

The origin of this work was a new functional definition of 'man', as formulated in 1921, based on an analysis of uniquely human potentialities; namely, that each generation may begin where the former left off. This characteristic I called the 'time-binding' capacity. Here the reactions of humans are not split verbally and elementalistically into separate 'body', 'mind', 'emotions', 'intellect', 'intuitions', etc., but are treated from an organism-as-a-whole-in-an-environment (external and internal) point of view. . . .

We learned from anthropology that the degrees of socio-cultural developments of different civilizations depend on their capacity to produce higher and higher abstractions, which eventually culminate in a general consciousness of abstracting, the very key to further human evolution, and the thesis of this book. As Whitehead justly said, 'a civilization which cannot burst through its current abstractions is doomed to sterility after a very limited period of progress.' . . .

In living, many issues are not so sharp, and therefore a system which causes the general sharpness of 'either-or', and so objectifies 'kind', is unduly limited; it must be revised and made more flexible in terms of 'degree'.

(I wrote this out in ids quickly without looking any thing up, probably in much less time than it would have taken to write it out in "longhand".)

As usual, I will provide explanatory notes to anyone who bothers to write + ask.

Like A.K.'s work, ids provide more consciousness of abstracting.

王 + 月 日 在 A.K. 日 xxii

Handwritten notes in Chinese characters and symbols, including the year 1921 and various mathematical-like symbols.

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