

Part I

to 1914

A Recognition

(c.1898–1900)

Above all I recognise the ungraspable irresistibility, which is God, love, power, truth, the instincts (the only origin of so-called good) which I recognise to influence the invisible & visible system, to what quantity I cannot determine.

I recognise limitation (which is weakness, fear, selfishness, the only origin of so-called bad) as the inevitable outcome of all expression.

I recognise the irresistibility as eternal (& ungraspable) all expression as subject to limitation (& graspable) as temporal, quality eternal, quantity temporal.

I recognise life as an expression of eternity & rhythmical repetition as the expression of movement, & that the inevitable pulsation of life's expression, which is temporal, does not disturb the ungraspable life which is eternal. (The waves balance up & down yet the surface of water is smooth.) This is the condition of the relation of the eternal to its limited expression.

I recognise the irresistibility as expressed to humanity in an unembodied ecstasy (called religion) as in all other embodied ecstasies.

I recognise love to be expressed to humanity, bodiless & bodily.

I recognise no love that is not perfectly returned by equal love, no love that necessitates obligation, requires thankfulness, no love that demands the renunciation of one particle of instinctive self.

I recognise no sacrifices of instincts, for the irresistibility, which is love & all instincts, is all recognisable to humanity & all related to it.

I recognise an elementary limitation in the forming of man's reckonings & conceptions of the No 2.

I recognise sex as the expression of an elementary limitation to the No 2, & sexual love as the bodily & mental reunion & balance of opposites & the greatest possible completion of self.¹

Source: Undated manuscript notebook, containing initial draft and final copy. Grainger Museum, Melbourne.

¹ Grainger's initial draft reads: I recognised sex as the expression of the opposites of man[s] existence & sexual love as the loving mental balance of opposites, & the greatest possible completion of self.

I recognise self, which is the individual, as the summing-up of the relation of the quantities of the instincts, as a temporal move out of the eternal.

I recognise selfishness as insufficiency of self, arising from mental limitation, when occurring [as] contact lacking balance of self to self.²

I recognise egotism (which is not selfishness) as the culmination of the ideal in self.

I recognise the ideal as the bodiless truth translated to the material truth by the brain.

I recognise truth as the irresistibility as recognised by the brain.

I recognise the brain as the consciousness of self & all related to self, the balance of abstracts, & recognise will as the embodiment of the instincts, brain & will as the seeds of the abstract that create the deed.

I recognise disharmony & harmony as the outcome of contact, War as the will of differences of expressions (of the one irresistibility), agreement as the similarity of expression (of the one irresistibility).

² Grainger's initial draft reads: when meeting contact, lack balance of self to self.