Звідси — його непохитна війна з монополіями (які є «коренем зла й соціальних негараздів»), адміністративною рентою, поміщицьким землеволодінням і протекціонізмом. Звідси його вперта боротьба за відкрите й конкурентне суспільство, за знання, доступні для всіх, а отже за безплатну освіту від дитячих садків до університетів («харчування, житло, медичне обслуговування, книжки...»), а також за відповідальну й переконливо плюралістичну інформацію. Стартові умови мають бути «рівними» для всіх, і завдання держави — забезпечити, щоб так було насправді. Можливість — але не право — соціально й культурно розвиватися потрібно конкретно гарантувати кожному. У своїх «Лекціях із соціальної політики» Ейнауді чітко пише про це: «Всі люди, які живуть у цивілізованому суспільстві, повинні мати можливість піднятися від мінімального рівня життя вгору. Можливість не тотожна праву. Це юридичне поняття, зміст якого є дуже невизначеним... Натомість можливість є реальною обставиною, до якої можна дійти багатьма різними шляхами». Шляхами, прокласти які повинна саме держава.

І справді, Луїджі Ейнауді не був прихильником «принципу невтручання». Держава повинна діяти, але діяти так, щоб усунути матеріальні, соціальні та бюрократичні перешкоди, які заважають людям повною мірою використовувати свої здібності та реалізовувати себе. Це має бути держава, що звільняє, а не держава, яка скеровує та пригнічує. Держава, що створює соціальні та ринкові умови, сприятливі для вільного досягнення матеріального й духовного добробуту кожного з її громадян на основі конкретних знань і за допомогою узгоджених правил. «Пізнати, потім обговорити, а тоді вирішувати» — цей природний порядок ухвалення рішень, схвалений Луїджі Ейнауді, згодом став провідним правилом ліберального методу.

Але кальвіністом Ейнауді не був. Людина може реалізувати себе в праці, але не праця реалізує людину. Виробництво благ є основою економіки, але на володінні благами людський досвід не закінчується. «Суть ринкової економіки, — писав Ейнауді, — полягає не в поневоленні людей речами, а в протилежному

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