

Divine Economy

& how it works

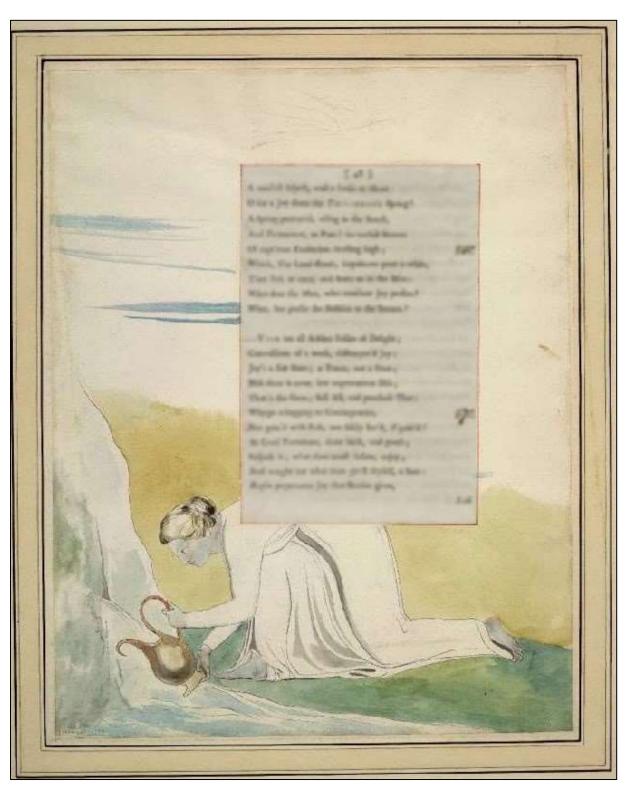
Words by Ellie Clayton

Inspired by, and with illustrations from, the works of William Blake

Designed and published by Ian Mulder This work is licensed under the Creative Commons Attribution-NonCommercial-No-Derivatives 4.0 International License. To view a copy of this license, visit http:// creativecommons.org/licenses/by-nc-nd/4.0/ Man was made for joy & woe; And when this we rightly know, Thro' the world we safely go. Joy & woe are woven fine, A clothing for the soul divine. From "Auguries of Innocence", William Blake

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We get more than we deserve.



Everything of real value can't be paid for.

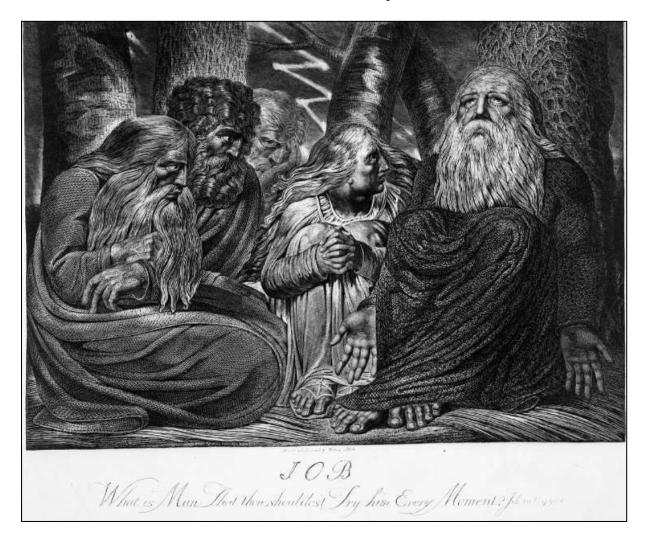
We receive from those whom we cannot repay.

1.00 - ---And Robert Bar With small \$2, and first Could Paul, Alla As Millardady day, and The dia, and dia, its out and the Reader 24 If stat imports you stall, Real years New, and St. that you fail my know, The Easth I dags. The And independent the Reise mally Trees

We can't re-create the past.



We can't control the future.



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Co-operation out-succeeds competition.

Diversity contributes to the whole.

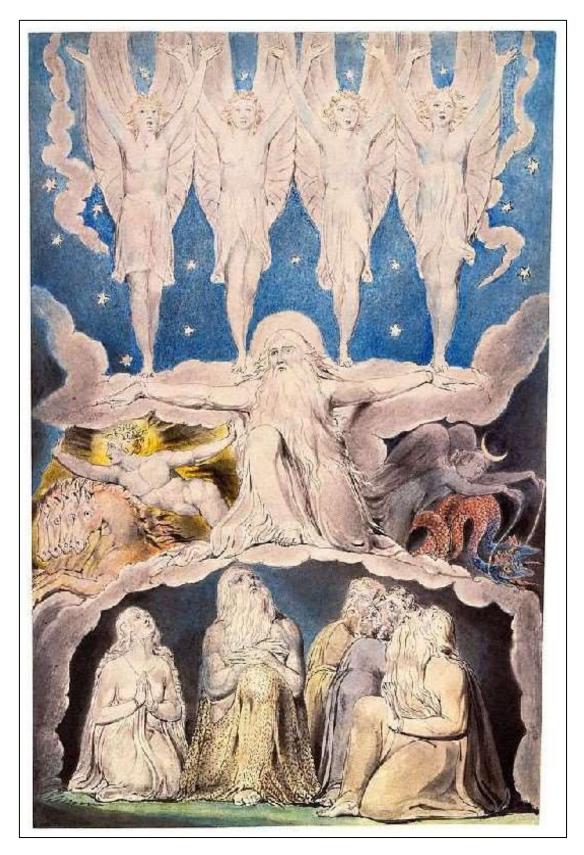
The whole provides for the parts.

32 d the Devene Vice was heard in the Songs of Berlah Suy y i pave you all my whole Soul d love my loves & joy in my delights my pleasures ODutpher of Babylon to pentle, now then art territe you lovest & an his drar loves h thou hust cut all by jealousy asy & set before you Death to generate the formula Shalle to your lot to be continually Record wou love & by Continuation to pour lot & by Continuation first Murried y & unlow Derits in his histories which there hast con shew my Jeneousy & set befor on descended to Recent the h terned, such your lat to be missery of these you love & of in the Sixfold Female perceives that Milton annihilates wild that seeing all his loves by her cut all the leaves also; intrely abstructure himself from female loves shall release in terms of the happy her all of the madens to her hisband, its children in a delight in then & then alone begins the happy her all of the all other & then alone begins the happy her all of the all other & then alone begins the happy her all of the all other & then alone begins the happy her all of the all other & then alone begins the happy her all of the all other of the alone begins the happy her all of the all other the alone begins the happy her all of the all other the state of the alone of the alone the state of the all other the alone of the alone of the happy her alone the all other the state of the alone of the alone of the state of the all other the alone of the arms of the happy her alone the all other the alone of a wander of the state of the state all give her due one arms of Ged your loved & Hisband. Such are the Songs at Berlan in the Lummattans of Olalun Unches Idam There Treas Luvah Cons Frack

Nothing is lost, nothing is wasted.



We participate in the great exchange.

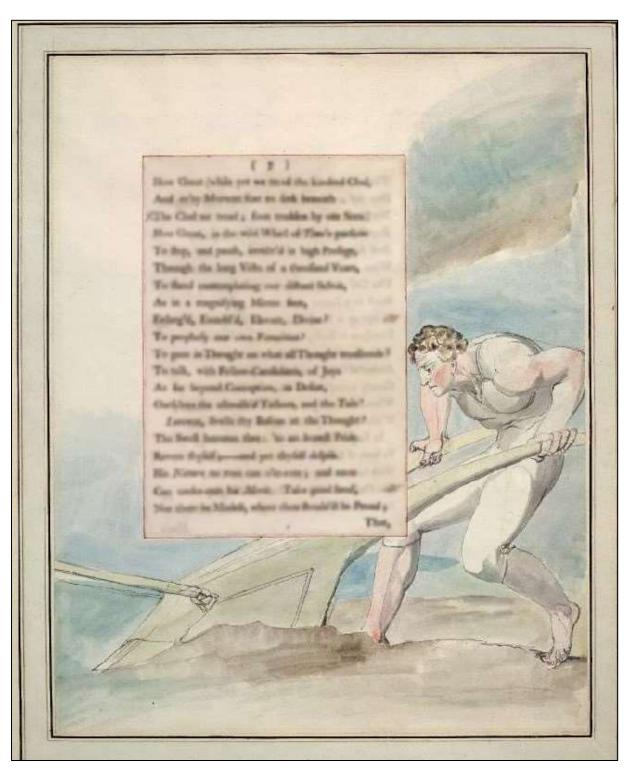




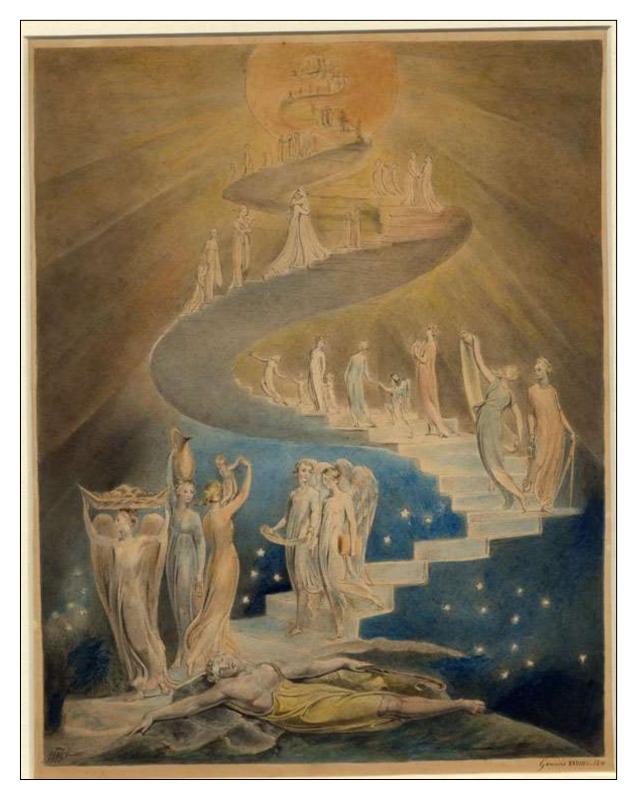
An external source supplies energy to sustain.

There is no limit to the supply of love, mercy, grace, and compassion.

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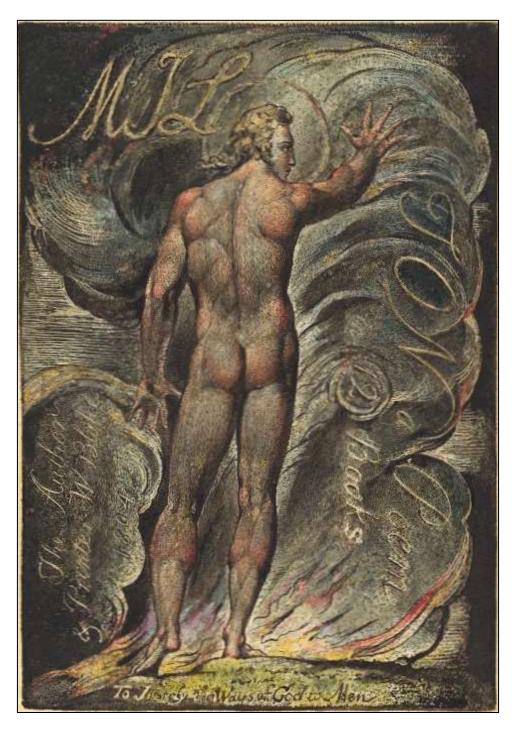
We are pipelines for God to supply the world.



The richness of the design comes from changing patterns.

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We can't hold back the flow of God's movement.

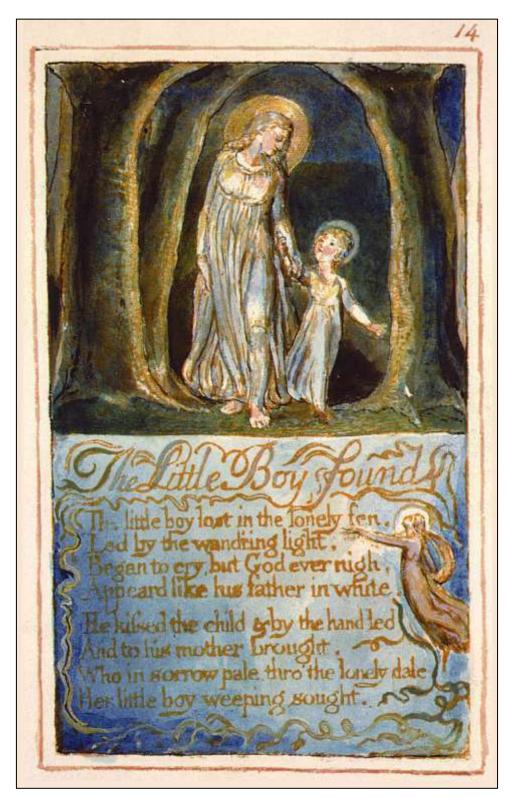


We stand on the shoulders of giants.

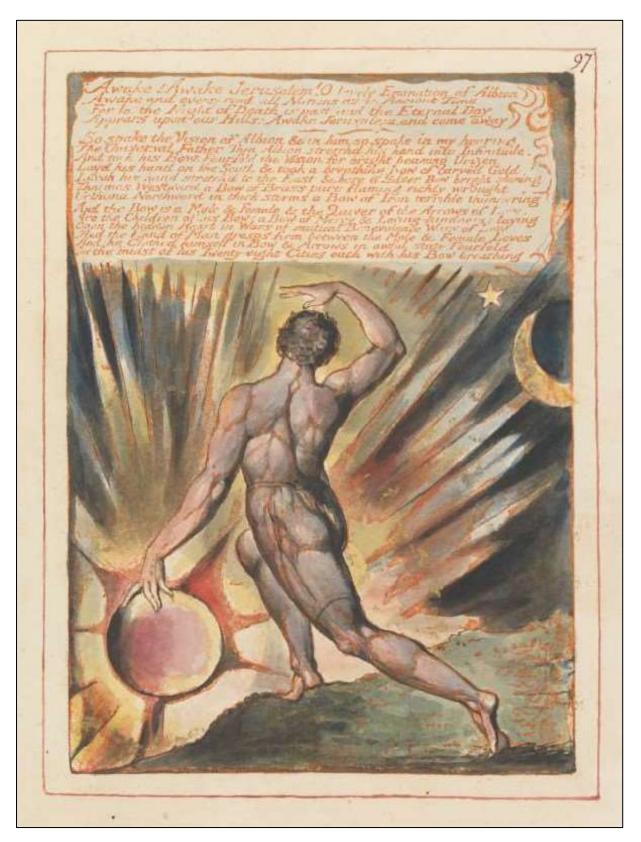
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We pass on what we receive, emptying ourselves in the process.

There is no receiving without giving; there is no giving without receiving.



Transformation is the mode of operation.



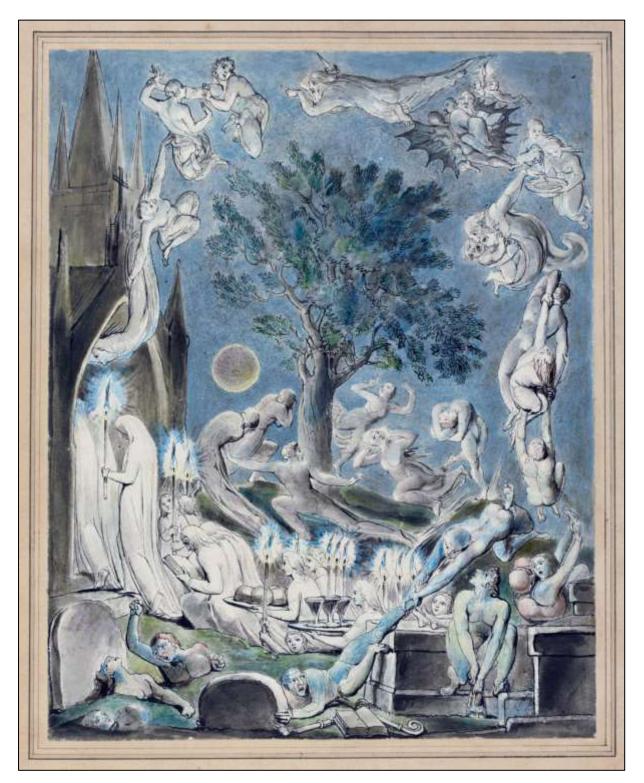
We must die to be born again.



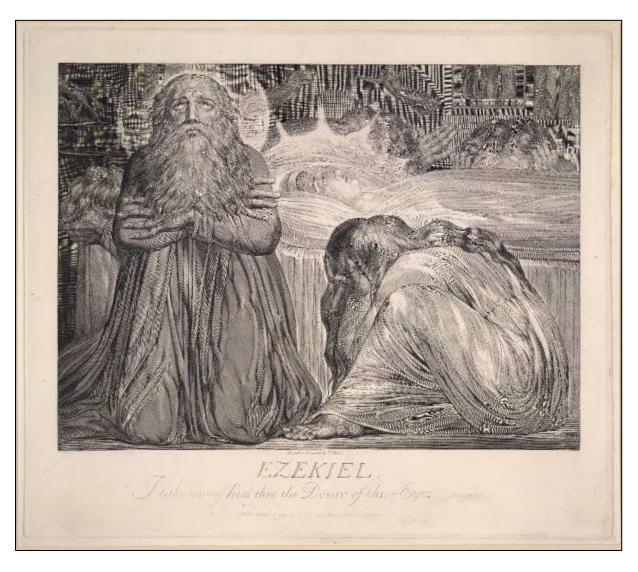
PENDABLE GOR. ٤. 3 fahliner, that first upon the air, n the wide hir call way : Ow

God has declared creation to be good.

God intends change. We are to change ourselves, to change others, to be changed by others.



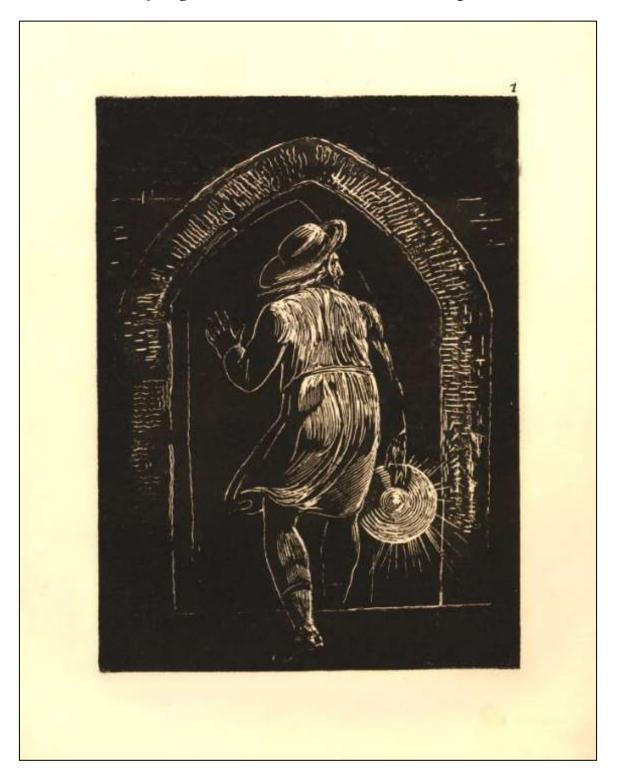
Nothing static is alive; to live is to change.



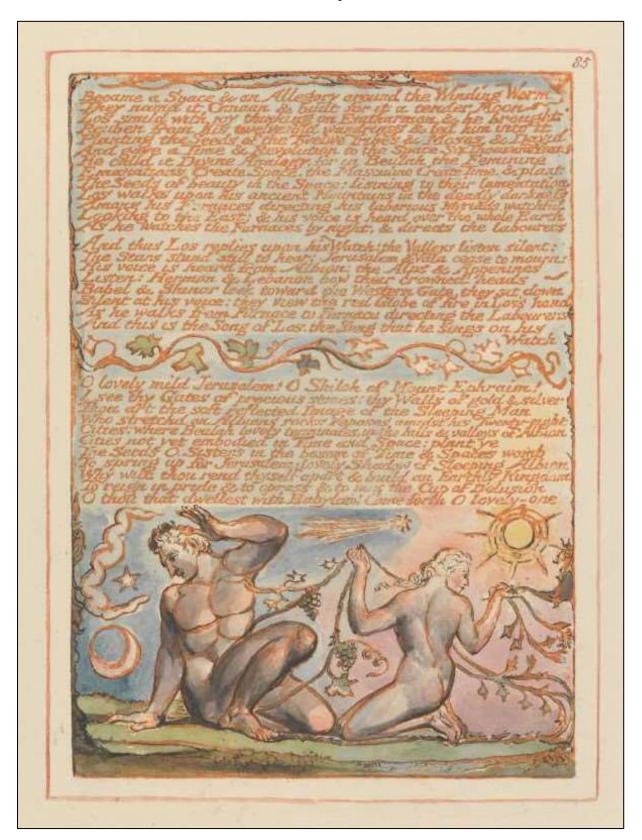


We are always on the verge of a new awakening.

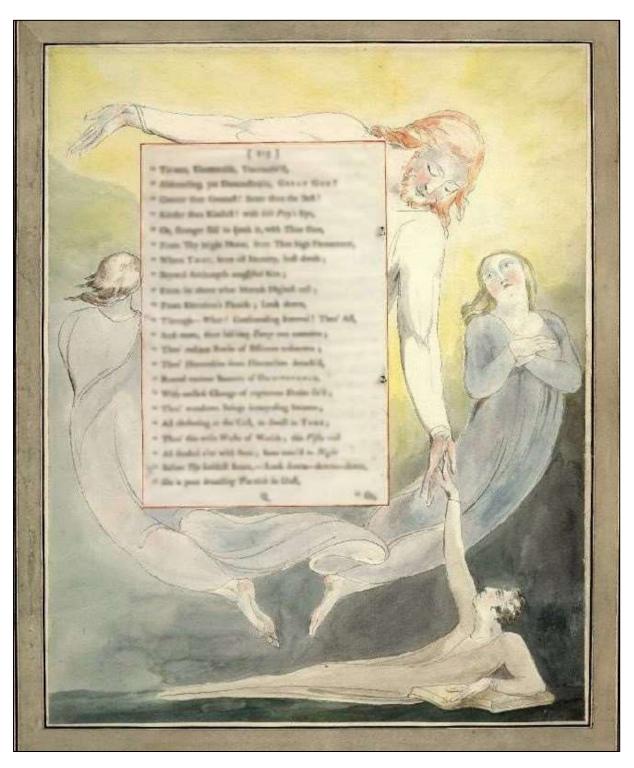
The key is in the lock, the door awaits opening. Can we turn the key, open the door, and walk through?



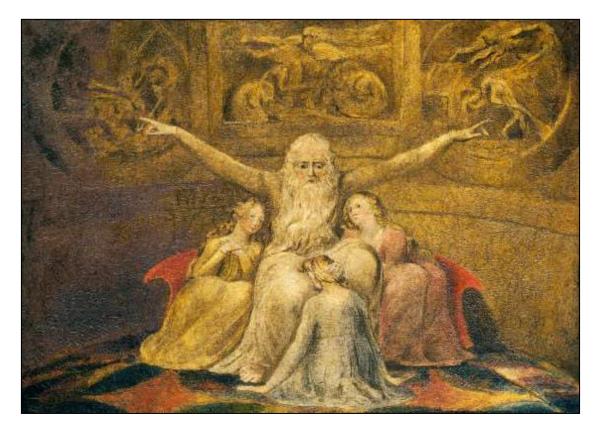
We are members of one another.

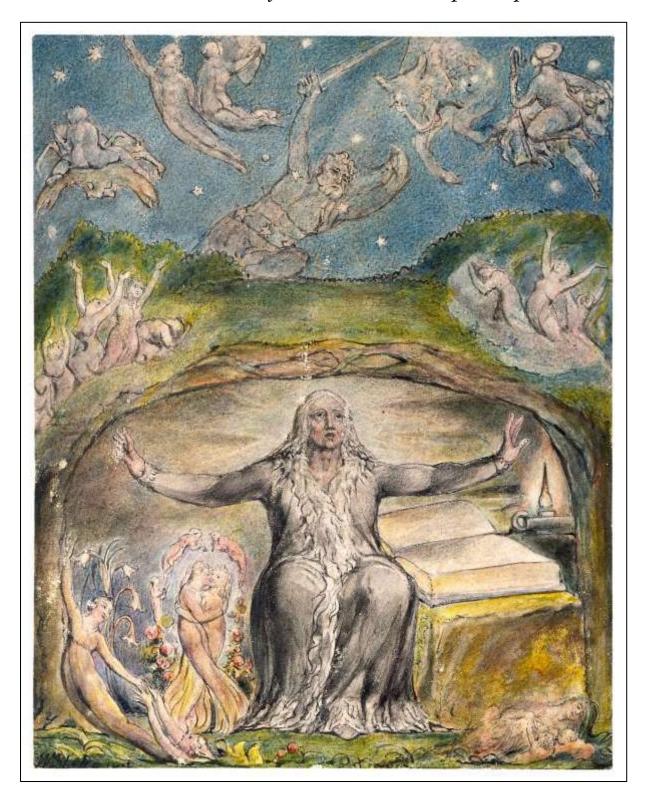


We are given enough light to take the next step.



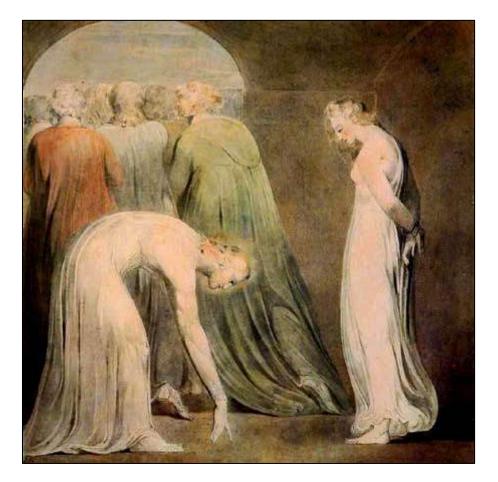
The attitude of gratitude opens the windows of our hearts.

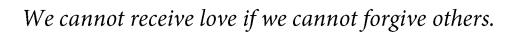


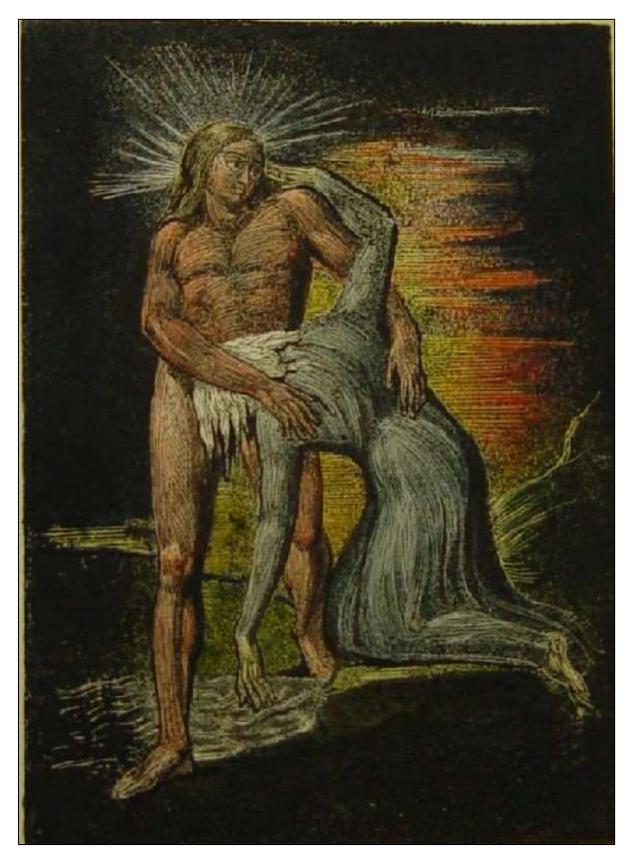


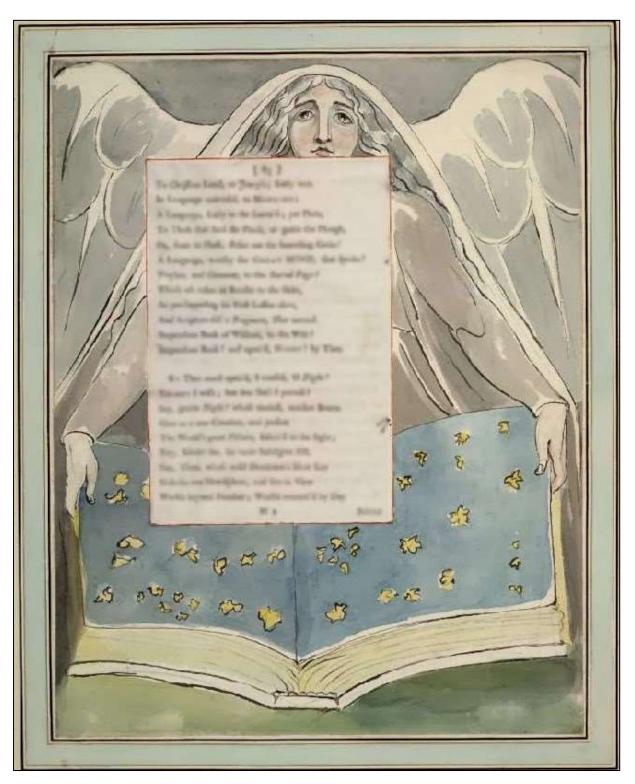
There is a time to reflect, and a time to participate.

We cannot give love if we cannot accept forgiveness.





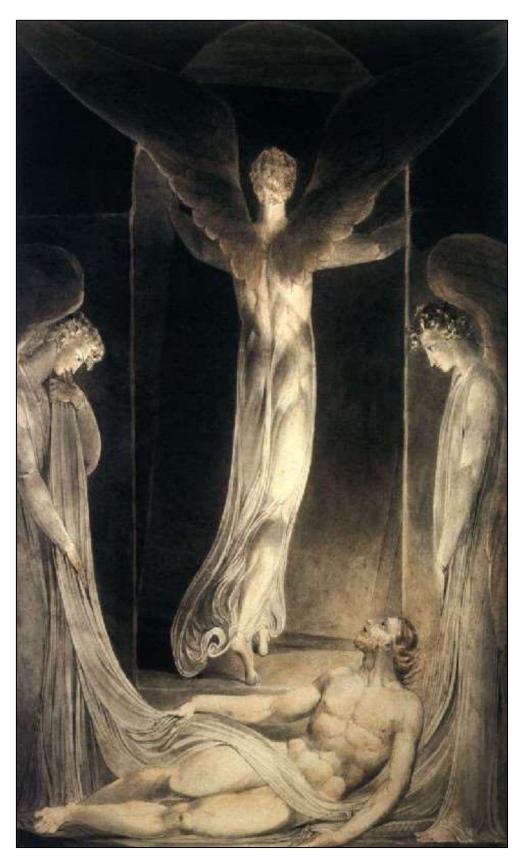




The image of God can be found wherever we look.

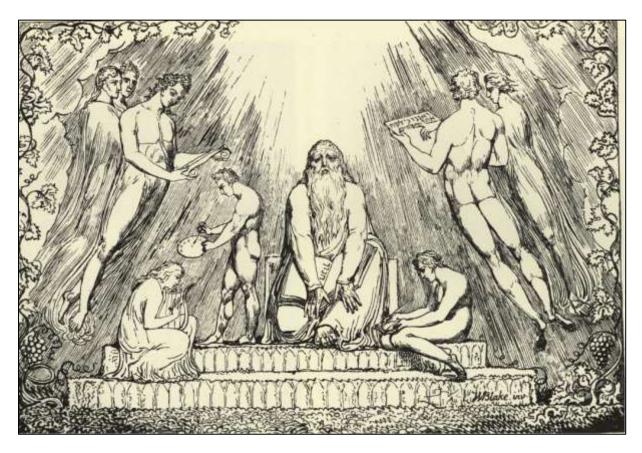


Spirit is the real; matter is the illusion.



Our task is to see the real through the illusion.

We see a sliver of reality which can contribute to an image with other slivers.

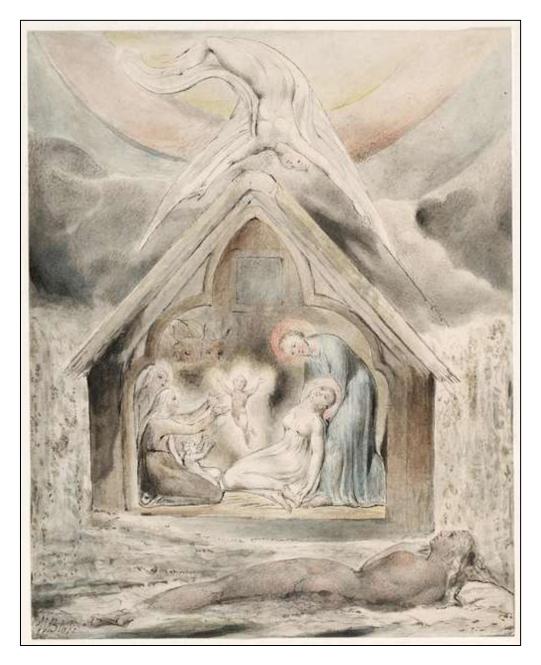


Without the awareness of a community my perceptions are incomplete.

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Darkness is a void without independent existence.

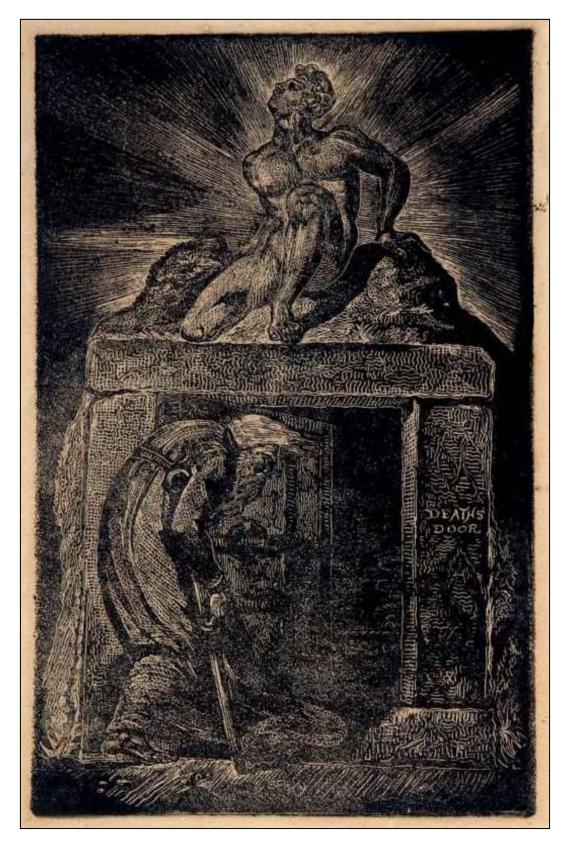


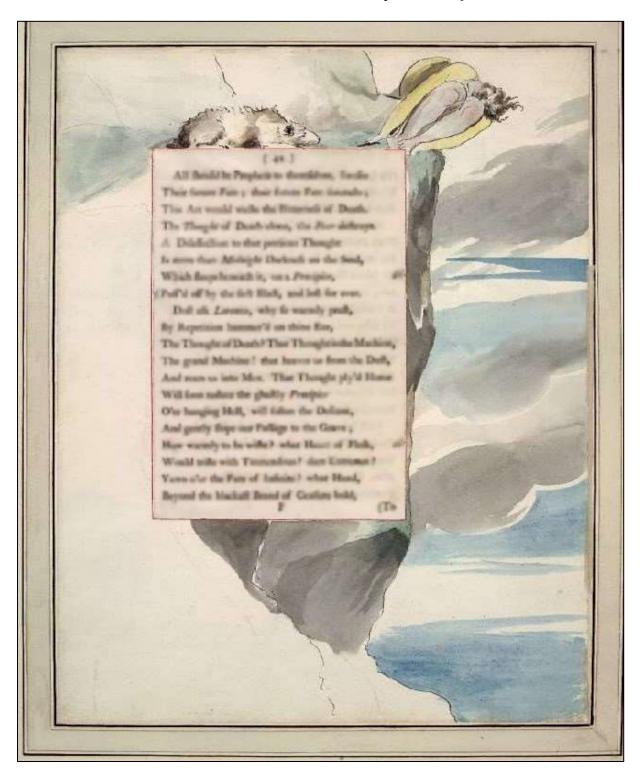
Darkness disappears when light appears.

89.3 To call Mon maral. Mon's Monsiley Was, dury, transfer if to Donky and Heaven's D Unabionity Sol'd or the Soil Peace, This Child of Dull Man, all inconcent? Hail; Hal, Horse? sil-lavift of Ivange Gibs to Man? Thins all the Chery Mas's the humalist Hits. "Where can I capt by this micorphase Threat, On Cirollian Joy's evolving way, above Th'abasian Minute Inc. Also Reall Gook for Juy? Whee if to Pain, instantial? If Extend Of Boarg, to preclose a Chait of Wood? When, then, my haaft of the Though in 2015, which comes if a for weeds Gault 1 For Gasin, not honomous, the Life He pair '04 307 'T's Guile abore une pathily His Elevele p Not they, solids His Death caripathily Relevang Dark is Harva's indepen Sight If fick of Folly, Tachare; He weines My Name in Hanney, with shee in-

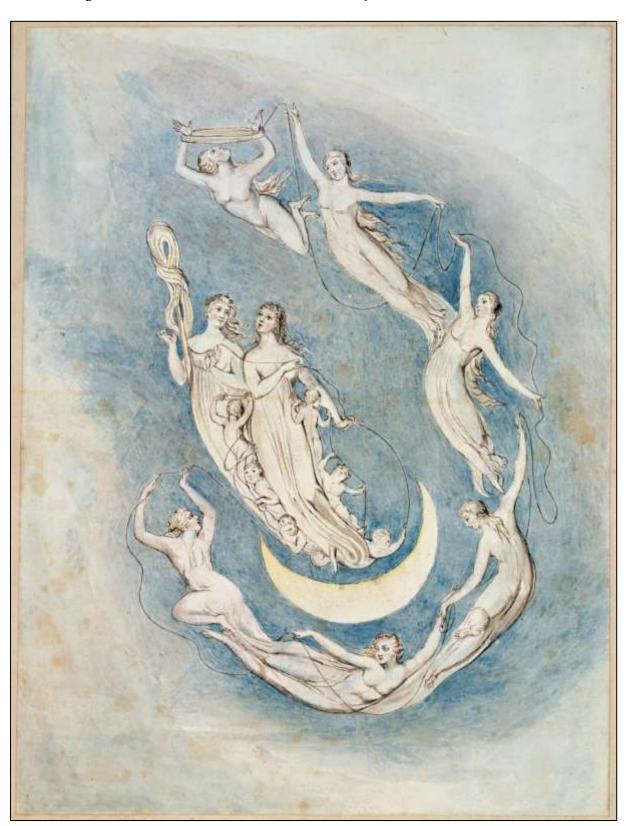
If we open ourselves to the spirit, we receive.

The end is the beginning.

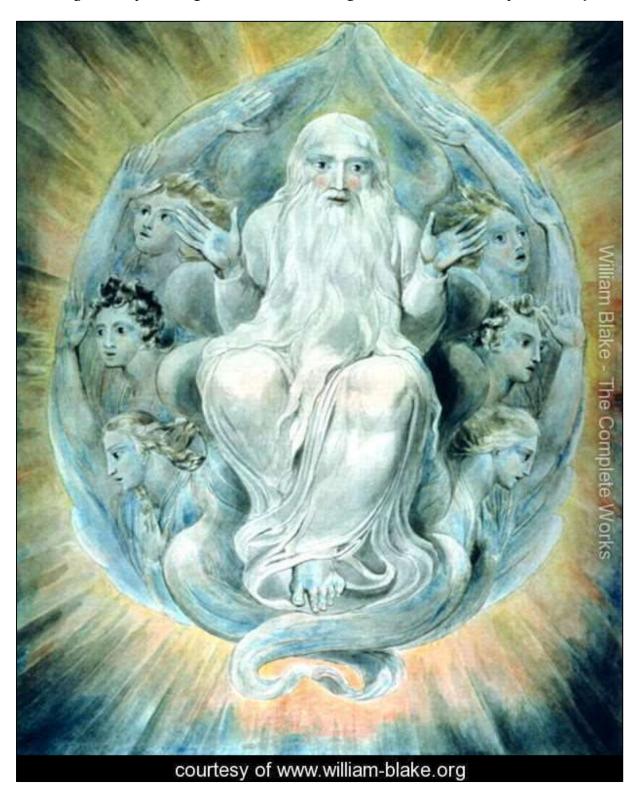




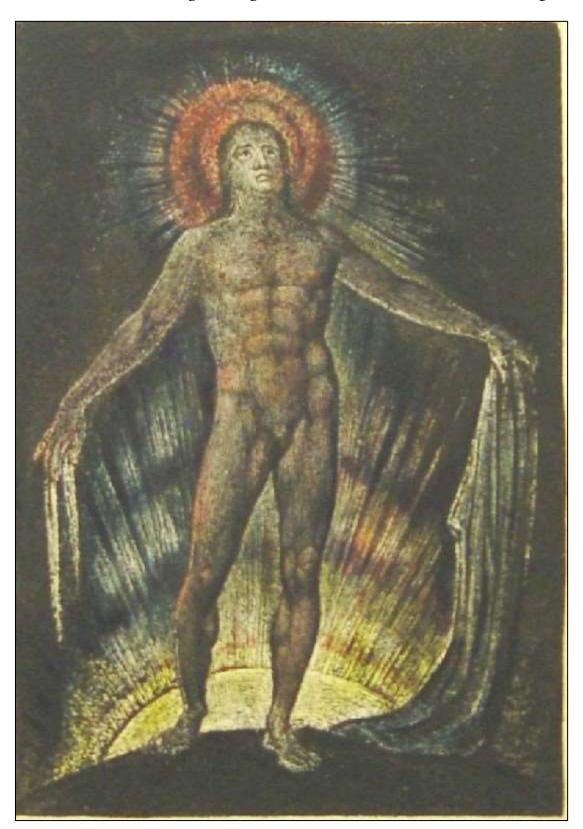
Time is a cross-section of eternity.



We experience time as a thread not yet woven into the cloth.

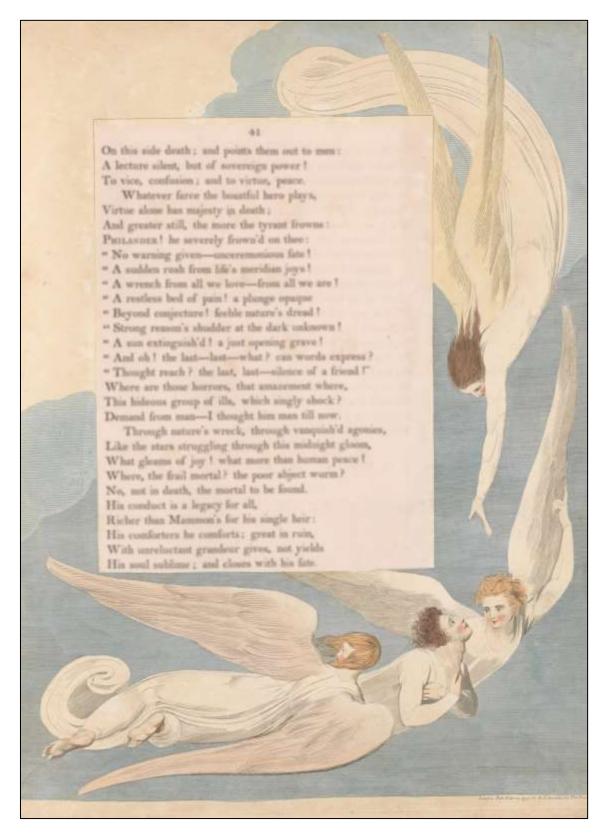


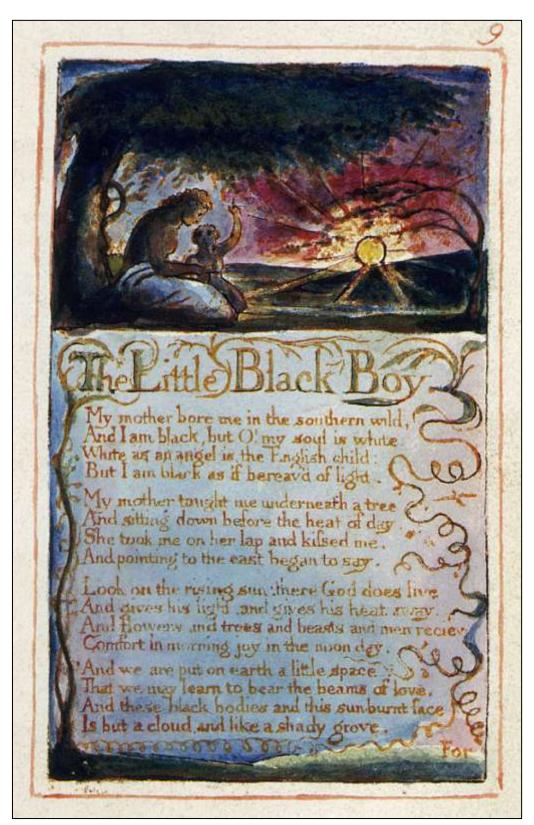
The price of living in time is losing the awareness of eternity.



Time binds us to space; space to matter; matter to change.

Death is deliverance from time to eternity.





Blessed are we if our time is infused with eternity.

All is gift.



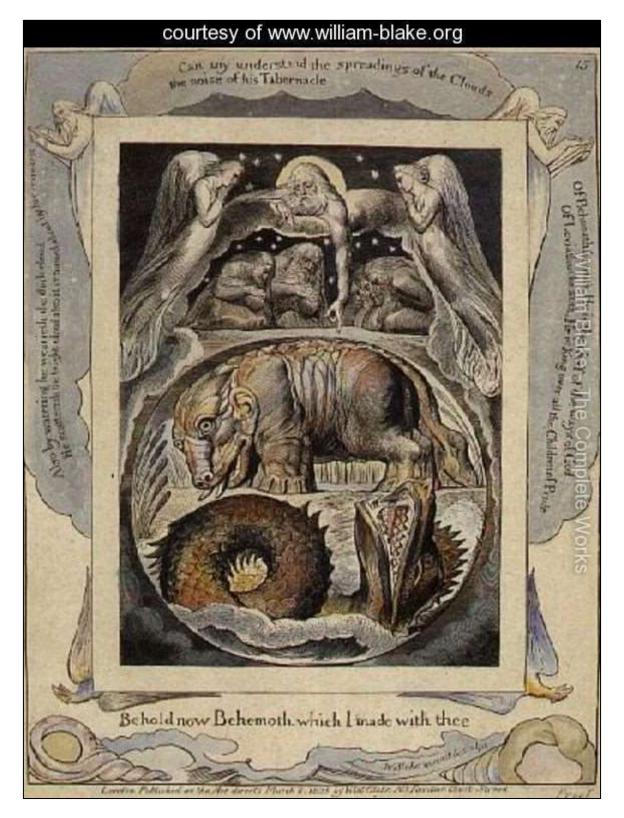
We change reality by changing our perception of it.

fire in to the silent deep. C t the ringer or terrible bog d thee, & I will not let thee God who develles in darkness of in regions of dark death. struggling atflictions m late in ref the arous into the with t con in e in the South seen, drinking my soul rending pains I teel the here to my I ding pains, in hierones by the lightning death ; and this the torment long here storn Bard coasid, ashavid of his own song; enable he solved harp alot sounding, then dashed its shuning frame against wind pillar a glattring hargonents; solent he parad away, I wanderid down the vales of Kent in such & drear la--mentiones.



There is much to be learned about eternity by living in time.

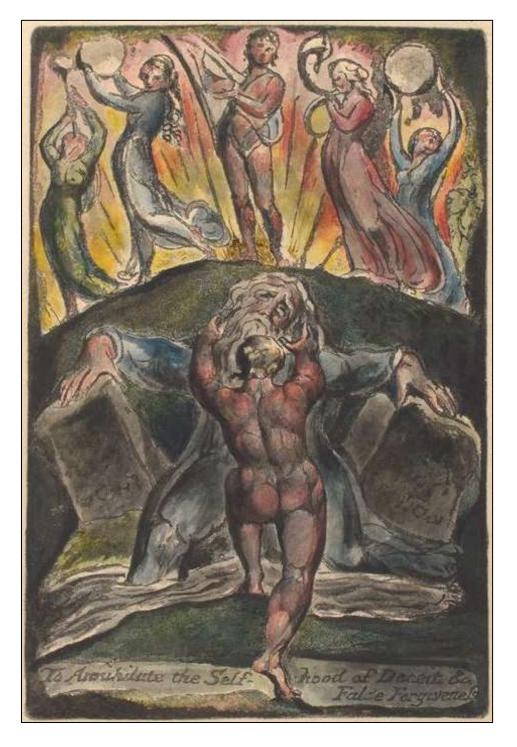
There is much to learn about time by living in eternity.

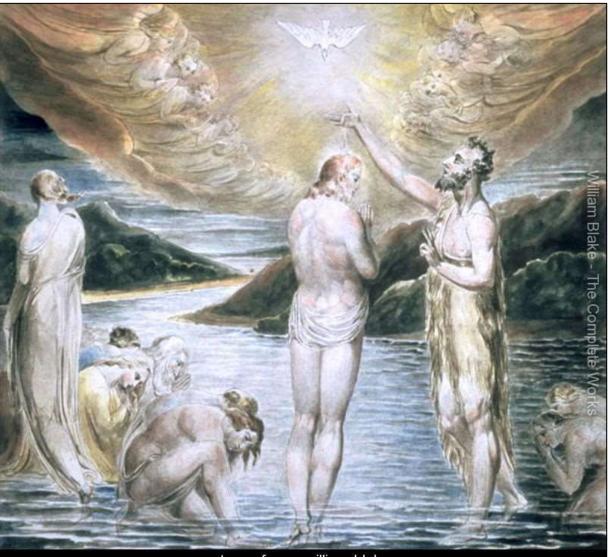


We learn in order to teach; we teach in order to learn.



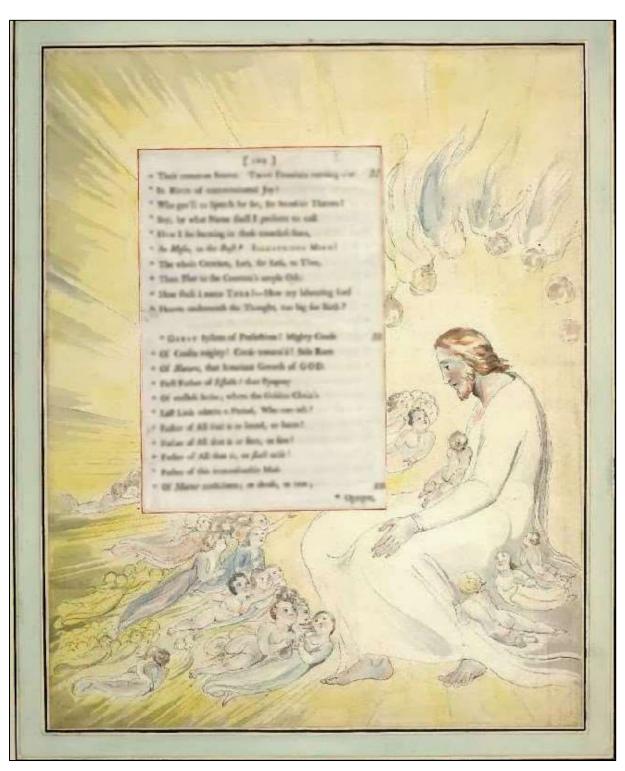
The pieces of the puzzle of life can be assembled in many ways.





God revises the past as easily as he revises the future.

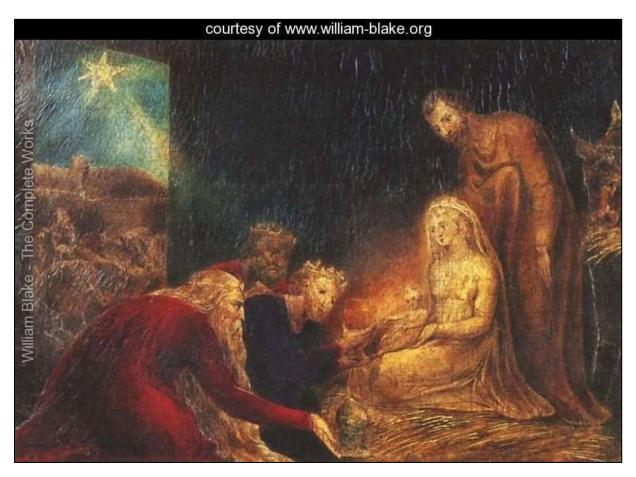
courtesy of www.william-blake.org



Our food is to do the will of the Father.

Patience comes from viewing the world from God's perspective.

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The means is as important as the end.



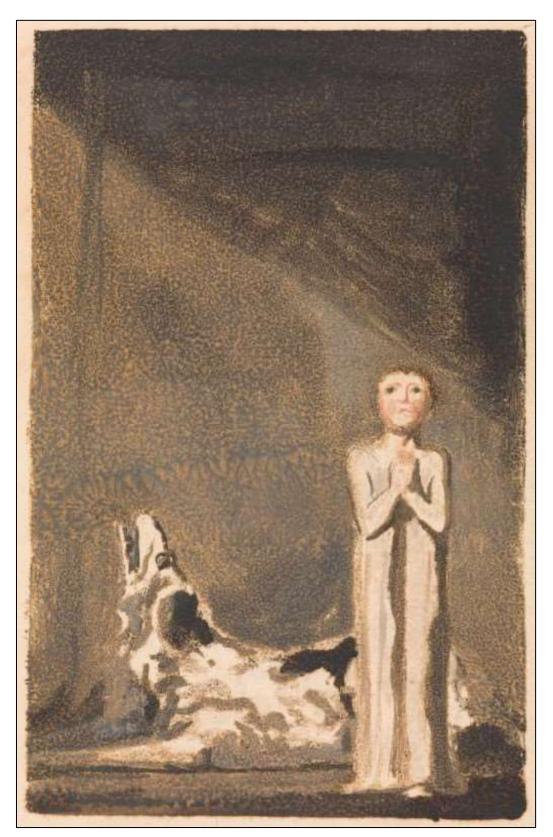
We are woven together into a seamless fabric.

Eternity is not endless time.

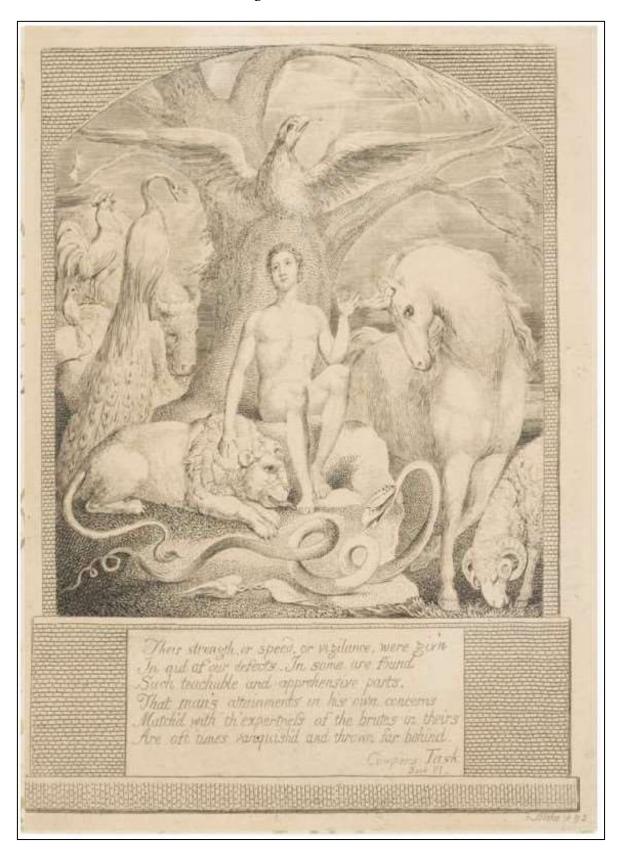


Infinity is not endless space.

1 88 And forms to drarp, shearpin with his Ages Pathold him, when pull by , what there is from But his bread Perios Source than the Work? And all Mankinik, in Contradiction Brong, Rostull, aghash! cay out in his Carper. Leave to thy Fors their Lever, and their like To Norsen jult, their Confe and Care amplem. Not these Heaven's Broosty, boundlefe our expenses; No Negard, Nature, Men are Protigale. As hold , diployie shoursed in his Poids, We distor away me Suns, an make for Sport, And not to light up, ust our way to Scenes. Whole Lubry surrather Laffre into Music offer, said live. We made, not aple our Time ; we have Time walked is Endhance, wild is Life : And Any Explorer, Man, to due ordan's, Wrongs, and opposition with manufacture weight. And aday 3 Goog Play was given for U.S., nor Wallay Espan'd to By, with Tampell, Tide, and Stars To



Don't ask for a refill until your cup is empty.



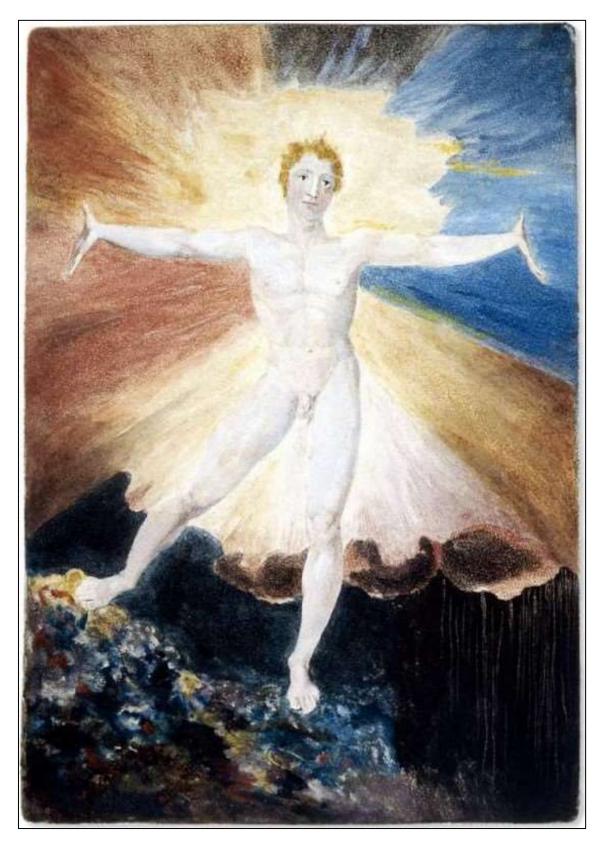
Process not product is the outcome.

Interrelatedness underlies all.

the Drvine o Mersy Pity Peace and pray in their distrels d to these sinces of delig burn their thanklidgels. Pity Peace and La F. 35 1 s lighour lather dear ; Longy Phy Peace and an hus child said (9841W 11 23 an hace: And Love, the human lorne of 7 1120 12400 wet as ound the husers turk or



We move from the known to the unknown.



Darkness cannot impinge on the light.

Sources

With grateful acknowledgment to the following for permitting their images (as selected by Ellie) to be used for the purposes of this book.

British Museum:

1, 2, 3, 6, 12, 13, 15, 17, 27, 32, 36, 37, 39, 41, 49, 54, 55, 59 (Illustrations to Edward Young's *Night Thoughts*)
7 (A Pastoral Scene)
5 (Engraving from the Book of Job)
14 (Jacob's Ladder)
20 (Dedication to Robert Blair's *The Grave*)
23 (Ezekiel)
24 (Study for *America*)
25 (*Jerusalem* Plate I)
31, 44 (*Milton*, Plates 41, 13)
57 (*Small Book of Designs*)
58 (Descent into Death)
64 (Albion Rose).

New York Public Library (*http://www.nypl.org*): 8 (*Milton*, Plate 32) 16 (*Milton*, Plate 1, Copy C) 52 (*Milton*, Plate 15)

Getty Museum: 4 (Satan Exulting over Eve)

Wikipedia Commons:

9, 22, 33, 40, 42 (Illustrations to Robert Blair's *The Grave*)
10 (Illustrations to the Book of Job, Butts Set)
18 (*Songs of Innocence and of Experience*, Plate 14)
28 (Job and his daughters, National Gallery of Art, Washington DC)
29 (Illustrations to John Milton's "Il Penseroso")
35 (Lithograph, Enoch)
38 (Illustrations to John Milton's "On the Morning of Christ's Nativity")
47 (Illustrations to the Book of Job, Plate 18)
48 (*America: a Prophecy*, Plate 4)
51 (*Songs of Innocence and of Experience*, Plate 6: The Ecchoing Green)
Illustration at bottom of this page, from Gilchrist's *Life of Blake*, attributed "after William Blake, (by D G Rossetti?)")

Yale Center for British Art:

Cover picture (*Songs of Innocence*, Plate 29)

19, 26, 63 (Jerusalem, Plates 97, 85, Frontispiece)

45 (Illustrations to Edward Young's *Night Thoughts*)

21 (Illustrations to Thomas Gray's *Poems*)

60 (The Book of Urizen, Plate 26)

Web Gallery of Art: 11 (Job Confessing his Presumption to God who Answers from the Whirlwind)

Museum of Fine Arts, Boston (*http://www.mfab.org*): 30 (Woman Taken in Adultery)

The Complete Works (www.william-blake.org):

34 (The angel rolling away the stone from the sepulchre)

43 (God blessed the seventh day and sanctified it)

50 (Illustrations to the Book of Job, Plate 15)

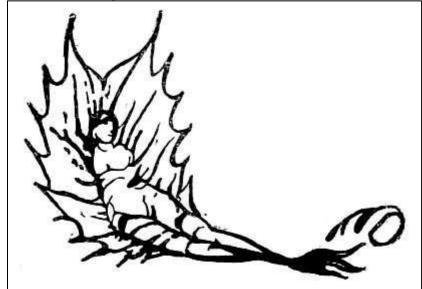
53 (The baptism of Christ, Ashmolean Museum)

56 (The Adoration of the Magi)

Library of Congress: 46 (*Songs of Innocence and of Experience*, Plate 9)

Metropolitan Museum of Art (*www.metmuseum.org*): 61 (Adam and the Beasts, from Hayley's *Ballads*) 62 (*Songs of Innocence*, Plate 18)

B F Spaeth Assistance with cover design



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