

"Any entity, . . . intervening in processes transcending itself, is said to be functioning as an 'object.' . . . it is the one general metaphysical character of all entities of all sorts, that they function as objects. It is this metaphysical character which constitutes the solidarity of the universe" (PR: 220 [336]).

". . . it belongs to the nature of every 'being' that it is a potential for every 'becoming'" (45 [71]).

". . . the potentiality for being an element in a real concrescence of many entities into one actuality is the one general metaphysical character attaching to all entities, actual and non-actual. . . . it belongs to the nature of a 'being' that it is a potential for every 'becoming.' This is the 'principle of relativity'" (22 [33]).

"Just as 'potentiality for process' is the meaning of the more general term 'entity' or 'thing'; 'decision' is the additional meaning imported by the word 'actual' into the phrase 'actual entity.' 'Actuality' is the decision amid 'potentiality.' It represents stubborn fact which cannot be evaded. The real internal constitution of an actual entity progressively constitutes a decision conditioning the creativity which transcends that actuality. . . . But 'decision' cannot be construed as a casual adjunct of an actual entity. It constitutes the very meaning of actuality. An actual entity arises from decisions for it, and by its very existence provides decisions for other actual entities which supersede it" (43 [69-70]).

"An actual entity is to be conceived both as a subject presiding over its own immediacy of becoming, and a superject which is the atomic creature exercising its function of objective immortality. It has become a 'being'; and it belongs to the nature of every 'being' that it is a potential for every 'becoming'" (45 [71]).

"To be actual must mean that all actual things are alike objects, enjoying objective immortality in fashioning creative actions; and that all actual things are subjects, each prehending the universe from which it arises" (56 f. [89]).

". . . the experience enjoyed by an actual entity is that entity formaliter. . . the entity, when considered 'formally,' is being described in respect to those forms of its constitution whereby it is that individual entity with its own measure of absolute self-realization" (51 [81]).

"The way in which one actual entity is qualified by other actual entities is the 'experience' of the actual world enjoyed by that actual entity, as subject" (166 [252]).

". . . experience involves a becoming, . . . becoming means that something becomes, and . . . what becomes involves repetition transformed into novel immediacy" (136 f. [207]).

"There can only be evidence of a world of actual entities, if the immediate actual entity discloses them as essential to its own composition. . . experience [means] the 'self-enjoyment of being one among many, and of being one arising out of the composition of many'" (145 [219 f.]).

"The process of experiencing is constituted by the reception of entities, whose being is antecedent to that process, into the complex fact which is that process itself" (AI: 229).