

# Germination of the Divine Economy Theory

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And How Ideas Emerge  
and Flourish

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Economy Theory  
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# Introduction

## The Seed of Ideas Comes From Where?

### Preface

The idea of the divine economy theory is like a seed. Seeds are not imaginary; they are substantive and real. They come from somewhere and they implant somewhere. At the same time, they are generative and hopeful.

In a parallel fashion, ideas are imaginative, not imaginary, and ideas have the potential to become part of a realization in the world. **Both seeds and ideas start embryonically.**

### Where is the Source?

As it happened for me I just reached out and grabbed ahold of an idea!

By reaching outward towards the source your senses are triggered. Something is there and this you know because you can feel it or taste it or see it or hear it. Also because of the human qualities that you possess you can intuitively perceive things that are invisible, in a way that is quite similar to these physical sensations. Does an inventor get a feel for the potential of an idea? I think so. Does a musician hear wondrous melodies without the presence of any musical instruments? Later, the musical notations put on paper and the vibrations emanating from the instruments bring those inspiring sounds to us. Will the improvements that an entrepreneur sees on the horizon prove to be true? Some won't, some will. Either way though they were visions of possibilities.

It is pretty clear that ideas are transferred from the invisible realm to the visible realm. It is also clear that the human mind is where they appear. The human spirit perceives what is initially mysterious and tries to decipher and capture it. “Catch me if you can!”

Metaphorically speaking the seed is a great representation of an idea. It is discrete, unified, and relatively complete. Outwardly it appears to be simple; but the inner contents have great potential and require acts of nurturance.

Tears of joy and tears of angst provide the water needed to activate the idea, just like water must be imbibed for the germination processes to begin in the seed. There are many complexities in the ‘metabolism’ that is initiated by the addition of the tears, and the idea starts to exhibit its multiplicity of potentials. More and more of the inherent unknowns emerge and the idea takes shape in wondrous ways.

The idea radicle grips the solid ground of the world in the vicinity where it is planted. That is probably because you plowed into fertile ground that was previously left fallow in the minds of your contemporaries. Anchored in your mind and now to the world the idea is ready to grow and flourish. You feed it with deep contemplation and frequent thoughts. The readiness of the surrounding world also provides extra nourishment. This might be the stage of development where capital gives a vital boost, not unlike fertilizer.

Will the idea see the light of day? Without light the idea will be too feeble to add its substance to the world. The initial and primary light is from your mind. Its radiance and brilliance is what makes the idea structurally sound and able to weather the storms that inevitably come. More light, emanating from horizon to horizon and all the way to the zenith, comes from illumined

examination and confirmation by onlookers who seek the shelter and shade of a mighty idea. It is the transformation of this radiant energy into substance that eventually leads to the time for emergence.

The source of a seed is visible and mostly known. In contrast, the source of an idea is invisible and if justice be done, it needs to be recognized as beyond human comprehension. Yet it is always there, ready for those seeking knowledge and truth.

## **The Appearance**

Ideas are from a source that is accessible to human minds. The source of ideas is timeless and placeless but the discoverer of the idea lives in a specific time and place. The idea may pass undetected to minds that don't recognize its timeliness when the encounter occurs. It is also possible that the mind does not see how the idea fits into the world, perhaps because knowledge of its relevance is lacking. Notwithstanding, it is also possible that numerous individuals grasp an idea at the same time even though they live in different places.

Here is an example of exactly that. The time was around 1871 when three economists in different parts of the world discovered a very similar idea. This idea is what germinated to start the marginal revolution. Leon Walras in France, William Stanley Jevons in England, and Carl Menger in Austria woke to the idea that value appears at the margin meaning that market prices are determined by the value of the marginal unit.

The time was the same but the place was different. By place I mean not only the location but the thought perspective. Even though recognizing value at the margin was a unified thought, how it was applied was very different. Briefly, Walras and Jevons applied the idea mathematically and statistically whereas Menger

applied it to subjective individual valuations. The divine economy theory is a continuation of the economic approach of Carl Menger.

Now consider the appearance of this seed of an idea, the one that I reached out and grabbed ahold of. The idea that I discovered in late 2004 was intimately associated with an image that appeared to me in a dream. It came from the invisible source and although it is possible that others may have caught a glimpse of the idea, no one else was at the right place. By place I mean technically trained in Austrian economics and fervently searching for the harmony of science and religion.

This idea of the divine economy theory has germinated and it is growing! It is a seed that is being scattered around the world. It will change how people view the economy.

# Divine Economy Theory

## **Its Germination**

### **Preface**

Encapsulated within the shell of the seed coat is the theory of economics. It has sat there for ages and is in direct contact with the earth and the earthly conditions. Those seeds that were not viable succumbed to the oxidizing forces of the earth. Among the viable seeds were two remaining kinds: the weeds, and the true seeds of economic science. We want to discard the weed seeds and we want to understand the organism of true economic science, as set forth in the divine economy theory.

### **Activation**

We will start by asking the question: What would it take to bring together the theory and the reality of the economy? The answer lies in a process similar to germination, a process which has been activated by the great forces at play in the world right now. Knowledge in the garb of newness perceptibly exists. It attracts our attention because we are remarkably entrepreneurial in spirit. At that instant a new germ begins to grow and the vital process within it has an inherent nature that transforms itself and its surroundings. Then this new and transformed knowledge of reality finds its way into theory, hence there is a union here between theory and reality.

How can our current plight and the past plight of humanity be reconciled with the human potential for good? Of course, no one thinks that humans are perfect. Errors and mistakes are clear

signs of imperfection. However, relative perfection is possible and this degree of perfection occurs most readily when the flow of information is optimal. In our search for perfection each of us is attracted to those things that bring about human prosperity, which in essence is the equivalent of ‘expression of oneself.’

What can be assumed so far from these introductory remarks is that what has germinated is a mighty apple tree that will grow stronger and stronger. And its branches will provide a sheltering canopy. The further along in its developmental stages the more it alters its own surroundings which then becomes a key feature in and of itself. As it matures its vitality becomes increasingly evident and significant.

## **Economics to the Core**

The origin of the economy is intricately intertwined with the origin of man, which is ancient and even still a mystery. It taxes all the discerning powers of historians and archeologists to discover the origin of man. Why does this veiled past have anything to do with the economy? One premise of this theory is that the economy is a uniquely human institution and that without the human being there would be no such thing as the economy. Speaking in these terms it is obvious that they both appear and evolve concurrently.

The intimately woven fabric composed of both humanity and of the economy necessitates a deep examination into the nature of mankind. What we find is that the human urge to act is irresistible, and that human action stems from the same source as human reason.

Although rudimentary in the early stages of development, the early actions taken by primitive human beings were very much of the moment and yet they were also important agents

of transformation. Notice the dynamic here — the spontaneity between the act and the transformation — a dynamic that conveys great meaning. One does not exist without the other and yet each spark of interplay reveals new possibilities. It is then this cumulative effect of human actions and the subsequent transformation, taken throughout time and across time, which brings to us the modern economy.

A moment of reflection is now needed for us to be able to discern what is real and foundational. As I just mentioned, the economy is a uniquely human institution. Since the human being can dwell in the world of relative perfection or imperfection the potential then exists for the economy to be in one of two states. If the higher nature of humanity is realized then the institution (the economy) that is a tool for the expression of human action will itself be elevated and celestial. Frankly, it is the divine nature of the human being which is his true reality and therefore it can be deduced that the highest potential of the institution of the economy is divine.

What is the current condition of the modern economy? It is true that the modern economy carries the cumulative effect of human actions taken over time. Errors from economic ignorance have accumulated, consequently along the way unnecessary burdens have been added. These add weight and bulk, since after all, the burdens are cumulative.

The metaphorical divine charger (a noble and spirited horse), because of these cumulative burdens, cannot traverse the span of contemporary history nimbly and ably. It may stumble. It may have to reverse or change courses. These burdens slow the arrival of the triumph of prosperity, which is our birthright provided we recognize and endeavor to attain our divine nature.

We must sort out the reason for the burdening or weakening of the institution (the economy) that serves to bring about our betterment. Understanding human nature sheds some light on the subject. The will to choose the higher perfections versus choosing the imperfections of our lower nature is at the crux. It turns out that ego-driven intervention is the best economic example of humans exercising their lower nature. Just as metal oxidizes and becomes corrupt, so too the economy deteriorates when it is corrupted by intervention.

### **The Nature of the Economy**

Herein lays the beginning of the problem that needs to be dealt with using economic science. The economy which is viewed as a human institution, has not been seen up until now and as I propose, as divine. The economy has a pure form to be striven towards.

How do we know what the uncorrupt economy looks like unless it is seen as having a pure form? Those who recognize that the economy operates perfectly well independently, on its own, hold “laissez-faire” up as the pure form. But they have not made any connection to the divine nature of the human being as an essential identity. This is a new thought and is worthy of consideration.

Granting that the economy is divine implies the following: that the actors are seen as expressive agents of the will of mankind, that there is no omniscience within the realm of human policy-making that can even minutely compare to the divine expression inherent in the market, and that the market is not a product of human design. The market is a divine institution that emerges spontaneously from human action. It is a social institution that forms for the sake of production. The market is the time and place where the convergence of all this useful information transpires and where it is discovered.

## **The Market Process**

Every exchange takes place in a market which makes clear the point that the word ‘market’ is most certainly universal and almost infinitely broad. As stated with eloquence by Ludwig von Mises:

Choosing determines all human decisions. In making his choice man chooses not only between various material things and services. All human values are offered for option. All ends and all means, both material and ideal issues, the sublime and the base, the noble and the ignoble, are ranged in a single row and subjected to a decision which picks out one thing and sets aside another. Nothing that men aim at or want to avoid remains outside of this arrangement into a unique scale of gradation and preference. The modern theory of value widens the scientific horizon and enlarges the field of economic studies.

It is clear then that subjective values are within the realm of economics. When an exchange does occur it is based on the knowledge-at-hand by the actors—the buyer and the seller. The knowledge-at-hand is relative and imperfect, yet at the same time it is fully coordinated within time and space. In other words, it could not be made more perfect as evidenced by the willingness of both the buyer and the seller to consummate the exchange, free of any coercion to do so.

There are those who object to the imperfect knowledge of the actors, insisting that they would have made a better decision if they had perfect knowledge. This objection is certainly naïve and

contrary to the real world. Human beings are neither omniscient nor omnipresent. They cannot grasp all that came before nor do they know the future with certainty. All actors in the economy have only partial knowledge.

The “single mind” that has all knowledge does find expression in this new concept of a divine economy. It happens through the instrument (the market) nestled within the divine institution (the economy) bestowed upon mankind. In other words, the unique instrument of human expression that forms as the foundation of economics is the market.

Human planners of the economy are hopeless failures and can be more aptly described as oppressors. In the real economy (the divine economy) there is a ‘central planner’ who is all-knowing and all-seeing and perfectly just. It is God.

God is the creator of the economy as a human institution and His design allows the fullest expression of human diversity. In the divine economy there is decentralized planning to the  $n^{\text{th}}$  degree, where  $n$  represents each individual or business entity that is actively interacting within the market process. The economy changes as the human race changes and yields its promised fruits conditionally — depending upon whether the current state of affairs exists as either a hampered or an unhampered market.

The state of affairs at any point in time reflects the spiritual maturity of mankind and the corresponding condition of the economy. As mankind, as a whole, matures he increasingly cares for himself and for others. The economy always fully serves at the level it is capable of as an institution with divine potential, but unfortunately it has historically been significantly constrained by human intervention.

Like all institutions the economy has the appearance of structure. Its structure in its pure form is the market, free from

political intervention. The closer the economy is to a free market the greater its capacity to be a full expression of a divine economy.

Remember that there is interplay between the human actors and the market itself. There is a commingling of these two divine entities and both benefit from this dynamic process of discovery. Also there is a transforming power in this divine encounter.

This transforming power is perhaps the most essential element of the divine economy. There is a divine power — the power to transform the resources bestowed upon us into goods and services and which then enables us to serve one another as a tribute to our loving Creator.

### **More Than Meets the Eye**

The divine economy has the power to awaken us to our own potential, which finds expression in service to one another and to our loving Creator. That is why the progress of humanity, even for us as individuals, depends on a free market. Likewise, the discovery of the merits of the divine economy depends on the educative process — significantly derived from the market experience itself — from which proceeds the ever-advancing progress of humanity.

The critical need is to bring all of these processes of the divine economy into the realm of science. Here the groundwork has already been laid by the great minds who have described the methodology of subjectivism and who have expounded upon praxeology—which is the study and logic of human action. This great scientific heritage pays tribute to monumental thinkers such as Thomas Aquinas, Carl Menger, Eugene von Bohm-Bawerk, Ludwig von Mises, Friedrich von Hayek, and Murray Rothbard. From their work and the work that continues along these lines there

is a scientific foundation that provides the tools needed to test and to advance the understanding of the processes at work.

Since human beings act purposefully the power to make the divine economy manifest rests with each individual. It rests; it resides and becomes evident in these individual actions.

Mises writes:

As long as a man lives, he cannot help obeying the cardinal impulse, the *elan vital*. It is man's innate nature that he seeks to preserve and to strengthen his life, that he is discontented and aims at removing uneasiness, that he is in search of what may be called happiness.

The power to make the divine economy manifest comes from the invisible world of thought and reason and enters the visible world through purposeful action. Since no action occurs in a vacuum each action becomes a part of the educative matrix of all actions, all of which follow the same subjective processes.

What is incredible is how the subjectivist methodology of classical liberalism allows the merging of science and religion. This subjectivist methodology can be used to discern the essential laws that apply universally to human beings when they are at the threshold of action, whether that act is an act of faith or a material act. These universal laws ultimately underlie our quest to know and to understand.

We are educated and we make advancements by the insights gained during our quest for understanding. In the realm of faith our souls progress and our nature becomes more divine. In the material realm we become more tuned in to how our interconnectedness with others can bring prosperity and how we benefit personally from that prosperity.

It is not something that we may even have to consciously make decisions about. It becomes, in a sense, just a realization. This parallels a statement attributed to the British mathematician and metaphysician Alfred Whitehead, as quoted by Hayek, “Civilization advances by extending the number of important operations which we can perform without thinking about them.”

The divine economy is not separable from human civilization, nor is it separable from the advancement of human culture at the individual or societal level. The divine economy operates in accordance with the Will of God and it is a vehicle for the expression of the will of man. The implication of the divine economy is that there are laws and that there is order.

The power within and without the divine economy is beyond our grasp. Yet throughout history men have sought to grasp it. Examples throughout history abound. For the short while and ephemeral period that the power-hungry clutched the economy their illusion of control corrupted them, and the economy became distorted and diverted, leading to the suffering of many both near and distant. Ultimately the destiny of mankind was slowed by their intervention. Quoting Rothbard:

“The hidden order, harmony and efficiency of the voluntary free market, the hidden disorder, conflict and gross inefficiency of coercion and intervention — these are the great truths that economic science, through deductive analysis of self-evident axioms, reveals to us.”

There is only One Being omniscient enough to see all that happens in the market matrix and only One Being that is not wholly dumbfounded by what human minds see as uncertainty. The economy is divine, it is God’s.

The economy provides channels through which the grace and bounty of God flow. According to the divine economy theory, the economy (itself a divine institution) is reciprocally a part of the human operating system. The sooner we learn this and trust this the sooner we can learn how to use this institution to bring about peace and justice.

The divine economy is here for our benefit. It forces us (acting man) non-coercively and by the tendencies of the forces of equilibrium to refine ourselves internally (heart and soul, spirit and intellect), and externally (human and non-human resources). And so it is that the equilibrium forces referred to in this pdf as the ‘divine economy’ direct our refinement.

# Epilogue

## **The Fruits of Ideas Nourish All**

### **Preface**

When you have something quite valuable it follows naturally that you will want its value to become known and appreciated. Releasing it into the world is like exhaling after you inhaled, it is part of your life affirming action. It is a manifestation of the giving and receiving process that brings contentment and joy and honor. It is a fruit of your thinking and your discovery.

### **Ideas Form and Ripen**

Each person is unique which translates into the potential of billions of minds on the planet with access to the invisible source of ideas. And even if different individuals grasp ahold of a similar or virtually the same idea it is processed by a different subjective mind with unique life experiences. Every effort to put the idea into action has the potential to be a unique division of labor. It is this division of labor which contributes to the advancement of society, adding much and welcomed richness.

The uniqueness of the skills resulting from acting upon the idea creates a differential which in turn can be advantageous not only in absolute terms but also relatively. Even those with similar skills will pick whichever one they are best at or that leaves them better off. They will reap the benefits of the idea directly or they will benefit indirectly by seeking out and trading for the fruits that emanate from the common idea. Comparative advantage is not

interfered with in any way because people simply exercise free access to the world of ideas.

That dynamic is very exciting because it encourages activation of the entrepreneurial spirit that is inherent in all of us humans. Presence of an untapped potential happens also to be an essential component of the human operating system and so we tend to be ripe and ready for activation. Seeking knowledge and truth is a core human reality and that is what underlies the entrepreneurial spirit. This is a good thing. It is what stimulates people to be alert to ideas and then to put them into action. It is also what causes ideas to be ephemeral as new ideas replace existing ones. This is a competitive process that is fluid and dynamic and collaborative and everyone benefits from the progress of continuous searching and changing. Ideas are at the heart of this advancement.

Understanding where the ideas come from and the beauty of their ephemeral nature helps us to uncover the perplexity of intellectual property. No one claims that the person who discovers an idea stole it from the invisible source. Simply stated, the idea is a blessing to humanity and an ephemeral blessing to the discoverer.

Ownership of the idea or of its associated structural appearance in the world is a false claim, a vain imagining. It can only be maintained by using force to prevent other human beings from doing what they are created to do – to seek and to act. Developing an idea offers some early advantage which may lead to an extension of its unique period of relevance. Justice requires that there is a level playing field, in other words, that all people can tap into the invisible source of ideas and act upon them. Justice requires that people inherently know the ephemeral nature of ideas and of the ephemeral fruits of ideas.

## **Eat the Fruit!**

What do you have to do in your life to become more attuned to the invisible world of ideas? What can you do to make yourself better able to act on any ideas that you discover? Some kind of transformation is necessary. It is my wish that you are encouraged by this pdf to make the necessary changes in your life so that both you and the world you live in will benefit from your transformation.

Now it is up to you. Reach out, pick the fruitful idea, enjoy its lusciousness, plant its seeds, and watch how the world changes.

All of the core books about the divine economy theory are available on Amazon:

*More Than Laissez-Faire*

*The Human Essence of Economics*

*Ethical Economics for Today and Tomorrow*

*Liberty and Justice of Economic Equilibrium*

*Divine Economy Model*

The book series: <https://bit.ly/DETBookSeries>

Please share your thoughts and comments with me:

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# How Ideas Emerge and Flourish



Add your subjective twist to ideas that you discover or hear about.



There is always something about any idea that gives you a comparative advantage.



Competitive, entrepreneurial, alertness is what releases untapped potential.



As they appear, capture the ephemeral fruits of ideas over and over again.



This is the transformation of you and the world around you – enjoy!

