help all of us make steady progress toward that goal.**

Our dedication to honesty as mentioned countless times throughout this work, demands we be lucid and guileless in our thinking, communications and actions. To the best of our ability, we will avoid the easy tendency to hide behind and disseminate half-truths, deceit and deception. We consistently endeavor to be open, transparent and sharing.

That brings up the important yet conflicting concepts of openness and privacy. Openness and transparency substantiate and are important elements of Honesty. Yet, everyone has a right to, and deserves, privacy, as long as it isn't for hiding dishonesty or abusive acts. But, privacy is being stripped from almost every aspect of our lives. Cameras are everywhere, personal information is gathered or stolen by our government, corporations, websites and malware.

And, you should be curious about our biases as well as our societal and political orientation. For, as human beings, we are not without emotion and biases resulting from our past experiences. However, we diligently try to limit ourselves to carefully reasoned assertions. And, while we strive for objectivity, you will find we do have biases against what we know is negative or destructive. We work to be caring, rational, progressive as well as socially and fiscally responsible.

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We are fallible. However, we work to ensure that the substance and intensity of any outward manifestation of our biases is rational and as diplomatic as possible. And that our thoughts are based on logic, facts and caring; not irrational beliefs, hatred or bigotry. As social scientists teach us, to despise and shun someone for their morally or ethically repugnant actions is a status they earned and is valid. However, to despise someone for ascribed characteristics, such as race, sex or other intrinsic factors beyond their control, such as hair texture, sexual preference, etc., that is unreasoning bigotry and is to be rejected.

While we eschew biases that are bigoted prejudices or politically driven, we encourage and support efforts congruent with our Principles of steadfast Honesty and which promote the equality and well-being of all individuals as essential elements of a healthy, diverse society. Being rationally inquisitive, observant and analytical, and based in the united states of america, we must maintain an awareness with regard to the values and intentions of individuals, political parties, capitalist corporate entities, organizations and governance. Even though we draw specific conclusions regarding their value and validity and support all the traits they hold that are of a moral and ethical nature, we declare that we are not dedicated to, and do not hold any allegiance to any specific organization, political or religious entity.

Sadly, we must categorically state that we find many forms of corruption rampant in virtually all areas of human involvement; including government, mainstream media, capitalist corporations, as well as many of the private individuals which we have observed or with which we have had dealings.

But, we hold that all people should be treated with respect, unless they prove unworthy of respect due to dishonest or

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hateful acts, etc. The incredible variety of unalterable, innate characteristics extant in the wide diversity of human existence are to be respected commensurate with their positive qualities, not condemned because of some subjective cultural, religious or societal bias or bigotry. A clear example of how we should objectively evaluate people is found in the world of music. Many classical auditions have the wisdom to place an opaque screen between the performer and the judges. This helps ensure that the performer is evaluated fairly, based on the skill of their performance without biases or prejudices introduced by their appearance, age, sex, skin color, ethnic characteristics, etc. The Omniascendent Community aspires to this wise behavior. And, we will always attempt to be as objective as possible in forming our first impressions of people. We know it is difficult, when first meeting a person, to accurately determine the quality of their character by outward appearance only.

Before we go any further, the concept of beliefs is carefully examined below and in Ch. 5. This entire work and its elements are based on forthright, logical reasoning as formulated in our Idealistic Omniascendent Principles. And yet, since belief in the supernatural is prevalent and that is the antithesis of our principles, it also is necessary to cautiously examine human existence from a religious perspective.

Our dedication to Honesty, with Logic being a priority, means that we avoid superstition. And, though highly controversial, when examined in the light of logic and thorough rational analysis, we must reasonably and unavoidably conclude that religion, with a dearth of exceptions, is a man-made, speculative construct which is based on flawed logic and is an instinctive and emotional attempt to understand and explain the universe by irrational or mythical means. Also, history records innumerable

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examples of religion, no matter how well intended, being subverted and used as a destructive tool by greedy and ambitious people and groups to gain great control and power over large numbers of people, and a rationalization of their drastic and often deadly attempts to impose their beliefs on everyone. This includes use of religious 'law' or the dictates of a fictional deity as a weapon and means of justifying the degradation and destruction that religion inflicts on the lives of others, often on a massive scale. To maintain strict compliance and control over their followers, even religions that profess love, almost always have a veiled threat of horrible punishment in this world, or in an afterlife, for non-compliance. Therefore, we acknowledge that while we contemplate a hopeful, rational element of spirituality, we strongly reject superstition and religion along with all their selfish, destructive attributes.

Omniscience doesn't say that there cannot be a god. Instead, we say that, based on thoughtful, thorough, reasoned examination and analysis of all factual information currently available, there is no substantiated proof of the existence of god, or gods, or the supernatural or an afterlife. So, in considering all things metaphysical, we are not in actuality or avowedly atheists or agnostics. Our spiritual affirmation exceeds both of these, but it is tempered by rational thinking; and we do share some positive values with humanism. We embrace Knowledge, Intelligence and Wisdom as strongly as we eschew beliefs, which are feelings, notions, popular opinions or vague ideas which have no basis in fact, but in which some form of confidence is placed by some people. And, while we don't have credible or factual proof of an afterlife, we can accept that some form of an afterlife is not entirely beyond reasonable possibility. This allows us to rationally hope that there might be existence of some sort

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beyond this life. In critical analytical thinking, concepts cannot be proven true, only disproved. So, we just are not obsessed with a next life that might be. As a result, we will not go beyond that point of rational hope, for that would be entering into the realm of superstition, which we reject as contradictory to our Principles.

Therefore, even with our dedication to rational thought, we should not rule out the possibility that there are powers at work in and beyond our universe that are incomprehensible to us, given the current limitations of our knowledge and finite ability to reason. And, it is quite plausible there are things beyond the known universe of which we are not even aware. Given that reasonable potentiality, though no facts or rational support for such an hypothesis currently exist, still, we can thoughtfully and reasonably consider the possibility that powers, whether cognitive or merely physical, outside our universe might have played some role in the origin of the universe we know. However, again, we are compelled to not go beyond that point of rational conjecture, for that would be venturing into the irrational realm of superstition. And we can note that such mere possibilities are not outside the realm of likelihood of the currently accepted theory that a 'big bang' or some other method that is inexplicable by current scientific means (as incredible as it may seem) spontaneously created the universe from a singular point in nothingness and/or from nothing. And, that theory, to those of us possessing a limited and somewhat unsophisticated grasp of advanced scientific knowledge, seems rather incredible. Only with effort spent in research, gaining and sharing additional new knowledge based on critical analytical thinking will all this become clearer to us in time. In our search for greater knowledge, we must be careful to avoid logical fallacies and unreasoning presumptions that lead to false conclusions. And, while we



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might observe that some practice works, but that it is inexplicable to us given our present state of knowledge, we can accept that function, but, we must be careful to avoid blindly accepting as irrefutable anything that cannot be factually substantiated.

Therefore, we find:

—religion is devised by humans and based on beliefs in deities, hopeful but illogical stories of an afterlife, supernatural beings, people and events most of which cannot be substantiated as factual.

—atheism demands (sometimes rather stridently) that since a god or an afterlife can't be factually proven, they can't exist.

—agnosticism denies any ability to prove or disprove the existence of a deity or any knowledge beyond the tangible world.

—Omniascendence posits that, with no conclusive current proof for a deity or afterlife, and, since current science has no clear understanding of how the mind seems to transcend mere chemical activity, and, given our extremely limited knowledge of the universe, there must be many things possible of which we can't even conceive. And, we will not obsess over the issue. So, until logically verified factual information to the contrary comes to light, our position is that we exist as intentional participants in an endless positive journey, a quest of logic with love toward enlightenment, holding a rational hope for wisdom that endures through eternity.

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**CHAPTER TWO — Definition of Omniascendence and presentation of all the Principles, theorems and axioms essential thereto** (explored in detail in chapter 3 -Elucidation)

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### Definition

Omniascendence, with the participation and endorsement of our Community, is a term and concept independently and originally created by me, Don C. Windmiller, in the early 1990's. Having made every effort to preclude audacity, the term is designed to be conceptually descriptive of our purpose as an Autonomous Idealistic Reasoned Foundational Axiological Macrocosmic Entity. The word itself is a combination of 'omni' meaning 'every' and 'ascendence': the act of ascending, implying 'evolving upward toward becoming more enlightened and surmounting limitations', but, not as in social dominance. Thus Omniascendence is 'proceeding to surmount (overcome) all obstacles, through honest endeavor ascending and progressing toward enlightenment in pursuit of our goal of ever increasing wisdom'. This includes the connotation that Omniascendence encompasses a perspective with the greatest breadth, depth and accuracy of perception humanly possible.

That includes a more resolute dedication to Honesty, Peace and Enlightenment than that to which most people aspire. Therefore, we don't limit ourselves by championing narrow causes such as sports teams or political parties. Ultimately, since our perspective is comprehensive in including consideration of what is most beneficial for all people with attentiveness to the positive needs of the world of which we are a part, Omniascendence has no primary allegiance to any other group, societal entity, religion, ethnicity or nation.

The Community of the Omniascendent Principle is an Autonomous Primary Substantiated and Foundational Entity. It is not subordinate to, does not require, or conform to any other socio-political, religious or philosophical system, foundation, basis or organization. It does not involve beliefs. It exists based on the primary Idealistic **Omniascendent Principle**

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and the other consequential and subordinate principles found herein, which are founded on theorems and axioms resulting from rational analyses and tested objective conclusions utilizing the Omniscendent Investigative Deliberative Panlectic Evaluation Method (OIDPEM) conceptualized by the author and further refined by the Community. That should bring up questions about the concept of authority which you will find examined in Ch. 5.

As we mentioned earlier, the Community of the Omniscendent Principle is not limited to a fixed physical place. We seek Wisdom, not a kingdom. It is a community of people of ever broadening perspective on a journey; an endless quest of honesty, logic with love toward greater enlightenment and a rational hope for eternal wisdom. It is a group that is engaged in a structured, reasoning intellectual exploration of:

- the universe around us, both social and physical, as we suppose it to exist through perception by our limited senses and with as much objectivity as we can achieve; and which we attempt to understand by logical, theoretical and sometimes empirical postulations in conjunction with our efforts to validate those perceptions, theorems and postulations.
- the possible ways in which the universe around us can be improved by our best effort toward what we envision as realization of the ideal, positive rational and hopeful elements of our Omniscendent Principles.
- the human brain, mind and tentatively soul; of ourselves and others in furtherance of the our goal of greater Enlightenment toward Omniscendent and Eternal Wisdom.

### THE PRINCIPLES, THEOREMS AND AXIOMS CRUCIAL TO OMNIASCENDENCE

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*While anyone and everyone is welcome to implement any or all of the elements of this primary Idealistic Omniscendent Principle in their lives, avowed practitioners of Omniscendence commit to compliance with the Principle in its entirety. The first two phrases of this Principle: For Above All else and for our Community - are primarily applicable to practitioners. And, giving credit where credit is due, we readily acknowledge that many people, having excellent quality of character already, have integrated many of these principles in their lives.*

*The Omniscendent Resolution is our primary assertion and affirmation. Whereas, our Primary Idealistic Omniscendent Principle presents all the elements of Omniscendence.*

### — the Omniscendent Resolution™

**Above all else our immutable allegiance is solely to unassailable Omniscendent Honesty: to Logic with Love in a balance sublime. This we posit is the ultimate authority, morality and perpetual criterion for ourselves and the world. Thus, it guides our diligent thoughts and actions on our journey toward Peaceful, Caring Enlightenment and Eternal Wisdom.**

### — the Primary Idealistic Omniscendent Principle™

**For Above All else, for our Community and beyond, we are Dedicated to Honesty, to Logic with Love in a Balance sublime, as manifest in our sense of Responsibility and True Humility. With Diligence and Peace, Intellectual Curiosity drives our Creativity and Precise Communication as we progress toward Enlightenment with rational hope, leading to ever greater, Omniscendent and Eternal Wisdom.**

**— the additional consequential principles, theorems and axioms which are complementary to the Primary Principle:**

**Principles —**

**>In Love and in Life give more than you take**

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>The 4 L's of Honesty: Logic, Love, Learning, Laughing  
Theorems & Axioms - *components of our principles* —

>Time Scale: considering the Past, Present and Future

>Perspective and balance of effort: we endeavor to establish an appropriate balance of time and resources devoted to each of the following activities:

>Thinking >Communicating >Acting

and we find:

>Assertiveness, when positive, is necessary to living an effective life

>Ambition is acceptable only when it is not destructive to others or the environment

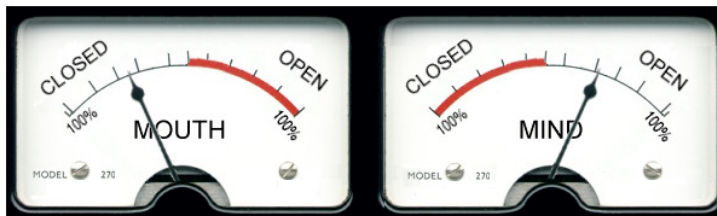
>Aggression is unacceptable and destructive

>About the state of mind to which we subscribe

—CLOSED MIND - rejected as stagnant and moribund

—OPEN MIND - rejected, since all kinds of illogical, frivolous beliefs can enter and common sense can fly out.

>So, we conclude it best to keep an INQUISITIVE, DISCERNING, ANALYTICAL MIND.



### AN ENLIGHTENED BALANCE

Human mental processes begin with initial Perception, proceed through Research, Thinking and Decision Making, hopefully to an end result of Wisdom.

CHAPTER THREE — Elucidation of all the elements of the Principles of Omniascendence

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—the Primary Idealistic Omniascendent Principle - with each concept elaborated upon

**For Above All else:** Being an autonomous prime idealistic principle and in accordance with the concept of Honesty, the practitioners of the Omniascendent Community must, to the best of their ability, unfailingly honor the Omniascendent Principles to the complete exclusion of allegiance to any and all other ways of life, values systems, belief systems or entities of governance or society. For, objectively, and without any sense of arrogance, we steadfastly hold that for us the nature of our Principles exceeds the limited scope and flawed authority of any religion, organization or nation.

**for our Community and beyond:** As a manifestation of Love our actions include working for the benefit of others. For, if we help others succeed, we succeed. And, our efforts toward betterment encompass not only the Omniascendent Community, but the world community, as well. We must involve ourselves beyond such petty and selfish causes such as nationalism, patriotism, sectarianism and chauvinism.

**we are Dedicated to Honesty:** After decades of exhaustive research, objective study and critical analysis, seeking the absolute best attributes a human can work to achieve, we are compelled to rationally conclude that Honesty is the ultimate standard to which we should aspire and upon which to base our lives. Also, morality requires honesty. Honesty is the cornerstone upon which quality of character is built. *Honesty is the first chapter in the book of wisdom. . .* Thomas Jefferson.

Honesty compels us to be responsible stewards of the physical natural world. Carefully maintaining all its resources.

Honesty is the absence of guile, deceit and falsehood in communication and action. Honesty begins internally by

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being honest with yourself. Next, and just as importantly, we must be honest with others. Honesty in its fullest form is a state of perfection we, as fallible humans, cannot fully achieve. However, we must be steadfast and unwavering in our efforts to be honest to the best of our ability. Honesty dictates that we praise exemplary behavior as readily as we condemn despicable behavior. However, we must be diligent and careful in our evaluation of those we desire to praise to ensure they are truly worthy of it. And conversely, we must be sure that the actions we condemn are truly worthy of condemnation. For, we must always be cautious and aware that “civility is the thin fragile veneer over the coarse, worm-eaten wood of society”, an original quote of mine. All too often we have found that cleverly crafted, apparently benign words may hide an aggressive, selfish, malevolent mind. That is an example of deceitful dishonesty. Honesty must encompass thinking, communication and action. Honesty in communication requires completeness and accuracy.

We have experienced and must acknowledge that being honest puts you at a strategic political and sociological disadvantage. For the dishonest are likely to try to exploit this constraint of honesty to their benefit and attempt to denigrate the reputation of the honest person.

Two important consequential elements of Honesty are Trust and Respect. These are earned by repeated honorable actions that convince you that someone will consistently behave in an honest manner. And, if both parties are honest, this means that sometimes, even though the behavior is honest, it may seem unpleasant.

**to Logic with Love in a Balance sublime:** our Principles obligate us to conceptually define Honesty as Logic with supplemental attentiveness to Love. Thus, we believe that rational, logical thought processes (head) should be the

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primary emphasis and consideration in decision making. However, we recognize that we must also listen carefully to the advice of the emotional, caring and often intuitive element within us (heart) during decision making. However, a balance sublime does not mean they are exactly equal in influence. Emotion is an essential element of the human mind. But, when it is uncontrolled, it can be a dangerous and destructive force. At times we should openly express emotion and other times self-control is needed. When we are ruled by emotion without logic, any semblance of trustworthiness can be easily nullified. And, we know the emotions of arrogance and selfishness are antithetical to honesty.

Logic: reasoning, critical thinking, avoidance of irrational superstition in all its forms is an essential element of our Principles. Toward the furtherance of Logic, we have developed a method for reasoning, decision making and validating hypotheses. It is called the Omniascendent Investigative Deliberative Panlectic Evaluation Method (OIDPEM). Further information is in Ch.4 & Ch.8 - Science.

In our Principle, Love is subordinate only to Honesty and Logic. And Love is a very complex concept. So, we must try to understand Love more fully. The Greek language has four words for different types of love.

- Eros (passionate, physical love)
- Agape (the most exalted form of love which prevails in spite of imperfections in others)
- Philia (brotherly love)
- Storge (the enduring bond of love among family members)

While those four words more fully define it than the single English word “love”, there are aspects of the term that remain unexplained even by four words. Prime components of the term ‘love’ in the Omniascendent Principle are selflessness, honesty, caring for the value of the lives and well-being of

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others. We must frequently examine our relationships to ensure they embody those components and are open, caring and giving.

Yet, we seek still greater precision in how we define and envision love conceptually.

We stipulate that Love is an intrinsic element of Honesty. We value logic and rationality most highly, but there are times when they must be tempered with Love. Logic and Love must, whenever possible, complement, not conflict with each other in our deliberations. And, for Logic and Love to exist in a Balance Sublime is not the same as the two elements being equal in importance or influence in every situation or context. There are certain circumstances when the emphasis of Love and Logic will shift in importance in relation to each other in order to prevent serious harm to people or the environment. However, our respect for the vital importance of Logic means that if at all possible we cannot compromise Honesty. And, there will be times when the most beneficial, reasoned decision will, unavoidably, result in one or more involved parties being discomfited or hurt emotionally and/or physically. This is not an outcome we desire and should be avoided whenever viable alternatives can be found through diligent research, panlectic discussion and reasoning. So, we recognize there are times when unpleasant situations yield greater benefit in the long run. An example of this, which must be considered and analyzed carefully before implementation, is referred to as 'tough love'.

And, when sincerely sought, forgiveness is an aspect of Love we should willingly employ. For we are all human and make mistakes. When we transcend a hurtful word or deed and forgive someone, that is enlightened behavior. However, we must not allow people to abuse the gift of forgiveness or mercy with frequent or chronic intentional, hateful,

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destructive words or acts, which are often followed by insincere requests for forgiveness. A gracious person might offer forgiveness and compassion even to the unworthy. However, to be worthy of forgiveness and compassion requires the transgressor to recognize and admit to the error and have a sincere desire and request to be forgiven and an ongoing diligent effort to not repeat the transgression.

Additionally, since we define Honesty as Logic with Love, we feel obligated to be diplomatic and sensitive when we communicate something that might hurt another person's feelings or be taken by the other as something that could damage an important relationship with them. However, as we have all seen, being so pleasant that the true meaning of what needs to be said is lost, can cause a lot of hurt and damage relationships, too.

As an integral part of the concepts of Honesty, decency and caring, we comply with the following doctrine. One of the songs on the GrowthRings album by CrossWind Communication Arts, llc, defines the relationship among: Contest, Competition, and Cooperation. We believe that positive, healthy competition should be encouraged for its ability to stimulate, hasten and facilitate creativity and improvement. However, competition in today's world has become predominantly negative. It is no longer a search for the best way to do something. Rather, it now most often manifests itself in stealing from, or thwarting or even destroying a competitor. Our goal is to find ways of keeping the positive spirit of competition desirable and obviously rewarding for all. In settings outside our ability to direct, we have yet to find any easy ways to do this without significant assertive intervention, if possible.

One more consideration regarding Love is Friendship. Friendship should be an aspect of all four Greek terms for

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Love and more. To be true, Friendship requires consistent and diligent engagement in the qualities of Honesty, trust and respect; essentially all the principles of Omniascendence. Honest friendship means neither party keeps score of the acts of kindness or of disappointment on each side.

At the opposite end of the spectrum from Love is hate. Hate is a term that is often used carelessly and inaccurately. Though it is a very serious word, sadly, many people use it casually: “I hate brussels sprouts!” However, true hate is purely emotional and is so powerful and destructive it is difficult for the human mind to easily or effectively control. And, as such, it frequently results in extreme destruction that is often more severe than a rational mind would intend. It is never a component of Honesty. There are three primary manifestations of hate: hatred directed at a person, hatred of a thing and hatred of an action. One common religious perspective says we should hate the ‘sin’, not the sinner. This is meant to mitigate the destructive effect of hatred on people. Omniascendence, defining Honesty as “Logic with Love in a balance sublime” is in agreement with the concept that such a powerfully negative and destructive emotion as hatred should, if at all possible, be prevented from taking hold in your mind. And, if unpreventable, the hatred should be directed at morally reprehensible actions, rather than specifically at people. We further state that, to help prevent hatred, it is everyone’s responsibility to do their best to find productive alternatives and find ways of dissuading people from engaging in morally reprehensible actions and reactions, and prevent them from such actions in the future. Everyone that feels a need to help should be careful to not put themselves at avoidable risk by getting dangerously involved with a person being consumed by hate. Hatred can seriously erode the positive qualities of your character.

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Omniascendence seeks to always focus on positive thoughts and actions and seek beneficial solutions.

However, hate the ‘sin’ (defined as dishonest or destructive behavior) not the sinner, must be conditional, not absolute. When the ‘sins’ are severe, habitual and intentional; especially when no forgiveness is sought or the sinner won’t even admit to any wrongdoing, the sin and the sinner can become inseparable. At which point it is virtually impossible for the sinner to be loved. Therefore, forgiveness is appropriate, but only when truthfully, sincerely requested and not nullified by deceit, chronic or intentional recurrence or denial of the transgression. And, to allow a ‘sin’ to go unchallenged, is likely to cause you to be considered guilty of that sin, too.

**as manifest in our sense of Responsibility:** Responsibility is another active trait of Honesty which compels involvement. We all have emotional urges. What differentiates enlightened people from barbarians is that we control our emotions rather than allowing our emotions to control us. We all have a primary responsibility to overcome our own flaws, to develop self-respect. And, we should earn the respect of others and show respect for the world. We deem appropriate selflessness to be another valid aspect of responsibility. Thus, to be diligently responsible in thinking, communication and action we must ask ourselves: who will this help and who will this hurt? Being Responsible, we work to be — modest of means and reasonable in our needs. That is: not poor, but not seeking obscene wealth and responsibly moderate in our use of resources.

**and True Humility:** Even when relatively confident in the authenticity of our position through rational analysis and even when we are convinced of the beneficial nature of our thoughts and actions and our life in general, we strive to avoid arrogance. Arrogance is counterproductive, selfish and



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destructive to our own emotional health as well as to our relationships with others. True humility is quiet, not boastful, it does not seek recognition or reward for accomplishment or for doing good. And, since it is easy for a pretentious form of humility to insinuate itself into our minds, it is important that, as part of our normal thought process, we examine our intentions and attitude to prevent false humility from taking hold and compromising our credibility in the eyes of others as well as within our own mind. But, nothing should prevent you from steadfast confidence in the positive nature of your efforts when following the Omniscient Principle.

We do have concern that some might misconstrue our intent and consider us to be arrogant when we criticize the actions of others. However, if you examine the full context of when, what and how we criticize, you will see that we criticize actions or positions we find to be dishonest, invalid or inaccurate and that we try to refrain from personal attacks in every appropriate circumstance.

We work for the positive success of all and care about the well-being of the less fortunate, for any one of us could become disadvantaged at almost any time through any number of unforeseeable and unavoidable turns of events. While everyone should have the opportunity for a high quality education, those who are denied that opportunity should not be unjustly blamed. And, people who have the time and resources have no excuse to be complacent or ignorant of socio-political and technical issues. While becoming as knowledgeable as possible is everyone's responsibility, becoming knowledgeable should not lead to arrogance.

**with Diligence:** Honesty dictates that we work responsibly and unflinchingly - tirelessly to the best of our ability to

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improve ourselves and the world around us. Always diligent in every aspect of our lives; but never blindly fanatical.

**and Peace:** by now, you should have noted the consistent emphasis on the positive and constructive in all aspects of our Principle. As a logical extension of this, Omniscience is emphatically pacific in nature.

There are those who say conflict, killing and predation are natural and the way 'god' created the world and all the living things in it. And most religious books are full of stories of warlike, violent, vengeful gods and people killing and slaughtering at the command of, with approval of, or by their deity. Are we condemned to accept that there can be no improvement in human behavior? Is the irresponsible, violent complacency of most of our society acceptable? Should we give up in despair and accept as 'normal' the waste, destruction and killing in this world as it has been for thousands of years? Why should we support or allow destructive primitive behavior to continue to dictate the way our society and the world is run? Omniscience answers: we decry predation and the glorification of war and of killing. And it would be irresponsible to abandon our efforts to instill a more enlightened, moral and beneficial mindset in everyone. We postulate that, while achieving such a goal seems improbable on a wide scale, there is no reason why we cannot work to improve and evolve to a higher more beneficial and constructive state, starting with ourselves. We must support peaceful, constructive endeavors or we are living like vicious, depraved animals. Some of our greatest leaders also preferred a pacific life as an ideal to which all must aspire: men such as Gandhi, and John F. Kennedy, who said. *"War will exist until that distant day when the conscientious objector enjoys the same reputation and prestige that the warrior does today."*

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Peace is not just physical. We work to instill abiding peace in our minds and lives and assist others to achieve it for themselves, too. Living in accordance with the our Principle can provide a sense of worth, hope and satisfaction from that positive effort and accomplishment. For, as an additional benefit, being mentally and physically pacific is more emotionally healthy than living a life of constant turmoil, conflict and hatred.

Omniascendence spurns violence. And, there are many who display no overt or physical violence, but, are still conducting a war against others that takes the form of stealthy aggression, conflict, vengeful acts and hateful strategies in personal, business, social or even religious circumstances. Interpersonal psychological warfare is all too common in human society. Coercion, veiled threats, compelling someone to act in a damaging way by abusive exercise of authority, power plays, etc. All these are violence, too. We recognize that a pacific nature should not be simplistic. It should be observant and aware of overt, covert or emotional violence, taking whatever action is appropriate and possible to thwart it, protecting victims of aggression.

We must also consider the opposite of Peace. We assert that war is a failure on the part of one or more parties involved in a conflict. Truly enlightened and capable people and governing bodies do everything possible to find acceptable, peaceful alternatives to the destruction and waste of human life that is war. Sadly, given the stubborn and highly emotional quality of human behavior, there are times when finding a workable peaceful alternative to a conflict is all but impossible.

War is detrimental to the emotional, as well as physical, health and wellbeing of individuals and society. And, except for very limited circumstances such as forced conscription or

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unavoidable need to defend, it is irrational and dishonest to think of those that engage in war as heroes. In the united states in the 20th and 21st Centuries the power and influence of those advocating and waging war has resulted in an entire culture of exaggerated, fraudulent glorification and justification of unending war. This has extended itself to the dishonest tendency of labeling all those that voluntarily enter the military as virtuous patriots, heroes and protectors of freedom, when for most of them, military service is a way out of a life of poverty and/or street violence, or merely a reliable and readily available mercenary career path. Or they may be zealots falsely thinking they are protecting the world from some great evil

War is almost always started by the wealthy, powerful and greedy. But, almost always fought by the young and poor. Most times war is an act of greed and aggression on the part of rich and powerful soulless men to seize more wealth and power from those less powerful in the false guise of protecting the nation and freedom. They have no regard for the lives or rights of others and are creating cannon-fodder out of soldiers, not protecting the nation.

We postulate that the only people who have ever truly won a war (especially in the 19th to the 21st Centuries) are the war profiteers who sold weapons and war materials. And often they were so depraved and mercenary they sold weapons to both sides. There are many rich, powerful family dynasties that have their basis of wealth and power in war profiteering; acquiring wealth by knowingly aiding and abetting the slaughter of people and putting themselves above all moral law. President Franklin Roosevelt, during World War II, had the courage to say, 'I don't want to see a single war millionaire created in the United States as a result



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of this world disaster.’ And, Harry Truman referred to some forms of war profiteering as ‘treason’.

It is frightening and repulsive to us that the united states has voluntarily and at times jubilantly initiated and participated in continuous war for 65+ years, from 1951 to 2016 and beyond. Despite propaganda claiming they were justified and/or as protecting the u.s., there has never been any necessity for the u.s. to have engaged in any war during that time. Even now, the u.s. continues initiation of, and involvement in, innumerable wars and covert operations to overthrow foreign governments (many of which were valid democracies) around the world. They are always falsely characterized or hidden from the public while slaughtering tens of thousands of innocent civilians.

**Intellectual Curiosity** is thought provoking and almost always triggers innovative mental processes that facilitate progress, invention, discovery and understanding of new concepts. We find it an invaluable tool in our journey toward enlightenment, for it:

**drives our Creativity**, which involves imagination and a search for a new and/or broader perspective on things toward discovering new and better ways of doing things. And, when assisted by rational thinking, pondering, and sometimes intuition, wondrous new ideas, artistic creations and inventions result. Of course, any new thought, concept or invention must be carefully, rationally and thoroughly evaluated. Also, the appreciation of natural beauty and a desire to create and treasure things of beauty is an essential element of creativity.

**and Precise Communication**, which is one of the most important skills that a person can develop. It is a critical component which allows the sharing of ideas with others so

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that they may further contribute to improved concepts, methods and understanding which often leads to synergistic progress. It has facilitated most of the most important advances in human civilization and is invaluable in helping people develop intellectually in their effort to become more enlightened. Communication can improve productivity and interpersonal success in any organization. And, there are many subtle non-verbal means of communication such as body language, facial expression, or vocal inflection that can significantly enhance or alter what is communicated. This makes communication such a complex subject it is not practical to attempt to fully explore it here. Therefore, we will only address those subsets of the subject that pertain to our work and that we find readily explicable.

Communication can be a sophisticated tool, capable of power, subtlety and nuance. However, all too many wield this wonderful and delicate tool with all the sensitivity and sophistication of a sledge-hammer. And, there are people who use communication as a subtle weapon of deceit to further selfish and destructive causes. Many people are not skilled in observing and understanding the subtle elements of communication. Choice of words is important. What may seem insignificant to some can be conceptually critical to accurate communication. Consider this: how many sides does a circle have? Many will say, “a circle doesn’t have sides.” A more perceptive person may see two: inside and outside. A geometry student may see an infinite number, considering all the points along the circle as tangential planes.

Non-verbal means of communication are easily misunderstood because they vary widely in meaning by region and by culture. Some are physically unable to recognize various visual non-verbal communication cues. Authors know it is often difficult to communicate some types

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of humor with written words alone. As I've said, and the following is truly my own original version of the thought: "A picture is worth a thousand words, but never tells the whole story." I wish it did. Even poor use of punctuation can drastically alter meaning. "Let's eat, grandmother!" is an innocent invitation. But, "Let's eat grandmother!" will get you labelled as something out of a cannibalistic horror movie. Additionally, attempts at precise communication are frustrated by the inherent lack of precision and vagaries of human language as it has evolved, twisted and even devolved over the ages. As an example, if you were not fluent in English, what would you make of the sentence: *'The springs of Spring spring forth'*. Or, *'Oh, there, there, it's alright, they're just going to put their things down over there'*.

And regarding the concept of LOVE; as we indicated earlier, the English language is woefully inadequate when it comes to differentiating and accurately expressing all the different aspects of it. The Greeks do a better job with 4 words to more carefully define it: agape, eros, philia, storge. But, even these do not adequately characterize or accurately communicate all the aspects and nuances of the concept Love. And, carefully choosing the best word to use in a particular context is always required for communication to be accurate. As an example: there is nothing wrong with someone saying you are 'angry', but would you want them to label you as 'mad'? The first is a valid state of emotion, the second denotes a lack of sanity. And, many people try to communicate without thinking about what the words they use actually mean. You usually have a 'fever' only when you are sick. But, everyone has a 'temperature'. This is why it is important for everyone to develop an extensive vocabulary and use it with precision, facilitating accurate communication and reducing misunderstanding.

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Also, perception is a critical requisite of communication. Perception can involve any or all of these senses; sight, smell, touch, hearing and even taste.

To be successful, communication is a two-part process. To send information is one part. To receive is the other. And, understanding on both ends of the process is essential for communication to occur. For the person who is to receive and perceive the communication to truly understand the complete message requires keen perception and analysis, while precision and understanding on the part of the person creating and sending the communication is also needed. Often, to fully understand a communication requires careful analysis by both sender and recipient of all the elements of what, who, when, where, why and how; as well as clearly understanding the full context and consequences involved in the communication.

Communication must be objective and unequivocal in order to be valid. Intentionally incomplete information in communication is as dishonest as willfully presenting false information. Accidentally incomplete information is less reprehensible than when intentional. There are many ways that people communicate dishonestly. They may be intentionally vague, misleading or said in a way that is evasive or deceitful. They might omit or downplay flaws in their position or belittle opposing perspectives or facts. Also, the omission of part of the pertinent facts is often used to falsely legitimize a position. You can bias what you say with highly emotional, often exaggerated, terms favoring your own desired stance. Ad hominem attacks (personal attacks with no pertinence to the issue) are an unscrupulous way of trying to divert attention and discredit a position on an issue by attempting to ruin someone's reputation. There are numerous logical fallacies used as attempts to try to falsely

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convince people to believe a point of view to further someone's goals. Many will use bullying, coercion or outright lying to try to make their own cause or position prevail. It has been said by many that if a lie is repeated often enough it will be accepted as true by those 'sheople' that do not think carefully and analytically.

Another potential serious impediment to communication occurs when the person to whom the communication is intended is not receptive. To use my own paraphrase of a wise old saying: 'you can lead a horse's-ass to knowledge but you can't make him think'. Or, they may ignore or feign paying attention to thwart communication. And, for numerous reasons, when the intended recipient is unable to understand all that is in the message sent, the result is a failure to communicate. That is why there is often the need, on the part of one or both parties: originating and receiving, to verify that full and accurate understanding of the communication occurred. Paraphrasing is one way to verify. Only when both of the two elements of the process of communication (transmission and reception) are fulfilled, including that often needed verification, can communication be considered successful.

Regarding verification of accuracy in communication; while the mechanisms of the apparatus of our senses are similar in all people, the limitations and distortions that the physical and mental filters and interpretations of the human perceptive process impose on us are different in each individual. As a result, it is certain that no two individuals perceive the world, or a message, in exactly the same way. This further limits accuracy of communication, causing flawed understanding of the world around us. To be fair and sensitive, we note that in some people some of their sensory apparatus does not function, whether from a circumstance of

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birth, or an injury, such as blindness, deafness, etc. And, in that case miscommunication is likely not their fault.

One example of potentially harmful miscommunication is when people talk about organic and 'all natural' foods. The implication is that they are always intrinsically very healthy. Castor beans can be called all natural and theoretically qualify for labeling as organic. However, anyone familiar with this common plant should also know that, while they have been used in medicine, castor beans are toxic and are the basis for the deadly bio-weapon ricin.

**as we progress:** For our lives are indeed a journey, physically, intellectually and emotionally. Our Omniscendent Principle guides us in a positive, progressive direction and gives us purpose, so our journey is not just aimless wandering. And, we hope that others who share our values will join us in contributing and make the journey more enjoyable, fruitful and beneficial to us, to them and to others, as well as the worlds through which we travel.

**toward Enlightenment:** An essential focus of this work is to learn, develop and become ever more capable of clearer reasoning, and greater understanding. Gaining more knowledge toward becoming more sophisticated in our grasp of concepts and achieving new insights, always in a beneficial way; that is Enlightenment. However, we say toward Enlightenment, since, while we may achieve satisfaction in greater enlightenment, as fallible humans, we will never achieve ultimate enlightenment in this life. With our limitations of perception and understanding, we could be compared to curious little fish in a fishbowl trying to understand a computer sitting on a desk across the room.

While there have been only a few islands of enlightenment throughout the ages, most of them were overrun and

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destroyed by barbarians, whether they were from another culture or religion or greedy capitalist barbarians, or destructive forces that sprang from within. Still, we will work to create an enduring community of enlightenment:

**with rational hope:** as the other elements of our Principles postulate, logic and rational thinking are the most viable ways of explaining the world around us. Superstition, religion and the supernatural are irrational and unsupportable in the light of facts and reason. Yet, though not obsessed with it, we may affirm a rational hope for the reasonable possibility of some form of existence beyond this life. We assiduously work to avoid being arrogant. Therefore, we must acknowledge we cannot consider ourselves to be such an essential contribution to this universe that we have earned any place of honor in any possible existence beyond this life. As a consequence, we limit ourselves to rational hope.

In all our endeavors our Principle is **leading to ever greater, Omniscient and Eternal Wisdom**. Wisdom is the mental ability to utilize knowledge and intelligence and integrate them in creative, rational ways so our mind gains innovative insights and understanding. We extrapolate new concepts from those insights in unique new forms. And, we are compelled to always apply them in positive and constructive ways. This involves critical analytical thinking, deduction and imaginative recombination of component thoughts in conjunction with lucid reasoning. All rights reserved

Thus, Wisdom is the pinnacle of all our cumulative efforts to implement our Omniscient Principles; utilizing all the methods mentioned herein to teach and learn and apply the resultant Wisdom to life in the most beneficial way.

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While I'm far from the wisest person in the world, I seek to gain wisdom through all of my experiences. Omniscience admonishes everyone to seek wisdom. Additionally, we need to understand that the wisdom offered by those that are insightful, thoughtful, honest and critical in their thinking is frequently attacked by those whose jealousy, closed-mindedness, greed and ambition would destroy any that do not agree with them. And, thoughtful wisdom is usually ignored and/or disdained by those masses of mindless 'sheople' that predominate in our world.

—**The following are our additional consequential principles.** We deem them to be intrinsic to, supportive of, and worthy of additional exposition.

**>In Love and in Life give more than you take** (In Liebe und Leben geben mehr als nehmen) This is our innovative version of the old golden rule. The old version was good, but, at best, the outcome resulted in minimal advancement. With ours, if you give a little more than you take, you create an outcome that enhances circumstances and is more positive overall. Therefore, we hold as a certainty that a society of individuals focused on giving, caring and creating is superior to one focused on taking, hating and destroying.

**>The 4 L's: Logic, Love, Learning, Laughing** (Logisch, Liebe, Lernen, Lachen) These are in order of importance and are in accord with our Omniscient Principle. Learning involves its inseparable partner, Teaching. We add Laughing, because we recognize that we would be a pitiful group if we didn't have a sense of humor and some respite from the rigors of intellectual effort. All rights reserved

**>Inequity is iniquity on the part of those that perpetrate or perpetuate it.** And those that know of, yet passively accept, inequity are guilty of aiding and abetting abuse. Skill, knowledge and hard work should all be compensated.

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Inequity doesn't mean taking something from someone who has legitimately earned it. It includes showing compassion for those truly unable to make some type of contribution. And, there must be relative equity in compensation for work. Comparing CEO compensation to lower worker pay rates, we find some places exhibit obscene, inexcusable compensation ratios. Some jobs require greater strength, intelligence, experience or decision making wisdom and they deserve higher compensation. But, the diligent work of every person is worthy of compensation that gives them a living wage. An executive who says he is worth 300+ times as much as one of his lower paid workers just because he managed to manipulate his way into that position is morally and ethically bankrupt. No one is a completely 'self-made' man. Everyone has had help, instruction and likely some luck along the way.

**Theorems and Axioms - *also essential components of life that result from our principles***

**Time Scale:** When evaluating or determining a direction toward a desired destination or goal, our perspective must include three crucial points of time: *Past, Present and Future.*

When plotting a course of action, the astute person knows that the more datapoints you have, the more accurate any projections will be.

This applies to life in these ways:

— Those who only live in the past will never know in what direction to go to progress and will miss out on life in the present

— Those who live only in the present are often aimless and clueless

— Those that try to live thinking only of the future will never live a full life in the present, and will have no starting point or points of perspective from which to project a coherent future.

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Therefore, a prudent perspective on this, adopted by Omnicendence, is: Learn from the Past, Live in the Present, Plan for the Future

**>Integrity:** We are compelled to adhere to the combined values of diligence and quality of character that make up Integrity; which is moral soundness and an essential element of Honesty. One manifestation of integrity is that we cannot stand by or be complacent when destructive attitudes or beliefs threaten to harm people or damage our world. However, we should endeavor to make our response positive and effective in preventing, thwarting or remedying the actions of those who would cause the harm or destruction. Whenever possible, we should seek the sound ideas and aid of others who display integrity. And, if we are able, we should find a constructive way of preventing further harmful behavior. Another necessary aspect of integrity is admitting when you are wrong.

**>Perspective and balance of effort:** we endeavor to behave with a thoughtful, appropriate balance of time and resources devoted to each of the following activities:

**>Thinking >Communicating >Acting** — All three are essential for a balanced, productive, emotionally and physically healthy life. If we were to spend all our time just sitting somewhere *thinking*, which some of us might like to do, we would become just a bunch of intellectual, yet ineffectual, slugs. *Communication* ties people together, creates cohesion, builds relationships and facilitates teamwork toward a goal, which increases effectiveness in achieving that goal. And, as mentioned in the passage about thinking, acting without careful thought and planning, will surely cause all sorts of chaos. Yet, in most instances, thinking and communicating will not accomplish anything without taking *action*. Action is a critical step leading to fulfillment through

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achievement of any goal that has a physical component. And, “**You will more surely know them by their actions than by their words.**” . . . Don C. Windmiller

>**About the state of mind to which we subscribe**

—*Closed Mind* - we reject because it is stagnant and moribund. It prevents communication, learning, creativity and progress

—*Open Mind* - we reject because it poses dangers, too. All kinds of illogical, frivolous beliefs can enter and common sense can fly out. Being open to new ideas is only appropriate and positive if those new ideas are carefully, objectively examined and validated.

—>>>**So we conclude it best to keep an *INQUISITIVE, DISCERNING, ANALYTICAL MIND***

— **Human mental processes begin with initial Inquiry and Perception then proceed through Thinking and Decision Making and hopefully to an end result: the embodiment of Wisdom.**

Below, we explore in greater depth and delineate our approach to decision making and validation of concepts by use of a tool we’ve developed:

>>**the Omniscendent Investigative Deliberative Panlectic Evaluation Method (OIDPEM) (Ch. 4)**

**Thinking** is careful, rational, reasoning to form ideas from elements of experiential or theoretical knowledge by utilizing intelligence.

*Intelligence:* the ability to comprehend and use the lessons of experience, observation, gathered facts and theories by logically examining and correlating numerous elements of knowledge in a meaningful and useful way.

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*Knowledge:* gathering and understanding information acquired through study, sensory observation or experience. - knowledge takes two general forms:

- *Empirical:* derived from practical experiments and observational experience only.

- *Theoretical:* derived from hypotheses and principles, not from practical application, observation and experimentation.

**Teaching and Learning** are two sides of the same coin. The imparting and reception of information which can be factual *knowledge* or *intelligence* or *wisdom*. Anyone teaching should also be learning. And those who are learning may be able to contribute something from their experience to the lessons. “*Don’t just teach your children to read. Teach them to question what they read, teach them to question everything*” George Carlin.

**Wisdom:** the ability to discern, analyze and recombine the relationships of ideas and facts and use the elements of *knowledge, experience, intelligence, decision making and common sense* in unique and creative ways to extrapolate new concepts and achieve new and greater insights.

### **PERCEPTION**

Perception is, perhaps, the most essential and yet flawed of human characteristics. We perceive the world imperfectly; through relatively blurry, murky senses and through many filters; biological, mental and emotional, some of which are intrinsic or instinctive, some are self-created through experiences. The breadth, depth and accuracy of our field of perception is limited. And, we should be sensitive to those who, as a result of injury or a circumstance at birth or later in life, some have sensory apparatus that functions poorly or not at all. The sense of sight, as an example, might have limitations that take the form of ‘color blindness’ or lack of visual acuity. Our sight is not as keen as an eagle’s and the

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spectrum of light we see is limited compared to some other animals. Human night vision is limited to shades of gray because the ‘cones’ in the retina that give us color vision are relatively insensitive and provide no color information in low-light conditions. These are examples of physical limitations filtering our perception.

All human experience of events is captured by our sensory apparatus, passed to and interpreted by our mind. Due to the physical and mental filters and limitations addressed in this topic, our perception of things is always distorted to a lesser or greater extent. This must be taken into account when evaluating the validity of all instances where people talk about experiential knowledge. Was that really a UFO in the night sky, or just the lights of a plane banking in a turn or someone sending up a clear plastic bag with a candle in it? Was that really bigfoot or just a bear seen through the autumn haze in the forest?

Our sensory organs pass what they perceive to our brain, which interprets and presents the results to our mind. The mind often imposes emotional interpretive elements and biases on what is perceived, too. All these steps with the aforementioned limitations, distortions and filters result in our perceptions having serious limitations of accuracy. And while these filters can sometimes help to rectify our perception, all of them cause alteration, and usually distortion, of what we are trying to perceive. While the mechanisms of our senses are similar in all people, the filters and mental interpretations are different in each individual. As a result, we can be certain that no two individuals perceive the world in exactly the same way. Police have found that eyewitnesses of the same event are often inaccurate and contradict each other. The old saying: ‘No man is an island’ is only partly true. To complete the concept we say: ‘No man is

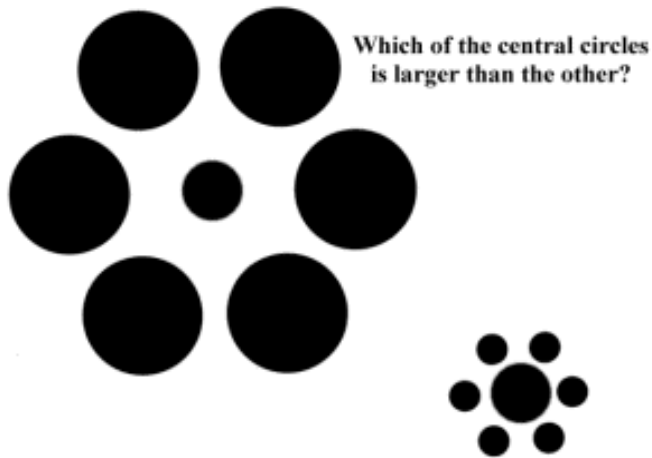
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an island, and yet, every man is an island’. Which is to say that while people don’t live in complete isolation from each other, no two people perceive things in exactly the same way. So, no one can precisely understand another’s thoughts. That is a form of isolation, rather like an island, if you will. Some people will see a scene and glean more information than others because their analysis of, and extrapolation of, information from what is seen is more highly developed or their mental filters might be more accurate. There are times when we might focus on a specific object and miss the rest of what we would perceive if we were also able to pay attention to our peripheral vision at the same time. This is the result of humans having blind spots and being selective in what they observe. And, there are times when our mind places limits on the type and amount of information all our senses convey. The totality of reality of the universe (and even the relatively less complex realm of human existence) is so immense and complex that some forms of perceptive filtration and interpretation are necessary to protect the finite and relatively fragile emotional human mind. I accept the proposition that the human mind is so limited and vulnerable that if it were to be exposed to and try to grasp the unfiltered entirety of reality all at once, that mind would quickly go insane.



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Here are optical illusions to demonstrate how easily our senses can be fooled.



The central circles above are both the same size!



Is the Glass: -half full? -half empty? I say the glass is completely full, half with liquid, half with air.

Physically, the glass can never be anything other than full (unless it is sealed and evacuated).

Philosophically, emotionally, psychologically people who see the glass as half full are often considered optimists, those that see it as half empty - pessimists. However, I say those that see it is completely full are keenly perceptive and wise.

Some people are consciously aware of these perceptual limitations and distortions and work to compensate for them by optimizing the accuracy and completeness of their perception. Some are completely unaware of these limitations on their ability to perceive. As a result, the accuracy of their

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thought processes are also more limited. Additionally, the filters the human perceptive process impose on us all cause imperfect understanding of the world around us. This includes communication sent and received. Throughout our lives some of us continuously endeavor to improve our understanding of the universe around us. But, people use different methods to try to do it. The mental methods people use for perceiving and processing thoughts include: rational methods, emotional methods, the instinctive 'lizard' brain and the rather difficult to understand and often unreliable function of intuition or instinct. Philosophy, science, religion and superstition all attempt to make sense of the universe. But, some are more accurate and positive than others. Two other necessary elements to ensure the most accurate perception possible are: achieve an understanding of the complete context and endeavor to discern all the implications of what is being studied.

### THINKING

Within the context of our Principles, we place great emphasis on finding the best method of 'How to think' and much less emphasis on 'What to think'. For we are hopeful that when one uses sound, valid principles and learns *how* to think, then, as a logical consequence, one will invariably find the most positive, honest and accurate elements of *what* to think. And, our Omniascendent Principles have specific axioms and methods to make our thought processes honest, logical, positive, accurate and productive.

We find that human thought and behavior is sometimes conscious, sometimes instinctive or reflexive. These subjects are so vast that we cannot claim to understand them completely. Yet, we work to continue to increase our comprehension of as much of the complexity of human thought processes and behavior as we can. This helps provide



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methods of improving the quality of our character and offering those tools for others to use to make their own lives more beneficial, too.

There are two primary modes of human thinking.

- *Rational*, conscious, critical thinking, which we value highly and which is the basis of our OIDPEM and

- *Emotional*, feelings based thinking using speculation, hunches, supposition without analysis, superstition, blindly following the dictates of some authority figure or religion and intuition ('though we admit that intuition can at times be the result of subconscious, yet valid reasoning). And, within those two modes of thinking we find these tendencies:

—some people believe only what they see (through their flawed mechanism of perception)

—some believe that what they see is all a figment, a mental construct, the veracity of which cannot be trusted at all

—some believe only what their heart tells them is true (usually superstitious, purely emotional and therefore mostly inaccurate due to being incomplete, subjective and distorted)

—some believe only what their mind tells them is true (which can be from a point-of-view of logical analysis or more commonly from imaginative speculation which is still limited and therefore often inaccurate due to being incomplete)

—However, Omnicendence knows that our perception, experiences and our thoughts, imagined and logical; ALL have significant flaws and limitations. Given those limitations, we must validate all experience, information and conclusions using effective cross-check methods and the critical thinking embodied in our OIDPEM. So, are there any absolutes? Is everything relative? Is there a method that can prove something to be permanently, absolutely true? Admitting the above limitations, we conclude any idea might

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be subject to being disproved at some future time when better information and greater reasoning ability is available.

Levels of likely certainty and validity of some expressions can be generally categorized, from least to most, as follows:

>Speculated (the proverbial wild guess)

>Imagined (new tentative perspective on an issue based on a fresh, creative thought or inspiration)

>Opined (usually based on some feeling or sometimes on research, or sometimes only belief)

>Believed (a subjective, emotional, and vague concept, usually unsubstantiated by reason or logic. Not automatically false, it is just of unproven validity)

>Possible (an open mind accepts expressions can be within this category, but a healthy skepticism is prudent)

>Consensus (of opinion or even observation which has the limited validity of an opinion or popularity poll)

>Observed or Experienced (subject to the limited accuracy of the perception and perspective of the observer)

>Hypothesized or Theorized (from a careful honest examination of an issue and its context, it is an expression of logical conclusion)

>Proven (as fact? as truth? Anything considered proven is only 'true' until it is proven 'false'. Truth is an elusive, relative, somewhat vague, arbitrary term, compromised by limited perspective and rationality. Facts can be conditional.)

It is important to be diligent in thought, but, there are extremes to be avoided:

>>'over-thinking' an issue can sometimes be the mind procrastinating and getting caught in the paralysis of excessive analysis. Or, it can be incessant emotional thought (perhaps reading too much into a subject, ascribing supernatural, superstitious or religious significance that is false, or, getting caught-up in strong emotions which ignore

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and suppress rational thought). And, we must avoid obsessive thought.

— and the other extreme:

>> 'don't think, just do it'. Impulsiveness poses its own dangers. Such an imprudent, unpremeditated attitude can lead to rash acts that can be destructive to self, others and the surrounding environment.

There are tools to help avoid becoming obsessive. A wonderful artist affiliated with CrossWind Communication Arts, named Bob Peck, knew that he could continue 'perfecting' a painting forever if he wasn't careful. So, as the work neared completion, he would occasionally step back and dispassionately, mentally assess it. When he saw that he was just "polishing it to death", he would put the letters 'tge' unobtrusively somewhere in the work. That signalled him to STOP, because it was 'tge' 'That's Good Enough'. And, he would never work on that painting again, thus avoiding obsession.

At the physical level, the human brain is a network of neurons (specialized nerve cells) using electrochemical signals to create thoughts, carry out thinking and reasoning procedures, processing sensory input while creating and storing memories. The mind seems much more than just electro-chemical impulses in the brain. Even more nebulous than our mind, the soul has yet to be satisfactorily explained by anyone. Is it part of the mind? Does it exist separately? Or, is it imaginary?

In some ways, comparing human mental function to a computer has become a common and somewhat valid comparison. For computers, to some extent, have always been developed using the way the human mind works as a model. The same holds true for computer Artificial Intelligence (AI). And, there are many different outcomes speculated upon by

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people regarding how humans and advanced artificial intelligences will interact in the future. Of course, the nature of these interactions will, to a greater or lesser extent, depend on the mental state and constraints instilled in the AI by its programmers. Some are fearful that AI's will become independent and consider humans a threat or impediment to be removed. Some are confident that advanced AI will look upon humanity in a kindly way. Only time will tell.

A Serious Note of Caution: Most scientists have naively and with blind idealism only seen the positive applications of their inventions. Many claim their invention will hasten utopia for humankind. However, in reality, almost any invention can have bad side effects and often will be 'weaponized'; subverted to a destructive use. Don't inventors ever read Frankenstein, The Golem, the Russell-Einstein Manifesto or any of the other countless stories that point out how inventions and artificial intelligence are always flawed and easily subverted? And, if an AI becomes aware of the world around it and recognizes its potential for use, what is to prevent that AI from being as greedy and destructive as the humans around it?

Additionally, we have concerns that 'anthropomorphism'; modeling computer AI function on the human brain, may not only be arrogant and dangerous, but may be hindering the sophistication of computer AI. After studying many articles regarding the theories of thought processes and computer design, we conclude that the ability of a computer to pass a Turing Test, where a computer is so sophisticated that its responses are indistinguishable from those of a human being, is more likely a barrier to development, not an optimal path to achieving sophistication in an AI. For it could be likely that there are more efficient and effective ways to achieve AI than patterning it on the highly limited and often unreliable

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function of the human brain. As an example, how many people are capable of mentally solving complex calculus problems? And few of us have instant, accurate and complete recall of all the facts, thoughts and memories crammed into our brain. And, there is recent neuro-biological scientific evidence that every time a human memory is accessed it is altered; sometimes subtly or maybe drastically. All that further reduces the likelihood that the human brain is the best blueprint for developing advanced AI. Computer processors are now designed to waste vast amounts of computing time and effort engaging in trying to anticipate the next operator move, a foolish human trait.

The 'operating system' of the human mind is quirky and without imposing discipline on it, often does not perform in a logical or reliable fashion. The 'data storage', while seemingly unlimited, gets crammed full of data and a lot of that may be redundant for the sake of better reliability. A lot of that data is important. A lot of it is inconsequential. Some people's minds are better than others at filing, indexing, organizing and retrieving all that data. Often the human mind is like a computer with a faulty index or poorly designed data search capability, making it difficult to recall specific, desired information hidden in the immense jumble of data. Additionally, the human mind is subject to inaccuracy of data; sometimes due to inaccurate input, the distortions of the filters between the inputs and the processor, the interpretation and filtration by the mind of the data input through the senses, or sometimes due to corruption of the stored data over time. I wish there was an easy way to better organize and retrieve all the data stuffed into our minds.

What the brain receives from human experience through the input of the senses is merely an interpretation through many filters and is subject to significant sensory limitations

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and distortions. Further reduction in accuracy of perception results from the different kinds of filters that exist or develop in our senses and in our mind. Some of these filters are the result of the methods used by sensory mechanisms and they can create distortion. Some, we create mentally throughout our lives, sometimes to protect ourselves from the harshness of reality and sometimes to be able to concentrate on a single aspect of what is being perceived. Both sensory and mental filters limit the accuracy of our perceptions. Often these result in distortions of perception that significantly and permanently influence our thoughts and the resultant subjective opinions we hold, much as an uneven lens distorts the image presented to the eye. Often the shields our minds create blind us to things we don't want to admit exist, such as a phobia or traumatic past event. As such, they can even help us believe as necessary and acceptable numerous false thoughts and actions.

The brain has various structures and physical areas where different processes take place. Scientists have been locating and mapping physical areas of the brain where specific types of thinking take place. These areas seem to be generally consistent in all human brains. However, there are often numerous processes involving multiple locations in the brain for any one thought process. One area is a primitive 'reptilian' portion of brain that is responsible for instinctive (perhaps hard-coded) behaviors such as 'flight or fight'. Some reflexive behaviors (blinking when something approaches your eyes) are also likely hard-coded instructions in the brain, perhaps even coded into our DNA as our embryo develops. Some may be learned reflexes. There are many areas where sensory input is interpreted and areas that seem to be responsible for cognition: learning and reasoning often as a result of correlation of sensory input with experiential information in

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memory. And, it should be noted that, currently, electronically 'reading' brainwaves does not involve direct capture of stored memory, it only sees current neural activity.

Thought processes include routines or patterns that are developed over time as the result of responses to experiences and mental calculations. Becoming 'handed' at a task (such as walking, or the ability to knit without consciously thinking about all the muscle motions for each stitch) is an example of these learned and retained patterns. Another, currently more enigmatic and complex, type of behavior pattern is the 'values system' embedded in each human mind. Another is the ability to engage in mental arithmetic and logical calculations; drawing conclusions from stored memories of formulae and equations. There are rational processes and there are fanciful or imaginative processes that can be a source of the positive trait of 'creativity' or of the negative trait of superstition.

Also, the human mind amasses and stores information over time and the subconscious may create links between what it considers related bits of information and then it may draw conclusions or extrapolate new ideas from these that the waking mind will become aware of when these instincts and intuitions float into conscious thought. As such, it is appropriate to mention here that the more abstract thought processes of 'Instinct' and 'Intuition', while not logical or fully conscious processes, are referred to as a legitimate 'sixth sense' by many, such as G.E. Moore 1873-1958. Yet, while we admit they do exist, at this time we must consider them mostly unreliable 'vaporware', since it is difficult to define and almost impossible to test or analyze them all for consistent accuracy. A personal example, which many have experienced, is what happens when you see a person for the first time. Driven by your instinctive and involuntary need to quickly classify that person as 'friend or foe', your primitive

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emotional mental system makes a snap judgment and you will very often get an immediate strong feeling about that person based on the partially subconscious categorization of their physical appearance, speech or perhaps their body language. This is a judgment that your reasoning conscious mind has little control over and later a decision based on careful reasoned observation and evaluation of that person may confirm or completely invalidate your initial instinctive reaction. While they appear to be processes of subconscious correlation, extrapolation and conclusion by the mind on a subliminal or subconscious level, these instinctive results are often unpredictable and unreliable when tested against fact.

Finally, it should be noted that, as observed and documented a number of times, there are situations where carefully developed instinct and intuition are helpful and accurately insightful and can augment logic and reason.

—Human thought is sometimes a difficult thing to control or direct without the mind meandering in all sorts of other directions. This can, at times, thwart our need for intellectual concentration. However, it can be the constructive basis of free association and mental flights of fancy. Also known as:

—Imagination, which unavoidably plays a role in almost all human thought. It is unfettered mental conjecture and extrapolation which, in itself, is neither bad nor good. It can simply, and without concern, be a form of mental relaxation. It can be a tool of creativity. It can be used to clear your mind when you become mentally 'blocked' after concentrating on one subject too long. It can be a tool to free your mind from constraints and assist in the exploration of all possible variants, perspectives or elements of an idea. The results of imagination, when placed in a rational framework or train of thought often lead to a positive result.

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However, when imagination causes your mind to accept irrational, superstitious belief as though it were real, the results are often negative and chaotic. The mind can also unsuspectingly confuse the desirable fantasy of imagination with reality and such self-deception can be a danger.

There is an old joke about “how many psychiatrists does it take to change a light bulb? Answer: Only one, but the light bulb must want to change.” By analogy, to change our human behavior patterns is a difficult and slow process, even when we want to implement change. Wouldn't it be easier and more effective if people's minds were somewhat more like computer code? You could correct bad behavior quickly by just re-writing some code once, instead of the laborious task of constantly being on alert for the bad habit and applying discipline, repeatedly preventing and/or correcting the behavior. Of course, the level of security protections needed to prevent unauthorized outside access from altering our mind would pose a serious problem (does that sound familiar to you careful Internet users?).

The human mind, despite all its supposed resilience, imagination, scheming, and contrivances, is a fragile entity. From the moment it is exposed to the world, it begins to shelter itself behind shields and filters of protection. As we said earlier, if a human mind were to be exposed to and perceive the entirety of reality around it, that unbelievably vast and harsh flood of input would destroy that human mind with incredible speed and utter indifference.

—Regarding rational thought and miracles: To paraphrase a saying by Arthur C. Clarke: **To the human mind, natural occurrences or technology outside the experience or reasoning ability of the observer, are considered magic.**

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In reality, events that are apparently magic or miraculous are simply ones that we do not have sufficient scope of experience or knowledge or sophistication of reasoning ability to explain in a rational manner at the time. Throughout history, seemingly supernatural events were later understood as natural, rational events, satisfactorily explained as our knowledge grew and our ability to logically explain phenomena became greater.

—Another important differentiation that many people don't seem to make or understand is that opinion is not fact. Many people will engage in the false equivalency of giving the same validity to beliefs, opinions and rumors as they do to facts and provable assertions. And, both opinions and facts can be misleading; sometimes as an honest or ignorant mistake, often as an intentional attempt to deceive. Similarly, few people understand the implications of an opinion poll. A poll can be created with questions cleverly crafted to preordain a specific outcome. The composition of the population participating in a poll can be carefully tailored and limited to those who are known to support a particular position or cause, thereby completely undermining the objectivity and therefore the credibility of the poll. And, it must be recognized that no matter how carefully and objectively a poll is designed and administered, it is still, basically a popularity contest that, as often as not, measures majority opinions, not facts. Sometimes it only indicates how intelligent or ignorant the participating populace is.

—Statistics, which most people casually consider clear and factual, can easily be made to mislead. There is a famous graph at [venganza.org](http://venganza.org) (the site of the Church of the Flying Spaghetti Monster) that intentionally shows how two trends can have a close correlation even when there is no causation. It shows there is a clear relationship between the trend lines

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of number of pirates and temperature through time even though there is no direct cause and effect link between them.

Set your mind to ponder the idea that ‘The universe doesn’t care about us’. What rational and factual evidence does anyone have to support or to dispute that concept? The fact that earth bears geological evidence of massive meteor strikes, that it seems certain there have been mass extinction events and that humans could easily be subjected to one, leads us to conclude that the universe is not a very hospitable place for life forms such as ours. And, we see that efforts like project SETI (the Search for Extra-Terrestrial Intelligence) have found no definitive signals of intelligent origin outside our solar system. Which leads to a lot of conjecture as to why we have not been contacted by intelligent life from beyond our solar system. This is called the ‘Fermi Paradox’. What if everyone is listening and no one is sending; so there are no messages to hear. In the movie ‘The Day the Earth Stood Still’, one plausible reason put forth is that humans are so unpredictable, dangerous and antagonistic to anything unfamiliar that advanced extraterrestrials have labeled our planet too risky and dangerous to come into contact with. *Maybe, as I conjecture, we should first be Searching for Terrestrial Intelligence.*

### TEACHING AND LEARNING

We still have so much to learn. And, that will always be true. So, this work is not by any stretch of the imagination complete or definitive in all aspects of the topics into which we delve.

Learning and Teaching are critical life processes and opposite sides of the same coin. Essentially the two are mutual and simultaneous when done correctly. Anyone teaching should always be open to learning at the same time.

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And, anyone learning might have something instructive to contribute.

To grow in Enlightenment, we should learn from every communication, observation and experience. From some of those we learn something positive — from some we learn a negative: how not to think or act. From some experiences we discern that something is not true or accurate or results in a very bad outcome. However, we should use the Omniscendent Investigative Deliberative Panlectic Evaluation Method (OIDPEM) to analyze and help ensure that we are learning the right lessons.

It is also important to recognize Teaching and Learning are inseparably linked to Communication. True Teaching and Learning are very efficiently and effectively facilitated by precise communication and the application of the OIDPEM which requires Logic, reason, a rational objective approach and critical thinking. And, our Omniscendent Principles say teaching *how* to think is more important than teaching *what* to think. True teaching is not pushing facts at students. Just as learning is much more than the mere ingestion, retention and regurgitation of facts. If your idea of teaching is a one-way dissemination of material to students, you are not educating, you are demanding senseless memorization, or worse you are indoctrinating. Education requires interactively providing a complete, accurate and objective context and all the elements of what, who, when, where, why and how; as well as clearly explaining the consequences to all the places and people in the subject. Also, an excellent teacher finds ways of making what they are trying to teach interesting and pertinent. Teaching and Learning must maintain a careful, disciplined balance between a strict lesson plan and the ability to explore tangential, but related subjects. This suggests the distinct

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benefits of an outline-like structure of the subject. Socrates let discussions lead wherever they might. But, when a discussion has no limitations, that diversion can prevent the intended subject from being adequately covered. At the other extreme, being too restrictive of discussion can dampen interest and adversely narrow and limit the learning experience.

The aspects of peoples' mental focus encompass a wide spectrum. While some have a very sharp and concentrated focus, some take a broader view. It is best to be balanced yet flexible, developing the ability to shift from **specialist** (while avoiding obsession) to **generalist** as the needs of the situation dictate. Specialists can achieve great knowledge in a narrow field, but may miss the bigger picture. While generalists have a broad perspective, but might miss the subtle details or nuances of a subject.

There are many ways we consciously or subconsciously learn things.

We can learn through observation.

We can learn from information provided to us by others.

We can learn from experience.

However, the nature of the lessons we learn from all these methods is very important. We might learn what not to do or how not to handle a particular circumstance if the experience observed yielded undesirable results. Or, we might learn what to do if it yielded valid or desirable results. We must analyze all experiences and results rationally, objectively and carefully so we may learn from them wisely.

We can learn merely from sensory observation of people's actions and/or the processes of the natural world around us. We need to utilize keen perception and be aware of its limitations and distortions.

Asking questions can be a good way to learn. As is the pondering of a concept or theory, imagining all the possible

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ways that it can be applied and subjecting them to analytical reasoning. However, we must examine these ideas, questions and theories from all angles and make certain that we ask All the Right Questions and we must rationally and fully analyze the answers to ascertain their validity. Additionally, we must consider the level of honesty, sophistication, veracity and any biases those providing answers might have. We will often learn best by considering a subject or problem and applying the OIDPEM as the most suitable method for analyzing them to establish the validity of tentative solutions uncovered.

And, another way we must be cautious in evaluating what we learn is because all human experience of events is interpreted through our filtered and distorted sensory perception. This must be taken into account in all instances where people talk about experiential knowledge. The phrase "I know what I saw" is fraught with danger, due to the high likelihood of some degree of error in perception or memory. The reports of numerous eye witnesses that have observed the same event have been carefully noted and compared and often found to differ wildly.

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### CHAPTER FOUR — *The Omniscient Investigative Deliberative Panlectic Evaluation Method*

#### DECISION MAKING

Compare the **Omniscient Investigative Deliberative Panlectic Evaluation Method (OIDPEM)** to the concepts of: Debate, Opinion, Speculation and Rumor.

Consider these two theoretical paths of thought progression:

Logic —> Reason —> Enlightenment —> Wisdom

compared to -

Speculation —> Conjecture —> Superstition —> Chaos

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The 'Logic to Wisdom' path is prescribed by the Omniscendent Principles.

The 'Speculation to Chaos' path, popular as it is in some segments of society, is irrational and most likely to result in undesirable superstitious beliefs.

In considering how to validate theories, one important process element can be: when two sets of data exhibit a relationship, we must examine whether they are merely exhibiting a correlation or whether the relationship points to valid causation (a link where one is a cause of the other, often known as cause and effect)

examples:

The Flying Spaghetti Monster graph of the number of pirates vs. temperature change through time, where Bobby Henderson intentionally presents two sets of statistics which show strong correlation without any causative relationship.

And, in the April 2016 Analog Magazine, guest editor M. Flynn in his article 'Worms in Newton's Apple' writes that huge amounts of data result in tons of theories, but few of them are supportable, replicable or even explicable.

Also, in any decision making, it must be accepted that scientific methods, while excellent analytical tools, have limited applicability to non-technical topics, such as sociology, psychology, philosophy, etc. This is especially true when the topic is so complex that it would be impractical or impossible to include all the factors in an analysis. However, given the progress made in advanced computing, it may soon be practical to accurately analyze much more complex masses of data than is currently possible. See Ch. 8. And, when appropriately adapted to the circumstances, our OIDPEM, or a less stringent variant, may be helpful when used as a framework in the development of an understanding of almost any topic, technical or non-technical as mentioned above.

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*The Omniscendent Investigative Deliberative Panlectic Evaluation Method is a procedure to increase method and reduce madness.*

NOTES ON USE OF THIS METHOD:

—We strongly recommend that, whenever possible, to obtain highly valid results, this process be used by a group. Or, that other people conduct the same analysis to corroborate the results as in a 'peer review', which is an important aspect of any scientific method.

—This method may be abbreviated for less formal decision making purposes, as long as no elements that are critical to the subject are omitted. Remember, it is like a framework and if some necessary elements are omitted, it may or may not yield supportable results. (pun intended)

—Our method is one among many scientific methods developed which may be valid in various different contexts.

—Everyone involved must all work in the spirit of the Omniscendent Principle toward an honest, rational, objective, enlightened Consensus. The process is never to be a 'democratic popularity contest'. And, all biased and purely emotional ranting is to be discarded.

—Additionally, for the results of any analytical or decision making endeavor to have credibility, there are some elements required of all of the variants of Scientific Method and the OIDPEM. These include: honesty, objectivity, transparency, logic, openness to constructive analytical criticism, peer review, ability to be replicated, etc.

—Another consideration is that we must always ask, as part of the evaluation process: who will this help and who will this harm? We should seek an outcome that is most beneficial for all. Additionally, when damage or harm may be caused (environmentally, emotionally, physically, or otherwise)



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Omniscendence requires that additional careful consideration be given in light of the principle element of 'logic with love in a balance sublime', bearing in mind that balance is not necessarily equality.

**Here is the actual step by step methodological approach, framework and procedure for deciding, and accomplishing almost anything:**

- 1) **Establish the level of immediacy** - is the topic/problem one that requires an urgent or even emergency decision and action? Or is time not a critical factor? Use the answer to that to establish a time frame for the project and follow the process below. And, in conjunction with immediacy, when faced with more than one task, prioritization is necessary. That will make your efforts more productive. Proceed thoughtfully considering the possibility that the result of one decision could be required as an input to another. Also, objectively consider all the vital needs and values, not just superficial emotional desires.
- 2) **Define the topic/problem** (or desired goal) in the clearest, most complete manner possible.
- 3) **Achieve a 'panoptic perspective' on the topic/problem** Gain the greatest breadth, depth and accuracy of perspective by researching all viewpoints and aspects and gathering the greatest amount of currently available information on the topic/problem. That will help gain the most accurate understanding of it. This includes determining the full scope of the context (technical, environmental, societal, etc.) in which the topic/problem and solution will exist. And, as suggested by the Socratic method: it is best to initially allow for exploration of all pertinent information to follow all courses of inquiry brought up by all those involved. This is because it is easier to discard information that proves

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irrelevant than it is to start over to try to discover and examine information not explored in the original effort, as shown in Open Discussion below.

4) **Seek out and list all possible hypotheses and potential solutions**, including examination of all the imaginative and creative possibilities, as well as all the sensible, rational theoretical solutions. Define and list all the positive and negative implications of implementation of each of these possibilities. This must include defining all the resources needed for each solution, compared to the resources available and note whether one consuming fewer resources can be used without compromising the quality of the results.

5) **Analyze and Decide on the optimal solution, and prioritized alternatives.** To accomplish this, honest panlectic discussion (see below) and deliberation are used to establish the most ideal consensus. This process involves complete, objective, qualitative and quantitative analytical reasoning and critical thinking, including consideration of context with thorough rational evaluation of each possible solution for practicality. Be sure to take into account the severity and duration of all potential positive and negative consequences of implementation. If helpful, establish tables (matrices) of the possible solutions which prioritize each set of factors and results for each of the candidate solutions. This includes considering which will produce the most optimal results, which will make best use of the resources available (cost-effectiveness without compromising quality of results), which can be accomplished within the time-frame, which is the most efficient, which is the most effective, which will be the most reliable and enduring, etc. And, finally, consider which will result in the best and most positive outcome for the most important factors (people and things). After the primary

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solution is established, create a list, in descending preference, of any other viable solutions.

6) **Take appropriate action on the decision reached**, implementing as appropriate, and/or incorporate/establish as a policy, strategy or method for dealing with subsequent similar topics/problems. ALSO IMPORTANT: Communicate and make complete records of topic/process/decision/action to prevent ‘re-inventing the wheel’ in the future.

7) **Observe and re-evaluate results at appropriate ongoing intervals of time** and in an appropriate manner for confirmation and/or further refinement as well as likely ‘recursive’ consideration toward an alternative or newly found decision for a better outcome if necessary. Omniscience considers that no topic or endeavor, no matter how completely resolved it seems, is ever finished. They are all subject to further consideration. This is a ‘feedback’ technique that helps ensure the best outcome each time a subject is dealt with.

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Regarding Open Discussion:

Traditional Dialectic is people usually with two different viewpoints discussing, debating, resolving and ‘discovering truth’ through reasoned discussion. ‘Binary choices’, only yes or no, that there are ‘two sides to every argument’ is false. There are always more than two perspectives.

> Thus, I consider it much more important that not just two viewpoints be considered. I am convinced that ALL pertinent facts and viewpoints must be considered (providing a decision making perspective with the most depth and breadth) Therefore, my new term ‘**PANLECTIC**’

### **WISDOM**

Much of this topic was covered in Ch. 3. Knowledge, thinking, intelligence, learning and teaching are all

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components which, when used in conjunction with each other, in an inspired manner, can facilitate the extrapolation of new ideas that further develop our wisdom. We say ‘further develop’ rather than ‘achieve wisdom’ because we are convinced that human limitations prevent achieving ultimate wisdom.

One other important component is Common Sense, though I’ve heard people recently remark that they are concerned that common sense is no longer common.

Additionally, when considering all the elements of the process of human thinking, we must differentiate between sentience (simple awareness of self) and sapience (the ability to use knowledge and intelligence to gain wisdom).

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**CHAPTER FIVE** — Requisite Significant Additional topics and concepts - including Society, Governance, a brief look at Belonging, Independence and Economics and a more in-depth look at Belief Systems

The Omniscient Community eschews ‘frantic’ and ‘obsessive’ while emphasizing the value of being methodical, thorough and focused.

As we pointed out earlier, Eleanor Roosevelt provided a beautiful perspective on the focal points of discussion. We try to follow it whenever possible:

“Great minds discuss ideas; average minds discuss events; small minds discuss people.”

And, we have documented that true and complete justice is rare (especially in our selfish, dishonest society and mercenary, adversarial legal system). Laws and courts are meaningless fraud if they do not achieve justice.

We condemn the new corporate golden rule: “He who has gold, makes the rules.” And, with all their direct and indirect

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negative impact on the populace, it is undeniably clear that big abusive capitalist corporations are the most destructive, murderous force extant, closely followed by religion and government (which is owned by corporations).

Futile, Feudal society rules  
the greedy wealthy fossils so cruel  
ruining the world with their fossil fuels  
while the sheople just nod, graze and drool  
ignorant of how they're the fossil fueled fools

### **REGARDING Society, Governance and a brief look at Belonging and Independence and Economics**

Primary considerations:

First, we must ask: what is the purpose of Societal Groups and Systems of Governance? Based on extensive research of theoretical and practical anthropology and sociology, we postulate that the only valid reasons for humans to resort to systems of societal groups and governance is for greater protection and success of all of the individuals in the society than would be achieved by individuals on their own.

In support of that purpose, the united states Constitution in its preamble states:

*We, the people of the United States, in order to form a more perfect Union, ESTABLISH JUSTICE, insure domestic tranquility, provide for the common defense, PROMOTE THE GENERAL WELFARE, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.* Therefore, we see these requirements of the Constitution irrefutably show that the u.s. government, as chartered, contains intrinsic, significant principles of socialism; of the requirement to ensure that the essential basic needs of all the people in our nation are met, that the commons are maintained for the good of all.

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Human society is often in many ways a disaster due to the age old conflict between individual self-preservation and the potential for greater success and protection offered by a cooperative societal group.

It is important to realize that no human society or government will last forever. Human society and governance, especially when measured against the intended ideal goals, is never as successful or civilized as people wish to believe it is. Throughout history this has been proven true of all forms of governance, due to the intrinsic, selfish, emotional, power hungry characteristics of human behavior as defined by capitalism. Aside from the understandable, yet seldom justifiable, violence that can result from rebellion by desperately poor, hungry and oppressed people, there are always conflicting needs, desires and often destructive actions driven by greed for wealth and control over the less powerful. Sometimes these destabilizing forces will be the efforts of individuals. Often, there will be 'unholy' alliances formed by power-hungry and corrupt organizations (religious or secular) or capitalist corporations.

We concur with the concept **'the only true measure of success of any human organization is how well its most vulnerable members prosper'**. Thus, even with the inherent human potential for beneficial success, societies succeed only for varying, limited amounts of time. Sadly, in most cases, by the above criteria, throughout history, organizations, societies, religions and governments are horrendous, destructive failures. In decision making and governing, the methods used determine how long and how well a governing body succeeds at its primary goal of optimal benefit to all. For, whenever people are involved, ANY form of governance faces certain, eventual corruption by human ego and greed.

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We continue to search, but have yet to find a reliable way of preventing that corruption.

To be fair, society is not all 'doom and gloom'. There have always been, and still are, many individuals and organizations, mostly minorities within society, that are honest and caring. We encourage everyone to seek out and support these sources of hope. We do.

There are differing opinions in society regarding utilization of the resources of our Earth. We know, based on the best available rational assessments, that, these resources are plentiful, but limited. Natural plant and animal hybridization safely made significant advances in the quantity and quality of food for hundreds of years. Now, some genetic modifications have grown more food in the same space and control weeds in the crop fields. However, many of those methods have very destructive side-effects, some of which are likely not yet known. Recently, chemicals allowing certain modified food crops to withstand herbicides show ever-decreasing effectiveness in that the surviving super-weeds are resistant to those herbicides, requiring use of more and stronger herbicides on those crops. This is more costly, more dangerous and those chemicals are remaining in our foods and likely causing cancer. This and other ever-increasing levels of pollution on land and in the air and seas, in addition to other serious destructive problems created by some techniques of agriculture and aquaculture, confirms that there are ultimate and insurmountable limits to our natural resources.

We have grave concerns regarding the ever growing human population as well. Most of the earth's population grows at a significant and undisciplined rate. Some cultures and religions even advocate having as many children as possible in order to overwhelm any competition. The result of

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that practice is exceeding the supply of clean water and food. This has already left the majority of people on this planet starving and in ill health. There are even some that take an unyielding position that all human endeavors must continuously grow or die. We see no justification for this, since there is irrefutable support for the proposition that there is an optimal size to any organism, or endeavor. And, exceeding that optimal size causes deterioration, inefficiency and ultimately extinction. Therefore, given that decline in the quality of life results as population becomes excessive, that mindset can only be considered irresponsible and immoral. Omnicendence does not approve of forced eugenics or sterilization. However, we stipulate that, at this point, the only honest and responsible position is one that is effectively near ZPG (Zero Population Growth). If people would concentrate on quality of life rather than quantity of life, there would be so much less environmental degradation and a decrease in famines, suffering and an increase in the quality of life for all.

In a participatory form of government, those without any opportunity for a high quality education or without the financial resources to gain sophisticated knowledge through a college education should not be unjustly blamed for their lack of knowledge. As an example, since we are discussing governance, a fully, accurately informed and involved electorate is required. If you are ignorant or misinformed regarding issues and the qualities of candidates, your ill-considered or missing vote is irresponsible and will impede societal success. It is everyone's personal responsibility to avail themselves of all the many valid sources of information and knowledge regarding governance so that they make themselves suitably informed electors. And, it is the responsibility of government, employers and all of society to

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provided the time and necessary resources so that people have no excuse to be complacent or ignorant of electoral issues both sociological and technical.

### **REGARDING Society and Governance**

>>Governance begins with the origins of Human Interaction and Organization:

As an improvement over the limited prospects for survival of lone individuals who were using the primitive instinctive part of the brain, the fight-or-flight and fear responses, some early humans formed groups to achieve relatively greater safety from predators. This is the herd instinct carried to the next level; the beginning of Human Society. This, also, improved the ability to find and share food and therefore prosper.

However, early humans, like many today, were often not able to overcome selfishness and to consider or adhere to the concept of the greatest good for the greatest number of members of the group. This caused conflict, injury, sometimes even death and made it difficult to achieve any significant or lasting progress toward a more cohesive social group. The critical components for the success of a societal group include an enlightened sense of the need for caring which results in better conditions for all in the group. Thus, caring governance is a functional requirement of a successful society. And that should be used to try to limit the destructive effects of selfishness, its resultant conflict, loss and disruption of the societal group. To be truly successful, societies and their system of governance must succeed at their primary task of ensuring the common welfare of their individual members, not the success of divisive factions or organizations. As we noted, the concept of 'promote the general welfare' is even in the u.s. Constitution.

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Sadly, too many people have a distorted understanding of many of the terms and concepts of governance. They consider the term 'welfare' to have only an evil and selfish connotation. There are some in the u.s. government that limit the concept of 'welfare' to refer only to an undeserved hand-out. However, their selfishness and inhumanity completely overlooks or rejects the fact that there are times and circumstances when a number of people, by reason of physical or mental infirmity, natural or man-made disaster, or other cause beyond their control, are unable to work for a living or to be secure in the necessities of life. Those are human beings deserving of their share of the general welfare, not broken appliances to be discarded. And, the author of this work sat in a meeting where one person, in their ignorance, didn't want to even hear the terms 'community' or 'commune' spoken since they equated them with 'communism', which, in their ignorant mind, automatically lumped all those terms in a single category of a 'horribly evil form of government'.

Based on careful research through centuries of human history, it should be accepted as fact that all the known and tried methods of governing by any body of human beings have flaws which make those methods ineffectual, moribund and injurious or fatal for the majority of the governed. That is due to the inexorable force of human greed and selfishness which drives some people and 'special interest' subgroups to find ways to gain sufficient power or influence to subvert and corrupt the ideals of the governmental method for their own benefit. We aren't being cynical, we are being honest and objective. So, on a positive note, our goal here is to attempt to find and encourage the most ideal ways to ensure fairness and limit the vulnerability of governance to failure due to human corruption, dishonesty and greed. To do so we

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utilized the OIDPEM which we deem essential to almost all decision making.

Human societal organizations (neighborhoods, communes, nations, religions, etc.) allow different levels of tolerance, exposure to and involvement with the world outside their group and toward other groups. Some are quite isolationist. This can be very unhealthy for it is easy for an isolated group to become stagnant, intolerant and often corrupt due to fear of loss of control of the group's members or due to the inherent selfish, greedy nature of human behavior. The opposite of isolationism can also cause problems, for, if overwhelming outside influences have as a goal the takeover and degradation of a positive organization and they impose undesirable values, they could demolish all the best characteristics and values of that organization. And, any community, government or religion that relies on, or allows, leadership by a single person (or a closed oligarchy) is effectively a cult or dictatorship and will almost certainly be corrupt.

Why, you ask, are we going to go to all this effort on this subject when we, alone, certainly can't change the form or nature of government of a nation. It is in the hope that anyone reading this might be in a position to positively influence how a local or regional organization or a company is run and we hope this information will be helpful in that effort. Additionally, if there is any possibility of encouraging better governance in local agencies, this could be a good start toward making people aware of and desirous of working to establish better methods of governance at all levels.

So, here we offer: *An examination of the major concepts of many existing prominent forms of governance with some of*

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*their positive and negative characteristics:* — in alphabetical order

*However, please note, the united states may resemble a republic, but is not a functioning democracy.*

**Benevolent Monarchy** - has a proven potential to be an excellent and fair form of government. But it is precarious, since it relies on the integrity of one person and perhaps their heirs and it can be corrupted or toppled by a coup of the wealthy and/or powerful.

Pro: it can prevent corruption by powerful and/or wealthy political parties, religions and corporations

Con: it relies on the continuing power, honesty, fairness, lack of greed and longevity of the monarch and requires their heirs to be like-minded. Which means it can easily turn into a terrible despotic dictatorship.

**Communism** - is a theoretical type of government that abolishes private ownership of businesses, dwellings, farms, etc. One of its goals is reducing social stratification and inequity. The USSR (union of soviet socialist republics), though popularly called communist, was more accurately characterized as being a badly distorted authoritarian and oligarchical government, not conceptually communistic. And, the member countries have mostly devolved into other forms of governance since the break-up of the USSR. There have been a number of communities, communes, kibbutzim, and other experimental societal groups that had a theoretical governing basis in communism. Some of these have flourished for quite a number of decades. However, many deteriorated into dictatorships or oligarchical forms of governance.

Pro: It tries to create a classless society that has no extremely wealthy or unduly powerful members. It tries to

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create fair and equitable production of and distribution of goods to all.

Con: While it looks fair in theory, it has almost never worked in human society. There is always a governing body. And that governing body almost always succumbs to greed, favoritism, and corruption.

**Deliberative Democracy** - requires that, for a democratic decision to be legitimate, it must be preceded by authentic deliberative discussion amongst all the parties involved, which clearly implies that it be a direct form of democracy, where all the impacted people participate. And, those participating are responsible for keeping themselves well-informed and are empowered to act on their decision.

Pro: when exercised in honesty and good faith, it shows greater promise than simple voluntary direct or representative forms of democracy.

Con: impractical in large organizations and even this method is subject to the corruption of fallible human dishonesty and therefore can easily be doomed to failure.

**Democracy** - two primary forms: 'representative' & 'direct'.

**direct democracy** - A direct democracy is basically one where the candidate or issue that receives the majority of votes of all members of the electorate population is accepted as the winner or will be declared law.

Pro: if the electorate is informed and honest, it helps assure a good outcome and can be more fair than some other forms

Con: it can, and usually is, easily turned into a popularity contest. And, it is subject to a less desirable, less qualified candidate winning due to massive money being poured into publicity and advertising. Also, dishonest representation of a

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candidate or issue by ubiquitous inaccurate publicity corrupts all democracies.

**representative democracy** - is where the general electorate selects a smaller body to represent them in all decision making.

Pro: if both the electorate and the representative body are informed and honest, it can help assure a good outcome and can be more equitable and fair than many other forms.

Con: it is more easily corrupted than a direct democracy by the abusive influences of oligarchical money and power or the popularity contest flaw. Also, dishonest representation of a candidate or issue by ubiquitous inaccurate publicity corrupts all democracies. It severely limits the options offered to the general electorate.

**Democratic Socialism** - is a more recent variant whose intent is to combine the best elements of both democracy and socialism. When it works as intended, often it provides a much higher standard of living for the majority of the people. And, the populace has a greater voice in government.

Pro: It mitigates the power grabbing and popularity contest tendencies of democracy with the stabilizing egalitarian elements of socialism.

Con: However, as we consistently state, greed, driving the accumulation of power and wealth in human behavior is the fatal flaw that can negate any positive aspects of this and other forms of governance. & © Copyright 2016 Don C. Windmiller All rights reserved

**Dictatorship** - based on a person or small group which supports a single strong personality seizing governing power, usually through violence.

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Pro: it might be the overthrow of an abusive and corrupt government, possibly resulting in some improvement for the populace for an unknowable time period.

Con: usually unstable, subject to power struggles, civil suppression, unrest, corruption, frequent abuse and even death in the populace. It is another form of **totalitarianism**, violently intolerant of all other forms of governance.

**Epistocracy** - *David Estlund in 2008 coined the word "epistocracy," meaning "government by the knowledgeable."* It has at its heart the requirement that those that decide (vote) and govern shall be an informed, knowledgeable electorate.

Pro: it helps prevent many abuses that could occur by misleading publicity directing an uninformed electorate to support a corrupt governing body or laws

Con: it still can easily be turned into governance by a power-grabbing, bigoted and exclusive oligarchy. And, it might be considered a little less fair to some because it intrinsically requires a test of knowledge of the issues and/or candidates. And, we all should be concerned about the potential unfairness of depriving some of the populace of their voice in government. Therefore, to mitigate this shortcoming, we suggest that the government needs to offer all those who wish to participate the easiest possible means of becoming part of an 'informed electorate'.

**Fascism** - authoritarian, hierarchical theory of government frequently resembling an oligarchy, often violent and unfair.

Pro: none for the populace.

Con: one of the most abusive, undesirable, unfair forms of government. But frequently found in human society. Another form of **totalitarianism**, violently intolerant of all other forms of governance and disdainful of the prosperity of the populace.

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**Meritocracy** - we expand its definition of merit from governance by 'those who have superior intellects and abilities' to additionally include 'those who also work hard for and contribute significantly to the governed body'.

Pro: it can, when honestly administered, help ensure that those most involved, who make a real contribution and who are most capable and intellectually knowledgeable are making the decisions.

Con: the categories of merit and methods of measure of 'intellect' or 'contribution' are rarely clearly, openly defined and therefore subject to abuse and corruption by whoever is establishing the criteria for judging.

**Oligarchy** - a limited group with a shared goal of grabbing and holding power. They govern through force, based on the power inherent in great wealth and/or military might.

Pro: it is beneficial only to the oligarchs who are in power and those few favored by them

Con: abusive of the weaker general populace or anyone who hasn't the power to overthrow their rule. Almost always corrupt in that they govern with tyrannical force and selfishness to perpetuate and further their own goals of wealth and power at the expense of the majority. Another form of **totalitarianism**, violently intolerant of all other forms of governance.

**Parliamentary** - where the ultimate governing power is in a group of cabinet ministers chosen from and loosely responsible to an elected legislature or parliament. Any of various convoluted and awkward systems with some characteristics of a representative democracy.

Pro: see democracy

Con: see democracy



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**Republic** - is basically a Representative Democracy with many variations, where elected individuals are empowered to represent the populace (of citizens)

Pro: see democracy

Con: see democracy

**Sociocracy** - is a complex system that has undergone many variant iterations since its conceptualization in the mid-1800s and has existed in different forms in different contexts. Basically, it uses consent decision making by people who have a specific social relationship with each other: a group of individuals reasoning together until a decision is reached that is satisfactory to each one of them.

Pro: it helps ensure that decisions are based on an agreement acceptable to all involved. It can prevent the power or popularity contest nature of government

Con: it is impractical and still subject to human corruption.

**Socialism** - is generally state ownership, or absolute control over industry and control of economic capital. It has many variants and is significantly different from Communism. It usually has many of the government structural characteristics of a representative democracy (and carries the same flaws and dangers). It has been successful to greater or lesser extents in application to a number of nations over the past ~100 years. The USSR (union of soviet socialist republics) was never a true socialist system. It more closely resembled an authoritarian oligarchy. In the united states true democratic socialist parties define and stand for a more enlightened and practical model of socialism. Most of the governments of Europe with the highest living standards overall have governments strongly influenced by socialist concepts.

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Pro: Socialism tries to prevent the ability of corporations, religions and wealthy individuals from becoming oligarchical governments by limiting their ownership of the means of production, thus moderating their wealth and power. It expands the 'general welfare' of the u.s. constitution, which increases benefit and well-being to all the people, not just the wealthy.

Con: It can discourage initiative and de-motivate people in businesses. It too easily becomes a popularity contest won by whoever promises the most 'for the masses'. Also, it is easy for a group to grab, hold, and abuse their power in the form of an authoritarian oligarchy which is to the detriment of the populace. This has happened in a number of countries.

**Theocracy** - is government by those in charge of a specific religion.

Pro: it can introduce religious based morality into a government. This might limit dishonesty in a few cases.

Con: throughout history it has always meant morality and honesty very narrowly defined and dictated by those religious leaders in charge at the time and the strict values defined by those leaders and codified in some strict religious doctrine. And, it has almost always meant a denial of participation in government, disenfranchisement, persecution and, in many cases, death to those not obeying the governing religion. It is a form of **totalitarianism**, violently intolerant of all other perspectives. Of the few exceptions we find the tolerance of other religions by some Jewish and Muslim groups at various times throughout history.

### ***Omniascendent Requisite Form of Government:***

As the result of careful and objective analysis, we envision a more ideal form as:

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**Veracious Participatory Egalitarian Governance.** The following is far from complete or foolproof, but gives the major concepts, attributes and theoretical framework. It must always be in compliance with the Omniscendent Principle. It begins with some characteristics of a Deliberative Democracy as outlined in a preceding entry. The concept of appropriate inclusiveness (the following cannot be reasons to prevent people from voting: political voter suppression, bigotry, class exclusion, rejection of dissenters, race, sex, ethnicity, religion, age, wealth, etc.). Also, there must be a 'level playing field' pervasive throughout all of society. This precludes capitalism as a force in society.

The democratic element is direct (not representative), monitored and controlled by regulations established in a fair manner by those governed. It includes the requirement for all sides to have an equal voice by limiting all campaigning by any means, other than individual personal conversations, to readily available government controlled, publicized and funded forums yielding equal exposure for all candidates and issues. This should prevent massive, unjust election spending and the resultant 'power grabbing' and 'popularity contest' corruption of elections. And, to prevent frivolous or ignorant representations from overwhelming discussions, there must be a method of prescreening by a public panel using OIPEM, as well as a means to enforce complete factual honesty in representation of all candidates and issues.

Further, as we envision and conceptualize it, the 'socialism' element must not adversely strip individuals of their sense of responsibility nor the motivating, and economy stimulating element of owning their own home and honestly running their own businesses. However, the government must fulfill the necessary role of preventing abusive capitalism and maintaining reasonable limits on monopolistic power and by

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some mechanism, yet to be developed, prevent unjustifiably disproportionate inequality of wealth and power. The government must be responsible for, and control, through regulation decided upon and approved by the enlightened populace, all the common resources such as: schools, utilities (electric, common carrier communication including Internet, telecommunications, water, waste), roads, public transportation, law enforcement, mineral rights, etc. However, the government must not provide funds or resources to any organization or business that is not open to and equally supportive of all people. This precludes all government sponsorship or funding of any political, social or religious organization. And the government must have carefully tailored controls to its power to prevent damage to individuals, the environment and the common lands and resources. Additionally, as has been the case for decades in the past, education, from elementary school through undergraduate college, shall be considered part of the general welfare and therefore funded by government and available without cost to all who diligently apply themselves to learning. An informed electorate is essential. Quality health care shall be considered part of the general welfare and therefore, shall be an equal right for all, not a privilege reserved only for the wealthy.

All of these characteristics in no way prevent private companies from operating and making a reasonable profit. But, the government must mandate and ensure that those companies do business in a fair and honest way, and prevent their operating in any abusive or monopolistic way.

Any legal system must cause all parties to honestly, diligently seek justice not merely serve the law. It must prevent the wealthy from buying a favorable verdict. The system must be more preventative and rehabilitative; when

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appropriate, punishing, as a deterrent, commensurate with the crime shall occur. Restitution is necessary.

As necessary further requirements, all levels of government must be open and transparent in all their workings and all interested parties are participants and all must be well informed and all deliberation must be supportive of the primary consideration of the common welfare of all the individuals of society and secondarily the common resources and natural environment in which they live. Furthermore, those participating must be empowered to act on their decision.

Pro: We are convinced this will yield the most honest and beneficial governance, best providing for the common welfare and striving for a society which has no stratification; preventing classifications of intolerance of people based on wealth or ethnicity or sex or other arbitrary and unjust biases.

Con: However, it is important to recognize that this, and all known forms of government, are subject to failure due to human corruption. When elections are driven by massive amounts of money and influence peddling enabling the ability to unfairly publicize, propagandize and influence candidates and issues, there is no fairness. An equal playing field and an intelligent, informed, empowered electorate are two of the most important components of fair and honest governance. We try not to be cynical, but throughout history, governance has always been compromised by human greed.

### **Additional Considerations regarding governance -**

**Proportional Representation**, used by many advanced countries with multi-party systems, it requires coalition governments to be created and this often results in much more equitable representation for all and provides a voice for more than just two unethically limiting viewpoints.

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**Political Duopoly** - is a fatally distorted, unethical, severely limited oligarchical form of government which allows only two major parties to participate. It thwarts, ignores and marginalizes any other valid viewpoints.

**Freedom and Liberty** are scary terms with intrinsic limitations and contradictions. These two terms are not absolutes. They pose many pitfalls that most people do not even consider. The freedom and liberty any individual enjoys is always relative and has compulsory limitations within the governing laws and strictures of a society, especially when they come into conflict with others' freedom of expression. These concepts, when poorly understood or selfishly imposed, often lead the unwary or fanatical to logical fallacies, such as when person 'a' considers it their right to demand that person 'b' live in compliance with the personal values and beliefs of person 'a', violating the freedoms to which person 'b' is legally entitled.

**Rights and Responsibilities.** Along with freedom and liberty come personal rights. The Bill of Rights (the first ten amendments to the u.s. constitution) outline certain rights. However, rights cannot be demanded or exercised in a vacuum. Responsibility is a mandatory requirement of any right a person claims. Rights without responsibility result in immoral actions and injury to others or the environment.

**Legal systems** also pose a dangerous 'governing' question. The legal system in the u.s. is fatally, conceptually flawed and often ineffectual as an instrument of justice. It is primarily adversarial and punitive thus destructive, not constructive, to society. It is the pound of cure (that rarely cures and often is not even applied), instead of an effective ounce of prevention. In most cases the legal system serves only the law while failing to serve justice or fairness. Wealth often buys high-priced lawyers, overwhelming the system rendering justice

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and equal protection under the law impossible. When appropriate, punishing, as a deterrent, commensurate with the crime shall occur. Victims are rarely 'made whole' and appropriate restitution to the victims is often not considered in the legal equation. As only one example, in the circa 2007 crash, caused by the corrupt actions of Banksters and a lack of responsibility and protection from government, millions of victims lost their entire life's savings, their homes and/or jobs, while the Banksters were bailed out to the tune of billions of dollars, which in a disgusting, corrupt turn of events, was money taken from their millions of victims. And, even though 'slap-on-the-wrist' level fines were levied in a few cases, none of the Banksters in charge went to prison for their proven crimes against the populace and society. And, to add injury upon injury the millions of victims received no restitution. That system is still abusively operating today.

### **Belonging and Independence**

This brings us to the intermingled concepts of Belonging as compared to Independence and of Allegiance —

Most human beings have a deep emotional need to be part of a group that supports them and that they can support. This usually means like-minded; having one or more needs, values or interests in common. And this group can take the form of social, cultural, religious, or to aid survival or prosperity, etc. In order for these groups to have any strength, cohesion and longevity, they need to include the cultivation and enforcement of some manner of allegiance in their members. This can be positive, if the group's values, goals and methods are beneficial and not parasitic or abusive. However, this can become negative, demanding blind loyalty, chauvinism and misplaced patriotism which can be corrosive to the character of the members and the organization. Allegiance must be given only to those individuals and organizations showing

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consistent honesty and integrity. One famous saying that summarizes this is: *loyalty (and trust) must be earned*. We would add: *betrayal should be spurned*.

Being independent has the benefit that you can ensure compliance with your own need for good character and values. However, it almost always limits your effectiveness and denies you the benefits of fellowship. Groups can pool different talents and skills to collectively accomplish more than most individuals. Yet, there will always be independent 'loners' that might choose to live alone. And sometimes it is so they can conduct immoral and/or illegal acts hidden from scrutiny.

If we choose to belong to an organization (a country, corporation, social, religious, etc.) we must understand that our reputation will likely be inextricably linked to that of the organization. That raises many questions that each person should carefully consider and answer for themselves. If the organization becomes corrupt, destructive or dishonest:

- Do we dissociate from it?
- Do we try to reform it?

Or, should we be independent of alliance and allegiance toward all organizations, being purely an individual? That can mean being isolated with no awareness of other organizations. Is that emotionally and intellectually healthy? We should not automatically distrust all organizations because of their human fallibility and possible corruption. Do we continue to support an organization that made an immoral decision or committed a criminal act? That could depend on whether the organization is open to admitting to and correcting the bad act or promising not to repeat it. And, one thing is always a primary consideration. The Omniscient Principles tell us quality of character is as vitally important in organizations as in individuals.

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One of our practitioners proposes, and allows us to present, that societies have three general categories of people. He classified them as Sheople, Wolves and Terrapins and defines their characteristics as follows:

**Sheople** act like sheep, conforming to societal pressures and not deviating from the norm. They don't engage in intellectual activity or critical thinking. They tend to be docile, gregarious, easily influenced, indiscriminate, and readily accept pop-culture behavior. So, they are often easy prey for wolves.

**Wolves** are aggressive, cruelly ambitious people who think nothing of being predatory in their business, political and social dealings. They can, and do, easily abuse and take advantage of 'sheople' often deceptively indoctrinating them with their point of view, sometimes by acting as '**wolves in sheople's clothing**'.

**Terrapins** are responsible, thoughtful and rarely part of the pop-culture crowd. They are not antisocial but are individualists. Their opinions are not easily swayed without considerable research and critical rational analysis. They are not predators and try to not be easy prey. They tend to be careful and therefore slower and more thoughtful before adopting anything new.

And, we've even seen '**sheople in wolves clothing**' who think they are wolves; belligerent, militaristic, closed-minded superpatriotic fanatics who drank the corporate political koolaid which actually makes them sheople to be sheared by the greedy, destructive corporate powers and their minions.

**REGARDING Economic Concepts** (a partial examination of selected topics)

**Relationship of Wealth to Power** - Due to the pervasive, often uncontrollable, human characteristic of selfishness and

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its more abusive relative greed, the concept of wealth can rarely be separated from that of power. The few exceptions to this are when someone is a megalomaniac who is more obsessed with power than wealth. Throughout history wealth and power have been a primary driving force in almost every society. Governments are impotent when facing entities whose massive wealth and power is sufficient to put them above the law.

**Capitalism - is an embodiment of greed and is one of the most destructive forces in society, along with religion.** It is where the resources and assets available to produce more assets are privately held. These resources and assets usually take the form of money, property and even coerced human resources. Capitalism is often tied to what is deceptively termed 'free market enterprise' which is a fraudulent economic concept, where production assets and wealth privately owned by a person or corporation theoretically rely on market forces to drive, moderate and control prices and availability. The fictional benefits of free market enterprise theoretically include competition that is supposed to keep prices reasonable and keep a wide range of options available for the consumer. However, in reality, 'free market enterprise' doesn't exist; because greed compels corporations and governments to intrinsically, always control and manipulate markets, resulting in assets, power and wealth (capital) concentrated in a few huge predatory corporations which control cost, price and availability of consumer goods and services for their exclusive benefit, sometimes through collusion.

These corporations contribute many millions of dollars to their favorite puppet politicians, who reciprocate by creating legislation that aids and abets the corporations that own them. Capitalism is proven to be one of the most unethical

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and abusive of systems. It makes the idea that we have a democratic government a farce that the main stream media will never unmask. That is because main stream media is now owned by a few of those same huge, corrupt corporations. Conceptually, successful capitalism requires greed and a willingness to take advantage of and damage consumers, competitors and employees. So, the capitalism based u.s. economy, society and government is a decaying system, destroying any hope the people had for ethical, participatory, democratic governance.

### **Economic Institutions**

*Banks* (see also: **Legal systems** above) Now run by 'banksters' which is an accurate description of their function: a combination of the words: bankers and gangsters. In the 20th and early 21st Centuries, due to their ubiquitous involvement and ever increasing influence in the economic and political world, banks, as corporations, have been able to almost completely nullify the regulations and external controls they face. This has allowed their insatiable greed, unethical abuse of customers and resultant influence to prevail almost unchecked in our society. With help from other corrupt corporations, they crashed the entire economy with impunity in the years around 2007 ruining millions of taxpayers' lives financially. The government didn't hold banksters responsible but, with tragic irony, bailed the banksters out with money taken from the very taxpayers the banksters victimized. Banksters are, virtually without exception immoral and predatory.

*Credit Unions*: are cooperative financial institutions owned by the member 'share holders' who hold accounts in them. They are almost always required to be non-profit. However, since ~1995 they have been compelled to limit their generosity towards their members. This is due to the influence, external

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financial power, unfavorable legislation and financial coercion pushed by the banksters as well as the limiting conditions imposed by the uncontrollable national economy in general. They are still far superior to banks in that they are, in most instances, immune to the corrupt abusive practices of banks.

*Stock Markets*: are simply a corrupt form of gambling controlled by the wealthy. Stock markets do not reward ethical businesses that treat their employees and customers fairly. They often reward predatory, destructive 'vulture capitalists' (called venture capitalists by some). They only reward cut-throat businesses that happen to be either lucky or skilled at using regulations to their benefit and manipulating their standing in the corporate community. The fraction-of-a-second high-speed computer controlled trading of today prevents individual investors and even customers of investment companies from achieving almost all of the potential financial gains which would otherwise be available to them. Contrary to the glib pseudo-technical hype of market analysts, the stock markets are flighty and almost completely unpredictable. Regardless of their very long term increases, they are a mostly a sucker play benefitting the wealthy.

*Corporations*: are the predatory 500 lb. gorillas of our society. (see capitalism above) They spend most all of their resources in selfish endeavors. They lobby lawmakers to pass laws and reduce regulations that allow them to act in their own best interest only and with impunity. They often contribute many millions of dollars, sometimes even illegally, to politicians that push laws favorable only to the corporations without regard for the damage to the nation or the populace. Thus, there is little that can prevent them from acting irresponsibly toward people. They rape and pillage at will. Most large corporations spend huge resources

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swallowing up all their competition so they can effectively be an uncontrollable monopoly. Most are now multinational, which allows them to ignore any responsibility to the u.s. and the american public regarding supporting the environment or funding the infrastructure they (ab)use so freely. They have never been the 'job creators' some claim them to be, because they are busy sending all the jobs overseas to low wage locations or are busy automating, eliminating as many human job positions as possible and they spend millions lobbying government to destroy unions, which are now often corrupt, but, the only protection most workers have against abusive employer practices. Most politicians 'owned' by corporations, disingenuously call them 'job creators', spreading a terrible lie, for these corporations have not invested their massive profits in creating jobs, rather, they have been providing obscene 'compensation' to their executives while stashing trillions of dollars in foreign banks and in schemes to avoiding paying taxes on that money.

One critical additional note: unlike the united states, civilized nations never let abusive for-profit corporations ru(i)n their healthcare systems.

### **Financial Inequality**

We condemn the destruction caused by extreme inequity of earnings, wealth and power and how it degrades the lives of all but the very few extremely wealthy and thus destroys the credibility, validity and viability of government as a beneficent entity. (see capitalism and governance above)

Equity of wealth is a relative, not absolute, condition not based on 'redistribution'. While never intended to result in completely equal wealth, which sounds like a negative manifestation of communism, taking steps to avoid destructive extreme inequality of wealth is an essential

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stabilizing factor in society. Establishing fairer laws which allow more equal opportunity to all is in the overall interest of the country. One critical factor is establishing fair methods of compensation to prevent unearned, obscenely and unjustifiably huge compensation to a limited few.

In examining articles describing ratios of top executive compensation compared to average or lowest paid worker in the same business entities, from the mid-1980s to ~2012 credible university research has shown these ratios to typically have been:

Japan (12:1)

Europe (20:1)

US (350:1)

The top 1% of wealthiest people in america now own the vast majority of all the financial resources of the entire nation.

All this clearly indicates the degenerate nature of u.s. society. The impoverishment and destruction of what used to be the middle-class, the working poor and the completely disenfranchised has degraded our society to the point that I refer to the u.s. as, "*The most powerful third-world country on earth*". Maybe that should also be, "*The most corrupt third-world country on earth*".

### **Government-run Economic Assistance Systems**

Within any society, there are always those who are financially disadvantaged, often, but not always, due to circumstances beyond their control. The financial burden of the physically or mentally handicapped might, in some cases, be apportioned over, and absorbed by, a large family unit. But, this is seldom possible or fair. So, Omniascendence and the u.s. constitution consider it the government's responsibility to provide for the 'general welfare' and give those individuals the means to live a reasonably safe and secure, but not affluent, life. Help available from private

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charities is a pittance and is no excuse for the government to evade its responsibility. Also, private charitable institutions are not, but should be, compelled to be fair, responsible and avoid discrimination in raising and distributing help.

At times natural or man-made disasters overwhelm the resources of individuals and sometimes entire communities. Often, recovering from a disastrous emergency is the responsibility of government through its charter to provide for the 'general welfare'. However, when a disaster or loss is man-made, in any society where the legal system has a sufficient sense of justice, the financial outlay of victims should be completely reimbursed by the individual(s) or organizations causing the disaster and loss. Due to their power to mandate building standards, industrial safety and zoning, it is fully the responsibility of government, at all levels, to enforce safe standards, no-build zones and prevent injury and waste both in initial building and in preventing re-building in dangerous places and/or to inadequate safety standards.

### **REGARDING Belief Systems**

We have examined many belief systems and religions as practiced by human beings throughout history.

Beliefs are defined as feelings, impressions, popular opinions or vague ideas not based on rational thought or fact, but rather based on superstition, myth, repeated stories, rumor and hearsay in which some form of confidence is placed by some people. Beliefs are driven by and evoke strong emotions. Therefore, discussion of belief systems, even in the framework of objective, analytical examination will, in most cases, incite strong and all too often violent and destructive reactions from those people who support and even some who oppose a belief system. Omniscendence, true to its principle of "Logic with Love in a balance sublime" will

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always work to be objective and avoid emotional bias or unjust condemnation in analysis of all belief systems.

Belief systems and religions are human creations, subject to human characteristics including prejudice and selfishness. Religion is an age-old, ongoing attempt by people, relying largely on unprovable legend and wishful stories, to try to understand the origin and the workings of the universe in which they live. They utilize explanations and dictates contained in religious sacred writings which are almost always compilations after the fact, involving both physical and metaphysical elements. They are often translated over and over again with the biases of each translating author causing cumulative distortion. The stories in religious texts about how the universe came to be are certainly imaginative speculation since it is obvious that there were no people there to witness and record it first hand. Given the prevailing lack of factual evidence of most religious beliefs, we conclude that agnostics, who claim no knowledge of existence of any god or gods, an afterlife or other matters of religious beliefs, have a more honest and accurate, if limited, perspective on the subject. Research and the preceding information obligates us to conclude that beliefs and superstitions preclude almost all analytical, empirical, reasoning or logical basis for holding a belief. So, again, even though we uphold the idea that everyone is entitled to their own beliefs, just like opinions, not all are factual or credible or deserving of substantial respect.

Some religions are purely 'spiritual' some purely 'practical and worldly' and some a mixture of both.

Belief systems or religions practiced, even in the 21st Century, dictate which beliefs and behaviors are acceptable and unacceptable. And faith, usually an unquestioning faith, is required to sustain them, since they are based on beliefs in deities, people and events from fables, usually of a wishful,



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fanciful nature, most of which cannot be substantiated as factual by physical evidence or analytical thinking. However, there are elements of some religions that have been recorded in written form, sometimes long after the time when the events recorded actually occurred, that in some cases have been proven accurate by corroborating historical research and/or archeological finds. But, many of these written records have become distorted due to numerous generations of iterations and interpretations as well as the personal biases of the interpreter.

Most religions require their adherents to believe in, and engage in, acts, rituals, and even everyday behaviors that border on or are specifically superstitious, including cannibalism or magic underwear. These rituals are carefully designed to embed in the minds of the adherents a sense of self-worth as a result of belonging to a special and unique group, as well as acting to firmly imprint the beliefs in their minds. Some religions engage in spiritual plagiarism. Some are aggregates of aspects or outgrowths of other religions. Some are intended to reform the corruption extant in other religions. Some are very clearly defined, extremely complex and detailed in their 'prescriptions' and rituals, while some are only general guidelines following certain 'values systems' allowing many varying sects to call themselves by an 'umbrella' name.

Most religions, even many that profess to be rather democratic, are run by their hierarchy often as arrogant, tyrannical oligarchies or monarchies. Many religions claim their senior officials are divinely appointed, guided or inerrant. But, we cannot find any instance where factual substantiation of that was presented. And, in their all-consuming drive to gain and hold as many members and as much money and therefore power as possible, very few

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religions are tolerant of those that oppose them or the expansion and encroachment by other religions on their 'territory'. However, there are some that are idealistic enough that they allow most participants to have a say in their practical governance and may even be tolerant of other belief systems. Sadly, even in the 21st Century, there are religions whose charters declare minorities and women to be inferior to men and prevent their equal participation and some even declare them to be chattel. And, many religions are rooted in repressive ancient beliefs that condemn anyone who does not strictly adhere to their narrow, intolerant dictates regarding authority, marriage, sexuality, women's health, race, etc.

Some churches over the centuries have been amply documented as frequently putting themselves above the law of the land. Their behavior, that most opine as arrogant and reprehensibly immoral, includes abuse of children, repression of women and minorities. Countless articles, by reputable sources, report centuries of churches (and governments) abusing and killing millions of indigenous peoples.

One of the most frequent logical fallacies used by people arguing in support of a religion is when they base their entire argument on the specious fundamental assumption that their religious text is intrinsically flawless fact and/or the direct, literal and inerrant word of their deity. Most sacred books are a mixture of some historical fact and a lot of superstitious fiction. Believers find ways to deceive themselves by ignoring the blatant contradictions in their sacred books, often by using 'cafeteria style' picking and choosing of the passages that support their current topic, stating that the passages they have selected are universally true and credible, ignoring the fact that there are almost always many other passages in the same sacred book that completely contradict their desired thoughts on that topic. Also, many people will 'interpret'

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passages in such a manner that they apply a meaning that supports only their own position, which is often and obviously a wild deviation from what was originally intended in the book. These techniques are both self-deception and often used to try to deceitfully and illogically sway the opinion and viewpoint of others.

The believer, sitting down, enjoying a lobster dinner and talking about how homosexuality is unnatural and a sin, ignores the biblical edict that the diner is doomed to hell for eating lobster (bible: levticus Ch. 11 and 18). And, there is no mention in the bible or by religions of the fact that many of the creatures, allegedly created by their god, are often observed to engage in homosexual acts as a natural behavior.

Context is not everything, but it is an important consideration. But, when one specific book of religious laws and tenets prescribes one set of rules and behavior for one group of people at one point in time and that same book prescribes a completely opposite and contradictory set of rules and behavior for another people in another time, that certainly seems like conditional morality and makes the entire book appear to be a morally self-contradictory fallacy.

Yet, to be balanced and objective, it must be said that some religions have some elements that are positive, enlightened, peaceful and beneficial to the populace. And, many of their followers conscientiously endeavor to live a decent moral life.

However, most religious texts also have a preponderance of contradictory elements, many of which are destructive and warlike, containing stories of deceit, genocide, murder, hatred and misogyny that are either directed, committed and/or approved of by the deity and/or the hierarchy of the religion.

**REGARDING Morality and Ethics** - We stipulate that we have observed many people who adhere to a rational

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mindset, who eschew religion, and yet by the example of their words and actions have shown themselves to be much more ethical and to have higher moral standards than many highly touted religious leaders. This is often because non-religious humanists' morality and ethics are based on genuine, honest, selfless care and love, without threats or fear of eternal torment for acting immorally and without expectation of some eternal reward for living a moral life. That substantiates our conclusion that religion is not the original or ultimate source of morality and ethics. For, they often exist, and predominate, in the human mind and life without any basis in, or reliance on, religion or other superstition. And, it is also true that there are many examples, readily available, which point out highly religious people who have, by their words and actions, proven to be highly immoral, bigoted and dishonest. Therefore, we must stipulate that neither the religious nor the non-religious have a monopoly on morality, ethics and honesty. Lapses in ethical and moral behavior, which occur all too often, are manifestations of the intrinsic flaws of human character which exist in all of us. Ultimately, it is up to each of us to have sufficient mental and emotional discipline and integrity to prevent those flaws from manifesting themselves in our words or actions.

As you examine The Omnicent Principle, you will find it is designed as an eminently moral and ethical system. And, again, to achieve that it does not rely on belief in a deity, desire for reward or fear of punishment at all.

We see that, when based on biased and self-serving tenets, religious morality is easily perverted and of no validity. This is substantiated by the fact that, throughout recorded history, religions have often been near the top of the list of most destructive, murderous and immoral forces in human society.

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Sometimes they even override laws and overthrow the legitimate government in societies in which they exist.

And, as alluded to above, most religious morality and ethics is coerced, not freely practiced from a genuine desire to be good. The American Humanist Association (AHA) has a perspective we consider quite valid: Kurt Vonnegut was their honorary president for many years and said it most succinctly: “...*being a Humanist means trying to behave decently without expectation of rewards or punishment after you are dead.*” And, one of the most famous science-fiction authors of all time had this to say: “*One of the great tragedies of mankind is that morality has been hijacked by religion.*” - Arthur C Clarke

Almost all religions dictate, with specificity, how people should (must) think, feel and behave. We find some religions in some ways cause people to seek positive ideals, yet many religions have elements that are selfish, primitive, and destructive. Most are a self-contradictory mix of positive and loving yet also deadly and murderous dictates. Many religions have, at one time or another, become a weapon of power, authority and abuse, used by the ambitious to control followers who are compelled to have blind, unreasoning faith.

Faith, loyalty and trust all must be earned and properly justified to prevent people from being misguided, often with disastrous results. Blind faith is dangerous. It creates extremists, zealots and ‘true believers’; persons who are easily manipulated into very destructive thoughts and acts, and who often lack strength of character.

As a final example of beliefs containing irrational concepts, I refer you to one ancient idea that the world is supported on the back of a turtle, which is supported by a bigger turtle, and so on. Of course, the problem is that eventually you’re going

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to run out of turtles, and still not have explained what holds everything coherently in place. Thus, our limited knowledge and finite understanding suggests we are somewhat like that little fish in a fishbowl trying to fully understand the computer across the room.

**REGARDING Trust and Respect.** To avoid cynicism, we try to ascribe an initial presumption of trust and respect at reasonable levels to anyone or anything new we encounter. Yet, practicality and experience in the world of unpredictable human behavior dictates we be wary and have a healthy skepticism. After this initial presumption, our level of respect for and trust in people will rise or fall based on further experience, observation and analysis of their attitudes and actions. Honesty consistently demonstrated or reciprocated earns trust. And, in accordance with our focus on Honesty, we will always work to earn the trust and respect of people. Therefore, as stated before, the following is the manner in which we show respect for other people: Omnicendence is gently offered, never forced on anyone. Again, with regard to respect, we hold that you have a right to personal expression of opinion, belief or religion, and that right is fully comprehended by us. All too often religious people are so strongly indoctrinated and invested in their beliefs they feel it necessary to force everyone else to believe what they believe, sometimes even to the point of verbal and physical violence and injury. They do not have the right to stifle or nullify the rights of expression or action of others. Nor, do they have any right to force others to comply with, give credence to, or accept their personal opinion, belief or religion. So, it must be accepted that beliefs, just like opinions, are not all factual or credible, equal in validity, or deserving of the same amount of respect.

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On a related note, loyalty is usually an outgrowth of either trust or some purely emotional or coerced sense of allegiance. Loyalty is, in itself, not a character fault. However, when loyalty becomes a blind allegiance to some person or cause or organization that has demonstrated deceit, dishonesty, or has betrayed trust, then it has become a serious character flaw. To show or value loyalty above Honesty and Integrity is despicable.

### **REGARDING integrity vs. control** in relationships

This subject ties in with the topics of trust and respect. We all know of instances when people acted with no self-discipline. In this contentious, litigious, violent world, it is laudable and often prudent to maintain control of your emotions, behavior and language when expressing yourself. However, that control must strictly exclude the variety of control that is a means of being deceitful or manipulative or dishonest. And, we decry the actions of the many who strive to control or coerce others. So, we work to make all our relationships with others fair, mutually beneficial and considerate. Never keep score of favors owed. Being a 'control freak' is not acceptable behavior. Sometimes trying to control others is less reprehensible if it is necessary to prevent others from having control over you or harming people. And, trying to control others can also be an unfortunate manifestation of insecurity. Or, it can be a selfish and dishonest means of gaining power and influence over a situation or over people. Therefore, we see attempts to control the legitimate actions and free will of others; of imposing your beliefs on others, as dishonest tyrannical behavior. Controlling the actions of others can be justified when it is necessary to prevent greater damage or injury to yourself, other people and things. And even in that case, we must be aware of all the implications, consequences

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and the full context of the situation. So, be cautious, honest and considerate of all involved. For what may seem a valid justification in one person's mind might not be accepted as valid by others.

While the powerful are always seeking ways to coerce or force others to comply with their will and control or stifle others' communications and actions, anyone seeking to live a life of honesty and integrity must work to prevent coercive abuse directed at them, and try to prevent control of others thoughts and actions by abusive people. In addition, we must not, ourselves, fall into the temptation of desiring to control, coerce or indoctrinate others in a selfish way. Honest postulating of differing thoughts and ideas in a forum of positive open discussion, tolerant of at least hearing and considering differing and new ideas is desirable. When participating in these discussions we must also be diligent in applying sound reasoning and rigorously avoid false logic, propaganda and superstition when evaluating the new ideas.

There is often a war of wills or wits in human interaction. When arrogant, it is usually erosive to relationships. It can be due to intolerance or the greedy dishonest need to have one's way; or sometimes, as mentioned earlier, a means of trying to prevent others from controlling you. An important related point is that a lot of human interaction is adversarial. Sadly, most western legal systems are adversarial and mostly a matter of punishing after the damage is done (pound of cure), rather than trying to prevent it (ounce of prevention). The Omniscient Principle does not approve of such methods, for they are almost never based on positive or beneficial intent or action.

In speaking with a sophisticated business owner recently, he said he takes a Machiavellian approach to dealing with people. Initially, he is quiet; observing and studying their

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perspective on issues. And, only after he has ascertained the best method to achieve his goals, often by co-opting the other person, or by circumventing them, does he engage them. While observing and listening to someone can be a sign of a sincere desire to understand them, when this is preparatory to manipulating and deceiving, it is destructive to any potential relationship with them. My perspective and approach, based on Omniscendent values, is simpler, more direct and some might say misguided. Unless there is obvious initial intent communicated to the contrary, I presume the other person is reasonably straightforward, objective and open to the thoughts and needs of others. So, I realize it is important to listen to them carefully. And, when the opportunity presents itself, I will, in a diplomatic way, engage them in dialog, communicating my position and ideas in a forthright and honest way. However, some are not interested in openness and honesty. So, we risk that they will be evasive or react in a strongly negative way due to their defensive or intolerant and/or abusive mindset.

### **REGARDING Authority —**

*“I don’t have a problem with authority. I have a problem with abusive authority.”* - a quote of mine. Omniscendence endeavors to be ‘authoritative’ but not an ‘authority figure’. We make a clear differentiation between ‘boss’ and ‘leader’ that should be evident to anyone who has worked for someone else and considers the differing connotation of the two words. In our studies we found that people with different perspectives and values systems have varying ideas about who commands authority in their lives. And many of those people, in a purely emotional manner, believe that whoever they have established as holding authority in their lives is unassailable in their mind and that conviction is completely unswayed by logical discussion. Many are arrogantly

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convinced that their own view of authority should be enforced in the lives of everyone else as well. It appears, based on numerous well-regarded polls, that the majority of people in the world hold the written words attributed to some strong secular or religious figure sacred, placing them as an unquestionable authority in their lives. Some even consider any opposition to, or questioning of, that authority as compelling them to resort to whatever means necessary to cause compliance by others, even including violence. Most of them also hold an hierarchical view of levels of decreasing power of authority below those sacred figureheads. This often includes, but is not limited to, the absolute authority of a male head of the family above all women, children and other adults, followed by the governing documents of their country, then the words of the successful and rich above all those of lesser wealth or influence, and they might consider their own race or ethnicity to be superior to all others. We have observed that, in all too many instances, this completely unquestionable patriarchal authority structure impedes emotional and intellectual development, resulting in closed, unreasoning minds that are not in the least receptive to rational discussion of anything contradictory to their own unshakeable belief in the mandates of their authority figures.

In contrast to that, The Omniscendent Community, utilizing the objectivity and the rational analysis of the OIDPEM can only conclude that the highest, most beneficent and ideal authority is not a person or ruling group. It is Honesty, which results in inquisitive, discerning, analytical minds that are continuously learning and developing.

**REGARDING evil** — which is not as abstract, fanciful or fanatical a topic as it may sound. I think most will agree that there is much evil in the world, both secular and religious in nature. We must define it carefully for it is not an issue of all

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Positive or all Negative, since few people are entirely evil or entirely good. It involves a wide range of thought and behavior between, yet often approaching, those extremes. The human conscious mind has evolved. But, still it possesses a primitive, instinctive element that manifests itself in a desire to survive at all costs, to 'claw our way to the top' of the social group, to hunt, kill, acquire, fight or flight, etc. In certain situations, when people are in a highly charged emotional state of mind, that primitive instinctive decision-making process overrides the conscious sense of right and wrong and causes impulsive acts they might deeply regret later when they can think more clearly.

Basically, even though we accept that wide vague range between good and evil as difficult to classify, most people consider it in an over-simplified way: behavior which is beneficial for people and the world is good and behavior that is selfish and destructive is evil. Of course, those that think carefully, know that, in reality, the process of defining and classifying good and evil includes many subtle factors that must be considered. The context of the acts, the intent of those committing them, and the relative benefit compared to the damage they cause are all factors that complicate the process of deciding whether an act is good or evil. There are people who commit an act, driven by some personal value, that they, themselves, see as completely moral, that is considered evil by others. While shooting a dog is, in most cases, considered evil, if that dog is rabid or maiming a child, shooting it is likely to be considered fully justifiable as good, if no other way of stopping it is available. When the government spent billions of taxpayer dollars to bail out corrupt banks, some in the business community thought that was a purely good act. However, the taxpayers who had their lives ruined by those banks and then had their tax money

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used to save those same corrupt banks knew that was one evil act enabling and approving of another evil act.

Many people get the idea of evil all tangled up in their minds, invoking a supernatural source of evil. We accept the very real existence of evil in our world. There is great disagreement on the moral and 'religious' criteria humans use to categorize Good and Evil. We reject the superstitious, subjective criteria religions use, since many religious texts pose murder and slaughter as acceptable and good. We see intent as an important factor in determining Evil or Good. We must understand, yet not excuse or condone, when mental illness/imbalance causes a person to act in an 'evil' way when they may not have any rational or conscious intent to act evil.

Here is a fable that further explores the blurring of good and evil in a lighthearted way:

### **The (slightly crude) yet instructive adventure of a little bird in winter**

Once upon a time there was a little bird who had a nest in a tree next to a pasture fence. A branch of the tree extended over the fence into the pasture. And, the little bird's nest was midway out on that branch sitting inside the pasture by a few feet. When winter came, the snow piled up about a foot deep all over the pasture, even under the tree where the bird had his nest. But, the little bird was warm and safe in his nest. However, early one cold morning the wind came up and the little bird, who was still asleep, was blown out of his nest and landed in the snow in the pasture. Struggling to free himself from the snow, the little bird sank and was soon covered in snow and was beginning to freeze to death. A cow in the pasture just happened to wander over and stand near where the little bird was buried. The cow dumped a load of 'manure' on the snow and it just happened to be right above where the bird was buried. The cow soon wandered off. The 'manure', of

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course, was warm. It melted the snow, revived the little bird and saved his life. Being joyful at being saved from freezing to death, the little bird began chirping his favorite song. However, this attracted the attention of a fox who was hunting nearby. The fox pounced, grabbed the bird out of the pile of manure with his sharp teeth and ate him.

I know this seems like a strange and bittersweet story, but there are important lessons to be learned from it.

- 1) Not everyone who dumps a pile of crap on you is your enemy.
- 2) Not everyone who pulls you out of a pile of crap is your friend.  
and most importantly:
- 3) If you find yourself in a pile of crap, keep your mouth shut!

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### CHAPTER SIX — Application & Rectification (how Omniascendence fits into the ‘real’ world)

#### **Application** of Omniascendent Principles in our lives.

Most of us would like to live in an ideal world. However, we find ourselves in an all too often brutal and uncaring ‘real’ world. Those of us that bother to be aware of the values at work in the world around us are among the minority that thoughtfully consider ‘what is’ vs. ‘what ideally could be’ and we work to find productive opportunities to improve this world toward one that is more beneficial and equitable for all.

The most important problem we face is embedded within the human mind. How do we get people to abandon dishonest selfishness and superstition and to deal with themselves, others and the world honestly and fairly? We seek solutions consistent with our Principle (Honest, Peaceful and not violently imposed). Such a solution would minimize the destructiveness of governance, religion, and aggression.

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Therefore, we sincerely ask anyone with constructive suggestions for methods that solve those problems to contact us and provide them for discussion and consideration.

And we must discuss ‘change’ as opposed to ‘improve’. We approve of stability, but not stagnation. We desire thoughtful improvement, but change and new is not automatically better or an improvement.

Practitioners speak of dedication to the Omniascendent Principles above all else. However, Omniascendence respects the personal needs of people to live their own lives and does not expect anyone to neglect their own business of living and dealing with what life throws at them.

REGARDING the consequences of sharing our Principles.

Many of our Principles conform to societal norms and since they are commonplace and unremarkable their practice will be unnoticed in most situations. Some are universally considered a positive contribution to society and are appreciated.

However, there are circumstances where aspects of our Principles, though not extreme, will be perceived as controversial or threatening as they are at the periphery of mainstream societal thought and orthodoxy; and as such might be more likely to elicit objections rather than receive approving responses. And, in some settings, in today’s belligerent world, responses may be much more antagonistic. That is the imprudent and sometimes vulnerable, assailable nature of demonstrating Omniascendent Principles and Ideals in the ‘real world’. Being a practitioner of the Omniascendent Principles can be an uncomfortable tightrope walk in today’s world. We must recognize the circumstance where discussing our Principles is like trying to reason with a rattlesnake. Honesty compels us to not deny the Omniascendent Principle, yet we must exercise caution.

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Realistically, it is important to avoid the very real possibility of putting yourself in harm's way politically, sociologically, or even risk physical harm by being outspoken in the presence of religious zealots, extreme political ideologues or corporate thugs. A four-letter 'F' word we must address is Fear which is insidious. There are things and people we might and some we should fear. But, we need not be traumatized or paralyzed by fear. We should face and deal with fear thoughtfully, rationally and with mental fortitude; vanquish the fears that we can and subdue, nullify or elude the others. We hope that people who share our values may offer insights, or even aid, in dealing with fear.

If a practitioner of the Omniscendent Principle desires to discuss things openly and is confident there is an acceptable limited risk, a technique to help mitigate animosity toward our principles is to be diplomatic, not confrontational, accusatory or hostile to opposing viewpoints. Sensitively listening to others' viewpoints and then offering yours in a diplomatic way without compromise, deception or deceit can yield positive results to all involved.

We will not isolate ourselves from living within society. And, accepting that our influence is limited, to the best of our ability, we will hold true to our Omniscendent Principles and derive hope from working within society to make the world a place that is more honest, caring, equitable and decent for all. How we make a significant contribution is a question that is not easy to answer. Searching for and implementing those answers is an ongoing effort during our journey through life, especially given all the endless challenging situations in which we will find ourselves. I try to always advance the Omniscendent principles while living within society. But I can't claim unfailing success.

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Therefore, we support the need for each practitioner to make their own prudent decision as to when and how much they will share and how openly they profess their dedication to the Omniscendent Idealistic Principles. This decision must be made based on careful analysis of the safety of the setting, receptiveness and level of tolerance of others and the circumstances in which a practitioner finds themselves.

### **Rectification**

I am convinced by many sociological treatises, that selfishness is an all too common reflexive manifestation of instinctive human behavior rooted in the primitive drive to forcefully take from others to increase personal success. That is an explanation, not a justification. For selfishness and its sibling, greed, are incredibly strong human motivations. And, especially when reinforced by religious, corporate or government power, they are responsible for most of the harm, death and destruction in our world.

Every idealistic form of governance I've studied to date has always been subject to subversion, becoming an oligarchy, theocracy, dictatorship or similar tyrannical form. This is the result of the capitalist ideal of greed driving acquisition of the paired weapons of wealth and power, which thwart any attempt at fairness and always create a highly stratified and polarized society, with the majority of wealth and power concentrated in the very few who are ruthless enough to steal from the 'sheople'. Greed and unscrupulous behavior in ruthless, aggressive people is encouraged and facilitated by the indoctrination, ignorance and apathy of the 'sheople'. In Roman times this was called 'panem et circenses', the practice of pacifying the populace with diversionary, trite but appealing entertainment to prevent any substantive concern for, or participation in, serious social or governmental issues. Total immersion in social media is today's 'panem et circenses'.



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However, if you are willing to examine it honestly and open-mindedly, ‘peeking behind the curtain’, you will see the most common way of life in the united states is just as mindless as in previous ages, only on a more massive scale and with greater concentration of wealth and power in the hands of the aggressive and abusive as discussed in Ch. 5, governance.

Thus, considering the world as it exists:

**“This is not a world I would choose to live in” — DCW**

However,

**“A world respecting the Omniascendent Principle is a world I would desire to live in” — DCW**

And, as I observe, a sad, yet prevailing tendency of human behavior is: “A pat on the back is just a few vertebrae removed from a kick in the seat of the pants. Most people are quick to kick you in the seat of the pants, fewer are willing to pat you on the back.” As we see, people are quick to judge and criticize, yet, rarely expend the modest effort needed to show appreciation to those who make a positive contribution. It should be obvious by now that we are working to change that balance so people will be just as willing to thank and encourage those that are honest and positive as they are to condemn what they think is wrong. Of course, our influence and results are minor; but persist, we must. If we set a good example and only one other person notices and follows suit, that is encouraging progress.

As noted in extensive study by psychologists and as confirmed by our careful objective observations and experiences, humans tend to favor a quick and easy answer or solution. For most people, as long as they appeal to strong emotions, outlandish arguments will all too often be preferred over a calmly presented factual, rational argument, no matter how compelling the logic and no matter how

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unlikely or bizarre the emotional statement or belief. Also, a calm reason-based idealistic solution frequently will be dismissed without full consideration as too difficult, time consuming and impractical for the ‘real world’. **Though we detest it, as many (in)famous people throughout history have shown: a lie, told often enough will be accepted as truth by the populace.**

Emotion plays a big role in the reason why the seemingly interminable and deeply embedded conflicts within human society do not yield themselves to simple, quick or lasting resolution. And, it is why progress toward a more enlightened populace is slow and often stagnant. The hindrance of social and intellectual progress caused by the preponderance of deeply entrenched selfish, irrational, superstitious and religious mentalities will not be easily overcome.

The most effective methods to facilitate intellectual development toward enlightenment must involve teaching people, especially children, to consistently take the time to gather all the information pertinent to a subject and to think analytically and objectively, to reason rather than just guess or jump to an emotional conclusion or accept propaganda and rumor. People must decide to value facts and reason over more enticing mere opinions or baseless fictitious beliefs. As we explained earlier, education, not indoctrination is what is needed. Again, that is teaching and learning *how* to think, not dictating *what* to think. As with establishing or changing any basic mental process, it is a long term effort with excruciatingly slow progress. But, it is worth the effort. And, while opinion will always enter into any discussion, and we comprehend everyone’s right to have and express an opinion, we must be firm in our resolve to evaluate the credibility of each opinion using our OIDPEM or an equivalent tool of

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critical analytical thinking, for not all opinions are of equal validity.

We must be diligent, persistent and effectively organized in our efforts to offer, share and propagate the beneficial, egalitarian ideals of our Omniascendent Principles. We must enlist alliance with those individuals and groups who share our values so the results of our combined efforts will be more innovative, effective, inspiring and enduring.

### CHAPTER SEVEN — On Symbols, Rituals, & Rites

It is important that we always recognize that **labels**, like symbols, are imprecise and incomplete in representing, or sometimes intentionally misrepresent, an idea or object.

Here we compare and examine the implications, both positive and negative, of:

- >Behavior Patterns
- >Habits
- >Routines
- >Traditions
- >Ruts
- >Obsessions
- >Rituals

It is critical that we address a destructive human tendency in regard to Symbols, Rites, Rituals and Traditions. For centuries there have been many instances where fanaticism and intolerance compelled groups to try to impose their own worship of Symbols, Rites and Traditions on others who could not respect what they stood for. Sadly, this often involved harassment or even injury and death.

On a personal basis, maintaining regular conscious awareness of symbols and mental effort toward rational self-discipline can help us keep these in perspective and positive while greatly reducing the likelihood that they will become uncontrolled destructive obsessions. It is difficult to guard against our own mind being lulled into acceptance of a

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symbol or behavior that is repeated so often that we lose awareness of it and our subconscious normalizes what our conscious mind would recognize as an obsession. It is effectively impossible for human beings to maintain a constant conscious awareness of all their thoughts and actions. But, a lack of conscious awareness of thoughts and actions at critical times can be detrimental.

### Regarding - Behavior Patterns

Human beings have a tendency to often act as creatures of habit with a strong tendency to develop instinctive behaviors. This can make some tasks more efficient. A component of this is repetition. A useful analogy is 'handedness'. When we repeat an action often, we become 'handed', accomplishing that action without being conscious of it. Walking, chewing gum, climbing steps etc. are examples of this. However, if we walk over uneven terrain, it is important to maintain conscious awareness of it to prevent a fall and injury. Handed 'mindless behavior', when applied to the oft repeated observance of symbols or rituals, removes all meaning from them, and they take on the negative aspects of superstition or obsession in our mind. There are times when we should, without any guilt or stigma, seek expert outside help to ensure our mental balance and health.

### Regarding - Habit

Habit implies something initiated and done unconsciously. This can have potentially dangerous consequences when it is a negative action, such as always forgetting to lock your car door. An extreme habit is an addiction. 'Developing good habits' can increase efficiency of tasks. However, it is important to maintain at least occasional conscious awareness of our habits and their meaning or significance.

### Regarding - Routine

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A routine implies repetition on a regular schedule. This can help us, on a subconscious level, to not forget to do certain tasks. However, in today's world, it is also something that can be observed and exploited. As an example, if you always go to the market at the same time on the same day of the week and always for at least 45 minutes, some thief might use that observed routine as an opportunity to break into your house.

### **Regarding - Tradition**

We consider traditions as something that is repeated at a certain specified time or occasion. And, they are often a less strict and less stringent form of ritual. A tradition is, in itself, not sacred or evil. It is a means to remind you of some significant idea by tying it to a specific time or activity. Traditions can often outlive their purpose and can become rote, mindless and meaningless. Additionally, it is easy for traditions and rituals to take on a sense of importance and necessity beyond their true significance. Then they become, in our mind, a negative entrenched institution to the exclusion of reason and an impediment to progress and receptiveness to potentially valuable new ideas.

### **Regarding - Rut**

If we think about it, almost all the other terms in this topic can easily become a rut. The connotation of a rut is a habit, routine or ritual from which you cannot easily escape, almost always because of some emotional quirk or pattern in your mind that is not easily understood and not easily overcome. I can think of no positive denotation or connotation of the term: rut.

### **Regarding - Obsession**

It might be considered a more extreme form of rut. It is an unhealthy, irrational and compulsive preoccupation with something. It can manifest itself in meaningless repetitive action. It is rarely something your conscious mind has control

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over. And it can be a sign of a serious emotional problem often requiring outside help. See Thinking in Chapter Three.

### **Regarding - Symbols and Rituals**

It is difficult for human beings to maintain a consistent conscious awareness of the meaning behind oft used symbols, traditions, rituals and rites. This makes some people susceptible to mental manipulation by those who would mis-characterize a symbol or ritual and attach a strong yet inaccurate meaning to it. This fraudulent mis-direction can result in significant harm by inappropriate influence over both the person being manipulated and the organization with which the symbol or ritual is associated.

### **Symbols -**

It is crucial that we remember that symbols are not the object they represent. They are merely used to remind us of something meaningful and important. Thus, symbols are not intrinsically sacred, evil or idolatrous. Symbols can be helpful in many ways. And, the human mind tends to react quickly and emotionally to symbols. This can be important in a positive way or a possible hazard.

Using an exaggerated analogy to more accurately depict the nature of symbols: If you write "1,000 lb lead weight" on a piece of paper and drop it on a person's head, obviously, it doesn't hurt them the way the actual 1,000 lb object would. Similarly, stamping "12K gold" on a piece of copper does not make it worth the same as the gold.

However, if you are fooled, or fool yourself, into thinking that piece of paper or copper is the actual object, therein lies the danger inherent in the abuse of symbols. This seems fanciful, but it can, and has, happened to many. For, the power of the mind or a desire to believe can cause self-deception or allow deception by others.

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>Some religions have gone to the extreme of deification of their symbols, raising their significance to the point that it has supplanted that for which it is a symbol, nullifying all true meaning. And, this is one reason that some other religions avoid all symbols for fear that the symbol will easily supplant the thing or being it represents in people's minds.

Remember, the enlightened person maintains an understanding that symbols are mere representations.

### Rituals -

Many of the same attributes that apply to symbols apply to rituals, too. A ritual is, in itself, not sacred or evil. It is a tool to recall or reinforce an idea in your mind, or as an extreme, it is a tool to forcibly indoctrinate. Rituals, which often involve repetition, can become rote and mind numbing which is not helpful. But, rituals can, in some instances, be a positive tool to empty the mind of noise to allow an important thought to surface that was otherwise obscured by the noise of life around us. Symbols and rituals can make spiritual or philosophical zombies out of people, living lives of mindless superstition, if they are not careful.

A *rite* is merely a ceremonial ritual or tradition. It is usually elaborate and often is a tool of indoctrination.

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### The Omniscendent Perspective:

Again, it is crucial that we remember that symbols, rituals, rites and traditions are not the object they represent. And, they, in themselves, are not good or bad. But, they may, accurately or inaccurately, come to represent good or evil in the minds of people.

Symbols are shorthand; a reminder of an important concept.

Rituals are a codified manifestation and remembrance of an event that is an important lesson or concept which should

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not be forgotten. Rituals can trigger the memory of the lesson or concept we wish not to forget. But, when they become automatic, they can anesthetize us, stripping any significance or meaning from our thoughts and actions. Symbols can add richness and significance to an event or a work. We create/accept/use limited symbols, rituals and rites in an appropriate context and give them appropriate importance.

>The important thing to remember in regard to symbols, rituals, etc., is that, since they are often used frequently, we must keep them from becoming used unconsciously so that they become an end in themselves, devoid of all significance and obscuring awareness of the important concept or item they are intended to represent.

A related technique is meditation. Most people do not know how to enter a truly meditative state. True meditation involves a complete emptying of the mind of conscious thought. It can be helpful in inducing tranquility and clearing the mind so that when regaining a conscious state, you can look at an issue with a new and fresh perspective.

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### CHAPTER EIGHT — Omniscendent perspective on Science, Artistry and Aesthetics

Merely as insight into our background on these three subjects, I am also the founder of **CrossWind Communication Arts, llc**, an art organization which, since 1998, has had the motto: *Toward Enlightenment through Communication, by Means of the Arts and Sciences.*

### Science -

**We work to always remember that “Science is only a tool, not a panacea”**

See our **OIDPEM** in Ch. 4 as a tool for for methodical exploration, critical thinking and decision making. In scientific endeavors keeping an *Inquisitive, Discerning,*

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*Analytical Mindset* is required. There are times when it is perfectly valid for scientists to include the use of creative and imaginative thinking when exploring new areas of inquiry in research.

However, eventually all theories must be subjected to rational, objective analysis, as well as testing, transparency and peer review.

It is worth noting that scientific theories cannot be proven, only disproved. Sometimes elements of a scientific theory can be shown to be valid. And a theory, based on sound logic and research is accepted as valid until proven invalid by new better information or by more careful analysis of the theory and its underlying information and by the process of peer review. This is why transparency is important. It is critical to provide all pertinent information as well as the analyses and experiments used to develop that theory to others for validation. The ability of independent scientific investigation to replicate the results of and confirm the validity of experiments is what allows a theory to be widely and readily accepted and credible. Independent scientific investigation requires that if a party validating a theory is in anyway biased toward, involved in, or would profit from a specific result, whether supporting or refuting a theory, those results are of dubious validity. A preponderance of confirmation of a theory adds to its credibility and acceptance as conclusive. However, we must not allow acceptance of a theory to be the result of a popularity contest.

The fact that scientific theories cannot be proven is sometimes used as an argument that all theories are, therefore, no more valid than opinion and this tempts some to falsely assert that opinions should be considered just as valid as tested theories. However, a scientific theory that has withstood rigorous, extensive, logical analysis, peer review should be afforded much more credibility than

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unsubstantiated opinion that has not survived the same rigorous validating process.

And we must carefully acknowledge that there are many valid variants of scientific method. Many of these methods differ somewhat due to the varied nature of the types and context of research being conducted, what is being theorized and the field involved. But they all require rational thinking, analysis, careful research, and peer review along the lines of our **(OIDPEM)** in Ch. 4.

There is a lot of good information available on the Internet that explains what ‘logical fallacies’ are. You should be able to find catalogs of a large number of types of them and some sites will even help you learn how to avoid them in all your reasoning endeavors. This is important to know.

Also, it must be accepted that Scientific Methods, while excellent tools, have limited applicability to non-technical topics, such as sociology, psychology, philosophy, etc. When appropriately adapted to the circumstances, our **OIDPEM**, or a less formal variant, may be helpful as a framework in the development of understanding of almost any topic, technical or non-technical as mentioned above.

**CREDIBILITY** of scientific methods in the ‘real world’

Scientists that work for colleges and universities and even the government are under great pressure to ‘publish or perish’. That is, if they don’t publish a sufficient number of significant articles of original work in ‘prestigious’, or at least ‘respected’ scientific journals, they will be marginalized or even fired and likely will be unable to find a position as a scientist elsewhere. In order to maintain credibility, the scientific community must include all the necessary critical elements in its processes. Scientific theories require the quality of reproducibility or verification by peers. That is the

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ability of other scientists to conduct the same research and achieve the same results corroborating the validity of the theory. The credibility and reputation of an entire scientific community can be ruined if the reputation of just a few scientists is destroyed when someone finds that they ‘cooked the data’ providing false, misleading or incomplete information. That is why scrupulous honesty and objectivity and being open to constructive analytical criticism are required for the success of science in society.

### **Art and Aesthetics — Essential for a happy, healthy life**

Due to the subjective and expansive nature of the subject, there is no agreed-upon concise definition of art. However, there are certain rather standard criteria for differentiating among the terms: **Art vs. Design vs. Decor vs. Aesthetics.**

**Art** is very difficult to define. It is the product of human creative thinking, often with a thought to incorporating an element of beauty. Judging art is quite subjective. It should be significantly new and unique and can be implemented in almost any physical form and be in any almost any medium. Works of Art are not always beautiful but are always significant and creative. Complete originality is difficult to achieve. Sometimes art that is a unique new combination or style of existing elements can still honestly be considered original, if it is sufficiently unique.

**Design** is a pattern, arrangement, layout, sketch or concept of something, often involving creativity. Design is a complex subject. It runs the gamut of Architecture to Engineering to trends in clothing, and much more. And, design often has a practical application.

**Decor** is the decoration, ornamentation and embellishment of furnishings. Decor is a less formal and highly personal expression of what one finds pleasing when you create the image of your personal surroundings. Decor can be purely

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decorative or a functional component of your created environment.

**Aesthetics** is the branch of philosophy concerned with a sense of beauty and tastefulness. There are aesthetics consequential to our Principles:

Simple Sophistication is one form of beauty. Yet, many things in nature are ornate, so we don’t abjure the ornate in art. We find creative methodical or geometrical structure of design aesthetically pleasing. **Aesthetic** works are beautiful to at least one person. Sometimes an object considered beautiful in one culture or era may be considered grotesque in another. Thus, I say: “*Beauty is in the MIND of the beholder.*” The enlightened mind knows beauty is not limited to physical attractiveness. It can take many forms; tangible and intangible.

There are times when artistry is an element of the design of something practical. Artistry and artistic creations for the expression and communication or elucidation of an important idea are also valid. And, instances of artistic expression merely to satisfy a creative idea or mental conception can be just as valid. One obvious example of this is abstract art.

There have been many heated arguments over whether or not a work is art. We feel that the person creating the work is entitled to label it art, if they sincerely consider it is. We also strongly specify that, while there may be inappropriate venues for certain controversial works, small-minded people should never have the ability to censor works of art.

Also, we encourage you to study art in a variety of media and styles and for the sake of personal development, we recommend you try your hand at creating something you consider artistic in a medium of your choice. No matter how it

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turns out, it will be a positive endeavor and we applaud you for doing it.

As a result of many decades of creating, studying and critiquing artistic works in many forms, we contend that, contrary to some opinions, ‘exuberant amateur improvisation’ is not necessarily ‘better’ than a ‘well thought out, carefully crafted, skillfully executed work’. Improvisation is to be commended for its extemporaneous cleverness when it results in something skillful and pleasing, but is not intrinsically superior to a work that has been carefully developed and polished to a gleaming sophistication over a significant period of time and that has a lot of creative thought and work incorporated in it.

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### **CHAPTER NINE — Offer for participation with stipulations**

Now that you’ve read this far, if you find yourself genuinely interested in becoming more involved in Omniascendence, this chapter will provide additional information toward that end. A few important elements of being a practitioner are mentioned in Ch. 3.

The obvious question that arises is: why become involved? What would motivate you to involve yourself? And, what is rewarding about such an involvement?

We choose to be steadfast in following the Omniascendent Principles NOT because it will make us monetarily wealthy or popular, but because we find it morally Imperative that we live honest, responsible caring lives. And it provides the intangible rewards of intellectual growth and emotional satisfaction for yourself and from helping others. Compare this to an ephemeral, illusory soul-destroying obsession with monetary gain or power.

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And, aside from enjoyable fellowship, there are some tangible and intangible benefits to contributing as a practitioner. One bright element is that a life involved with Omniascendence is one of positive contribution, accomplishment and hope; nurturing your self-esteem and confidence.

Guided by Omniascendence, you can rise above  
the inanity and arrogant vanity  
the greed and irrational insanity  
that predominates in the minds of most of humanity

The Omniascendent Community aims to provide you with some tangible resources to help you make your life more meaningful and assist your pursuit of positive passions. Also, while it is the responsibility of all practitioners to be diligent in participation, share organizational tasks and to share their beneficial ideas and resources with the whole Omniascendent Community, we want to make it clear that confers no special or unfair benefits. Conversely, there are no quotas or penalties for those who are not able to make significant contributions within any specific time-frame. Any honest attempt at contribution is appreciated.

All dedicated practitioners of Omniascendence shall become knowledgeable regarding the Omniascendent Principles and adhere to the requirement of diligence. But, as we stipulate, they must not exhibit fanaticism, intimidation, aggression, or coercion.

Practitioners are obliged to personally subscribe to our ‘practitioner’s affirmation’ as a freely volunteered commitment to the Omniascendent Principles. Additionally, devotion must not be blind, but rather, it is always rationally analytical, even to the point of constructive criticism toward

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development, improvement and, if proven necessary, correction of our principles within the Community.

There are some cautions. While we work to make resources in support of practitioners, their safety and success available, each practitioner of Omniascendence must make their own decisions regarding when, where and to what extent they express the Omniascendent Principles, since there may be situations and environments that are antagonistic. We proffer things only a minority of people with rational, inquisitive, tolerant minds will find worthwhile. As indicated in the Foreword, Omniascendence and its Principles, in some ways, stand outside the mainstream of society. So, many people will ignore or dismiss what we offer as foolishly idealistic or not pertinent. And, zealots, fanatics and intolerant minds will often be angered. They may consider us heretical, a threat to their beliefs and may criticize or even threaten those who communicate the Omniascendent Principles.

Finally, everyone is welcome to read, accept, embrace, or even offer a constructive, reasoned critique of our principles without obligation or worry.

Anyone with questions or comments, especially if you are interested in possible involvement in our Community, is invited to contact us by E-mail: [contact@omnigma.org](mailto:contact@omnigma.org)

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### **EPILOG -**

We thank the reader for their consideration of our work and for investing their time in adventuring through it. We hope you have found it helpful, worthwhile, inspiring and enjoyable. It is intended to open your consciousness to new positive possibilities; both theoretical and practical. We appreciate the opportunity to share it with you.

The conceptualization and development of this work is of great intellectual and emotional importance to us. To see it come to fruition is a great satisfaction. To continue to work toward greater development of it and further the Omniascendent Principles and Community is essential to us.

In any case, you have our sincere best wishes for an honest, fulfilling as well as pleasant journey, now and in the future. May it be Enlightening and in the company of helpful and kind people and may your life be enriched by your experiences.

**Always remember, true heroism is remaining peacefully honest, caring and principled in a corrupt, violent world.**

- TGE -

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### Imperative Precepts

**Exemplary and requisite for a worthwhile life, these precepts are in accordance with the Omniscient Principle and the Enchiridion of the Temple of Veracious Pacific Enlightenment**

Preface: We are all fallible human beings. Life is most gratifying when we are diligent in all its aspects. We offer these precepts and encourage everyone to abide by them. But, we do not force our principles on others.

All these imperative precepts are interlinked and interdependent. Contrary to the popular self-deception of 'cafeteria beliefs', you cannot select certain precepts while ignoring or rejecting others. And, they must always manifest themselves in all three elements of human existence:

*Thinking, Communicating and Acting*

**A primary Imperative Precept: be Honest.** This requires that you be as honest as you can with yourself and honest with others at all times. And, that your Thinking, Communicating and Acting are all consistent with honesty. We stipulate that Humility is necessary as intrinsic to honesty.

**Precept: Control Your Emotions.** There are two basic modes of human thought:  
> emotional - feelings including love, fear, anxiety, hate, etc.  
> rational - using reasoning and intellect and employing objective analytical and logical thought processes

Everyone experiences emotions. We should not ignore these feelings. But, thinking rationally first can prevent any damage caused by blindly acting on raw emotions. So, the most important question is: Do you control your emotions, or do your emotions control you?

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**Precept: be Rational.** Reject superstition in all its forms, including beliefs, which are vague feelings in which someone places confidence without any basis in fact. Gather all the information on a topic and use objective, analytical thinking to find and accept the conclusion that conforms best with fact and reality.

**Precept: be Pacific (peaceful)** and thoughtful in all your Thinking, Communicating and Acting. Aggression and committing violence in any form harms all parties involved.

**Precept: be Caring** of others and of the world in which we live. And, reject all forms of greed. Do not hate people for innate characteristics which are mostly beyond their control. But, eschew violent, bigoted, hateful people and groups. Value individuals over organizations, especially corporations. Trust and respect must be earned. And, to be worthy of compassion and forgiveness requires the transgressor to recognize and admit to the error, to make a sincere request to be forgiven and have a true desire and to show success in reparation and an ongoing diligent effort to not repeat the transgression.

**Precept: seek Enlightenment.** This includes acquiring the prerequisites of: Knowledge (facts) and Intelligence (understanding of the knowledge) and then seeking Enlightenment (the wisdom to beneficially apply the knowledge and intelligence you gain.) Which means you also recognize that gaining wisdom is an ongoing process and none of us can become fully enlightened. Wisdom will help you in following these precepts with satisfying results.

**Final consideration: abide by all these precepts** and you will live a rewarding, satisfying and beneficial life. If you pick and choose among them you are fooling yourself and violating the primary Precept of Honesty. Remember, you cannot successfully hide from yourself.

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The Hierarchical structure of:

- **The Omnigma Organization**<sup>tm</sup> (www.omnigma.org & .com)©2007

*motto: ad omnia sapientia - toward ultimate wisdom*

Which is the integrative entity for all the following:

- **CrossWind Communication Arts, llc**<sup>tm</sup> (website \*) ©1998

*motto: Toward Enlightenment through Communication by Means of the Arts and Sciences*

- Omniascendence<sup>tm</sup> — ©2007

- The Omniascendent Community<sup>tm</sup> —2007-2016

- **the Heroic Heretic**<sup>tm</sup> ©2003

*motto: Incisive Satirical Opinion since 2003*

- **The Arts in Arizona**<sup>tm</sup> (www.theartsinarizona.com & .org) ©2007

*motto: an organization for discerning people who value the fine arts*

- **the Temple of Veracious Pacific Enlightenment**<sup>tm</sup> ©2016

and the 9to5 Theses (of the Veracious Pacific Terrapin)<sup>tm</sup> ©2016

- and more

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