

To be (really, internally) related \equiv to relate oneself \equiv to be self-related.

A concrete or subject is never what it is solely through mere abstracts or properties. It is always related \equiv relates itself \equiv is self-related to some other concretes or subjects.

If a is really, internally related to b , the being of a , as the subject of the relation, is complicated by the being of b as its *relatum*, i.e., the term of the relation, while the being of b is not thus complicated by the being of a .

Any entity, abstract as well as concrete, is a potentiality for becoming. But what makes a concrete entity concrete rather than abstract is that it is (or was) an instance of becoming for which any entity, abstract or concrete, is (or was) a potentiality.

The best names for "the undifferentiated potentiality of things" (\equiv "pure possibility") are "creativity," "creative synthesis," or "concrecence."

Becoming is particularizing, in the sense of creating new particular instances of old universals, as well as specifying, in the sense of creating new more specific universals.

The self-identity of an enduring individual has two aspects: (1) an abstract aspect consisting in its distinctive mixed or impure potential given just its individuality; and (2) a concrete aspect consisting in the immanence of its entire history or career in its present state. Thus what is concrete in the self-identity of a human individual is her or his actual history—the entire sequence of past events or states—as deposited in present memory and character. Of course, this concrete aspect of self-identity also makes a "transcendent," or prospective, difference with respect to the individual's future as well as to the future otherwise, insofar as it further determines the distinctive mixed or impure potential given the individuality of this individual simply as such.