

# *Entelechy*

1904 | Sketch of Dichotomic Mathematics | NEM 4:300

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...I call the sign the *Entelechy*, or perfectionment, of reality.

1904 [c.] | New Elements (Kaina stoiceia) | EP 2:304

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The purpose of every sign is to express “fact,” and by being joined with other signs, to approach as nearly as possible to determining an interpretant which would be the *perfect Truth*, the absolute Truth, and as such (at least, we may use this language) would be the very Universe. Aristotle gropes for a conception of perfection, or *entelechy*, which he never succeeds in making clear. We may adopt the word to mean the very fact, that is, the ideal sign which should be quite perfect, and so identical, – in such identity as a sign may have, – with the very matter denoted united with the very form signified by it. The entelechy of the Universe of being, then, the Universe *qua* fact, will be that Universe in its aspect as a sign, the “Truth” of being. The “Truth,” the fact that is not abstracted but complete, is the ultimate interpretant of every sign.

1907 | The Fourth Curiosity | CP 6.341

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The mode of being of the composition of thought, which is always of the nature of the attribution of a predicate to a subject, is the living intelligence which is the creator of all intelligible reality, as well as of the knowledge of such reality. It is the *entelechy*, or perfection of being.